صَحِيحُ البُخَارِي

The Translation of the Meanings of

Sahîh Al-Bukhâri

Arabic-English

Volume 4

Translated by:

الدكتور محمد محسن خان

Dr. Muhammad Muhsin Khan



دار السلام

DARUSSALAM

Publishers and Distributors

Riyadh — Saudi Arabia



Published by:

دارالسلام للنشر والتوزيع

الرياض – المملكة العربية السعودية

DARUSSALAM

Publishers and Distributors

P.O. Box 22743, Riyadh 11416

Tel. 4033962 - Fax: 4021659

Kingdom of Saudi Arabia



Printed in : July, 1997

Printing supervised by : ABDUL MALIK MUJAHID

Computerized Typesetting, designing and proof reading carried out at Riyadh, Saudi Arabia under the supervision of Dr. Muhammad Muhsin Khan assisted by a team of highly qualified persons.

King Fahd National Library Cataloging-in-Publication Data

Al-Bukhari, Muhammed Ibn Ismaiel

Sahih Al-Bukhari\ translated by Muhammad Muhsin Khan.- Riyadh.

500p., 14x21cm

ISBN: 9960-717-31-3 (set)

9960-717-35-6 (v.4)

1- Al-Hadith - Six books I- Khan, Muhammad Muhsin (tr.)

II-Title

235.1 dc 0887/18

Legal Deposit no. 0887/18

ISBN: 9960-717-31-3 (set)

9960-717-35-6 (v.4)

بسم الله الرحمن الرحيم

المملكة العربية السعودية
رئاسة إدارات البحوث العلمية والإفتاء والدعوة والإرشاد
مكتب الرئيس

الرقم ١٣٣٥ / خ
التاريخ ٢١ / ١١ / ١٤٠٤
المرفقات
الموضوع

إلى من يهمه الأمر

السلام عليكم ورحمة الله وبركاته، أما بعد:

فإن الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد محسن خان قد قاما بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيما اتفق عليه البخاري ومسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفسح لهذه الكتب بالدخول إلى المملكة وتداولها لعدم المحذور فيها والله ولي التوفيق.

وصلى الله وسلم على نبينا محمد وآله وصحبه.

الرئيس العام
لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد





عبدالعزيز بن عبدالله بن باز

بسم الله الرحمن الرحيم

المملكة العربية السعودية
الجامعة الإسلامية
بالمدينة المنورة



الرقم
التاريخ ١٠ / ٤ / ١٣٩٨
التوابع

لمن يهمه الأمر

الدكتور محمد تقي الدين الهلالي :

الدكتور محمد محسن خان :

تقرر الأمانة العامة للجامعة الإسلامية بالمدينة المنورة أن المذكورين بعاليه كانا من ضمن العاملين بالجامعة . وأنهما قد قاما أثناء ذلك بترجمة معاني القرآن الكريم باللغة الإنجليزية وترجمة صحيح البخاري بها أيضاً .

ولقد سدت بحمد الله فراغاً كبيراً يحتاج العالم الإسلامي لملئه . كما أن المذكورين يمتازان بحسن العقيدة السليمة من الشوائب، وبالصفات الحميدة .

وبناء على الرغبة أعطيا هذه الشهادة ، والله ولي التوفيق .

وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه .

الأمين العام للجامعة

عمر محمد فلاته



CONTENTS OF VOLUME FOUR

فهرس الجزء الرابع

57 – THE BOOK OF THE OBLIGATIONS OF *KHUMUS*.. 200

58 – THE BOOK OF *AL-JIZYA* AND THE STOPPAGE OF WAR 241

59 -THE BOOK OF THE BEGINNING OF CREATION .. 263

60 – THE BOOK OF THE STORIES OF THE PROPHETS 325

55 – THE BOOK OF *WAṢĀYĀ* (Wills and Testaments)

٥٥ - كتاب الوصايا

(1) CHAPTER. *Al-Waṣāyā* (The Wills)

(١) بابُ الوَصَايا

And the statement of the Prophet ﷺ: "One should have his *Waṣāyā* (last will and testament) written and kept ready with him."

And the Statement of Allāh جلّ جلاله:

"It is prescribed for you, when death approaches any of you, if he leaves wealth, that he make a bequest to parents... (up to)... some unjust..." (V.2:180-182)

وقَوْلِ النَّبِيِّ ﷺ: «وَصِيَّةُ الرَّجُلِ مَكْتُوبَةٌ عِنْدَهُ». وقالَ اللهُ عَزَّ وجَلَّ: ﴿كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِن تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ﴾ إِلَى ﴿جَنَفًا﴾ [البقرة: ١٨٠-١٨٢] ﴿جَنَفًا﴾: مَيْلاً، ﴿مُتَجَانِفٍ﴾: مُتَمَايِلٌ.

2738. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: Allāh's Messenger ﷺ said, "It is not permissible for any Muslim who has something to will, to stay for two nights without having his last will and testament written and kept ready with him."

٢٧٣٨ - حَدَّثَنَا عَبدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَن نافِعٍ، عَنْ عَبدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «ما حَقُّ امْرِئٍ مُسْلِم لَهُ شَيْءٌ يُوصِي فيهِ يَبِيتُ لَيْلَتَينِ إِلَّا وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ».

تابَعَهُ مُحَمَّدُ بنُ مُسْلِمٍ، عَنْ عَمْرٍو، عَن ابنِ عُمَرَ عَنِ النَّبِيِّ ﷺ.

2739. Narrated 'Amr bin Al-Ḥārith, the brother of the wife of Allāh's Messenger ﷺ Juwairiya bint Al-Ḥārith: When Allāh's Messenger ﷺ died, he did not leave any Dirham or Dīnār (i.e., money) or a slave or a slave-woman or anything else except his white mule, his arms and a piece of land which he had given in charity.

٢٧٣٩ - حَدَّثَنَا إِبْرَاهِيمُ بنُ الحَارِثِ: حَدَّثَنا يَحْيى بنُ أَبي بُكَيرٍ: حَدَّثَنا زُهَيرُ بنُ مُعاوِيَةَ الجُعْفِيُّ: حَدَّثَنا أَبُو إِسحَاقَ، عَنْ عَمْرِو بنِ الحَارِثِ خَتَنِ رَسُولِ اللهِ ﷺ أَخِي جُوَيْرِيَةَ بِنْتِ الحَارِثِ قالَ: ما تَرَكَ رَسُولُ اللهِ ﷺ عِنْدَ مَوْتِهِ دِرهماً ولا دِيناراً، ولا عَبْداً ولا أَمَةً ولا شَيْئاً إِلَّا بَغْلَتَهُ البَيْضَاءَ وسِلاحَهُ وأَرْضاً جَعَلَها صَدَقَةً. [انظر: ٢٨٧٣، ٢٩١٢، ٣٠٩٨، ٤٤٦١]

2740. Narrated Ṭalḥa bin Musarrif: I asked 'Abdullāh bin Abū Aūfa رَضِيَ الله عَنْهما, "Did the Prophet ﷺ make a will?" He replied, "No." I asked him, "How is it then that the making of a will has been enjoined on people (or that they are ordered to make a will)?" He replied, "The Prophet ﷺ bequeathed Allāh's Book (i.e., the Qur'ān)."

٢٧٤٠ - حدَّثنا خَلَّادُ بنُ يَحْيَى: حدَّثنا مالكٌ هو ابنُ مِغْوَلٍ: حدَّثنا طَلْحَةُ ابنُ مُصَرِّفٍ قالَ: سأَلْتُ عَبْدَ اللهِ بنَ أبي أوْفى رَضِيَ اللهُ عَنْهُما: هَلْ كانَ النَّبيُّ ﷺ أوْصَى؟ فقالَ: لا، فقُلْتُ: كَيْفَ كُتِبَ عَلى النَّاسِ الوَصِيَّةُ أوْ أُمِرُوا بالوَصِيَّةِ؟ قالَ: أوْصَى بِكِتابِ اللهِ. [انظر: ٤٤٦٠، ٥٠٢٢]

2741. Narrated Al-Aswad: In the presence of 'Āishah some people mentioned that the Prophet ﷺ had appointed 'Alī by will as his successor. 'Āishah said, "When did he appoint him by will? Verily, when he died he was resting against my chest (or said: in my lap) and he asked for a washbasin and then collapsed while in that state, and I could not even perceive that he had died, so when did he appoint him by will?"

٢٧٤١ - حدَّثنا عَمْرُو بنُ زُرارَةَ: أخْبرَنا إسماعِيلُ عَنِ ابنِ عَوْنٍ، عَنْ إبْرَاهِيمَ، عَنِ الأسْوَدِ قالَ: ذَكَرُوا عِنْدَ عائِشَةَ أنَّ عَلِيّاً رَضِيَ اللهُ عَنْهُما كانَ وَصِيّاً فَقالَتْ: مَتى أوْصَى إلَيْهِ وقدْ كُنْتُ مُسْنِدَتَهُ إلى صَدْرِي؟ أوْ قالَتْ: حَجْرِي، فَدَعا بالطَّسْتِ فَلَقَدِ انْخَنَثَ في حَجْرِي فَما شَعَرْتُ أنَّهُ قَد ماتَ، فَمَتى أوْصَى إلَيْهِ؟. [انظر: ٤٤٥٩]

(2) CHAPTER. One would rather leave one's inheritors wealthy than leave them (poor) begging others.

(٢) **بابٌ أنْ يَتْرُكَ وَرَثَتَهُ أغْنِيَاءَ خَيْرٌ مِنْ أنْ يَتَكَفَّفُوا النَّاسَ**

2742. Narrated Sa'd bin Abī Waqqāṣ رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ came visiting me while I was (sick) in Makkah, ('Āmir the subnarrator said, and he disliked to die in the land whence he had already migrated). He (i.e., the Prophet ﷺ) said, "May Allāh bestow His Mercy on Ibn 'Afrā' (Sa'd bin Khaula)." I said, "O Allāh's Messenger! May I will all my property (in charity)?" He said, "No." I said, "Then may I will half of it?" He said, "No." I said, "One-third?" He said,

٢٧٤٢ - حدَّثنا أبُو نُعَيمٍ: حدَّثنا سُفْيانُ، عَنْ سَعْدِ بنِ إبْرَاهِيمَ، عَنْ عامِرِ ابنِ سَعْدٍ، عَنْ سَعْدِ بنِ أبي وقّاصٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: جاءَ النَّبيُّ ﷺ يَعُودُني وأنا بِمَكَّةَ وهُوَ يَكْرَهُ أنْ يَمُوتَ بالأرْضِ الَّتي هاجَرَ مِنْها. قالَ: «يَرْحَمُ اللهُ ابنَ عَفْراءَ»

"Yes, one-third, yet even one-third is too much. It is better for you to leave your inheritors wealthy than to leave them (poor) begging others, and whatever you spend for Allāh's sake will be considered as a charitable deed, even the handful of food you put in your wife's mouth. Allāh may lengthen your age so that some people may benefit by you, and some others be harmed by you."

At that time Sa'd had only one daughter.

قُلْتُ: يا رَسُولَ اللهِ، أُوْصِي بِمالي كُلِّهِ؟ قالَ: «لا»، قُلْتُ: فالشَّطْرُ؟ قالَ: «لا»، قُلْتُ: الثُّلُثُ؟ قالَ: «فالثُّلُثُ والثُّلُثُ كَثيرٌ، إنَّكَ أنْ تَدَعَ ورَثَتَكَ أغْنِياءَ خَيرٌ مِن أنْ تَدَعَهُم عالَةً يَتَكَفَّفُونَ النَّاسَ في أيدِيْهِم، وإنَّكَ مَهْما أنْفَقْتَ مِنْ نَفَقَةٍ فإنَّها صَدَقَةٌ حَتى اللُّقْمَةُ تَرفَعُها إلى في امْرَأتِكَ، وعَسَى اللهُ أنْ يَرْفَعَك فَيَنْتَفِعَ بِكَ ناسٌ ويُضرَّ بِكَ آخَرُونَ». ولَمْ يَكُنْ لَهُ يَوْمَئِذٍ إلَّا ابْنَةٌ.

(3) CHAPTER. To will one-third of one's property.

(٣) بابُ الوَصِيَّةِ بالثُّلُثِ

Al-Ḥasan said, "A *Dhimmī* (i.e., a non-Muslim living under the protection of an Islāmic government) is not allowed to will more than one-third of his property. And Allāh عزَّ وجَل said: "And so judge (you O Muḥammad ﷺ) among them by what Allāh has revealed..." (V.5:49)

وقالَ الحَسَنُ: لا يجُوزُ للذِّميِّ وَصِيَّةٌ إلَّا بالثُّلُثِ: وقالَ اللهُ عَزَّ وجلَّ: ﴿وَأَنِ ٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ﴾ [المائدة: ٤٩].

2743. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I recommend that people reduce the proportion of what they bequeath by will to the fourth (of the whole legacy), for Allāh's Messenger ﷺ said, "One-third, yet even one-third is too much."

٢٧٤٣ - حدَّثَنَا قُتَيْبَةُ بنُ سَعيدٍ: حدَّثَنا سُفْيانُ عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبِيْهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: «لَوْ غَضَّ النَّاسُ إلى الرُّبْعِ لأنَّ رَسُولَ اللهِ ﷺ قالَ: الثُّلُثُ والثُّلُثُ كَثِيرٌ».

2744. Narrated Sa'd رَضِيَ اللهُ عَنْهُ: I fell sick and the Prophet ﷺ paid me a visit. I said to him, "O Allāh's Messenger! I invoke Allāh that He may not let me expire in the land whence I migrated (i.e., Makkah)." He said, "May Allāh give you health and let the people benefit by you." I said, "I want to will my property, and I have only one daughter

٢٧٤٤ - حدَّثني مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ: حدَّثَنا زَكَرِيَّا بنُ عَدِيٍّ: حدَّثَنا مَرْوَانُ، عَنْ هاشِمِ بنِ هاشِمٍ، عَنْ عامِرِ ابنِ سَعْدٍ، عَنْ أبِيهِ رَضِيَ اللهُ عَنْهُ قالَ: «مَرِضْتُ فَعادَني النَّبِيُّ

ﷺ فَقُلْتُ: يا رَسُولَ اللهِ، ادْعُ اللهَ أَنْ لا يَرُدَّني عَلى عَقِبي، قالَ: لَعَلَّ اللهَ يَرْفَعُكَ ويَنْفَعُ بِكَ ناساً. فَقُلْتُ: أُرِيدُ أَنْ أُوصِيَ، وإنَّما لي ابْنَةٌ، فَقُلْتُ: أُوصِي بالنِّصْفِ؟ قالَ: النِّصْفُ كَثِيرٌ، قُلْتُ: فالثُّلُثُ؟ قالَ: الثُّلُثُ والثُّلُثُ كَثِيرٌ أَوْ كَبِيرٌ، قالَ: فَأَوْصَى النَّاسُ بالثُّلُثِ فَجازَ ذَلِكَ لَهُمْ».

and I want to will half of my property (to be given in charity)." He said, "Half is too much." I said, "Then I will one-third." He said, "One-third, yet even one-third is too much." (The narrator added, "So the people started to will one-third of their property and that was permitted for them.")

(٤) بابٌ قَوْلِ المُوصِي لِوَصِيِّهِ: تَعاهَدْ لِوَلَدِي، وما يَجُوزُ للوَصِيِّ مِنَ الدَّعْوى

(4) CHAPTER. The saying of a testator to the executor, "Look after my son," and what is permissible for the executor to claim.

٢٧٤٥ - **حَدَّثَنا** عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ ابنِ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها زَوْجِ النَّبِيِّ ﷺ أَنَّها قالَتْ: «كانَ عُتْبَةُ بنُ أبي وَقَّاصٍ عَهِدَ إلى أَخِيهِ سَعْدِ بنِ أبي وَقَّاصٍ أَنَّ ابنَ ولِيدَةِ زَمْعَةَ مِنِّي فاقْبِضْهُ إلَيْكَ. فَلَمَّا كانَ عامُ الفَتْحِ أَخَذَهُ سَعْدٌ فَقالَ: ابنُ أَخِي قَدْ كانَ عَهِدَ إلَيَّ فِيهِ، فَقامَ عَبْدُ بنُ زَمْعَةَ فَقالَ: أَخِي وابنُ أَمَةِ أبي، وُلِدَ عَلى فِراشِهِ، فَتَساوَقا إلى رَسُولِ اللهِ ﷺ فَقالَ سَعْدٌ: يا رَسُولَ اللهِ، ابنُ أَخِي كانَ عَهِدَ إلَيَّ فِيهِ. فَقالَ عَبْدُ بنُ زَمْعَةَ: هُوَ أَخِي وابنُ وَلِيدَةِ أبي، فَقالَ رَسُولُ اللهِ ﷺ: هُوَ لَكَ يا عَبْدَ بنَ زَمْعَةَ، هُوَ الوَلَدُ للفِراشِ وللعاهِرِ

2745. Narrated 'Āishah رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ: 'Utba bin Abī Waqqāṣ entrusted (his son) to his brother Sa'd bin Abī Waqqāṣ saying, "The son of the slave-girl of Zam'a is my (illegal) son, take him into your custody." So, during the year of the Conquest (of Makkah) Sa'd took the boy and said, "This is my brother's son whom my brother entrusted to me." 'Abd bin Zam'a got up and said, "He is my brother and the son of the slave-girl of my father and was born on my father's bed." Then both of them came to Allāh's Messenger ﷺ and Sa'd said, "O Allāh's Messenger! This is my brother's son whom my brother entrusted to me."

Then 'Abd bin Zam'a got up and said, "This is my brother and the son of the slave-girl of my father." Allāh's Messenger ﷺ said, "O 'Abd bin Zam'a! This boy is for you as the boy belongs to the bed (where he was born), and for the adulterer is the stone." Then the Prophet ﷺ said to his wife Sauda bint Zam'a, "Screen yourself from this boy," when he saw

الحجَرُ. ثُمَّ قالَ لِسَوْدَةَ بِنْتِ زَمْعَةَ: احْتَجِبي مِنْهُ لِمَا رَأى مِنْ شَبهِهِ بِعُتْبَةَ، فَمَا رَآها حتَّى لَقِيَ اللهَ».

[راجع: ٢٠٥٣]

the boy's resemblance to 'Utba. Since then the boy did not see Sauda till he died.

(٥) بابٌ إذا أوْمأ المريضُ برَأسِهِ إشارَةً بَيِّنَةً تُعْرَفُ

(5) CHAPTER. If a patient gives an evident clear sign by nodding, (is that sign to be taken as a valid evidence?).

٢٧٤٦ - حدَّثنا حَسَّانُ بنُ أبي عَبَّادٍ: حدَّثنا هَمَّامٌ، عَنْ قَتادَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ: أنَّ يَهُودِيّاً رَضَّ رَأسَ جارِيَةٍ بَينَ حَجَرَيْنِ، فَقِيلَ لَها: مَنْ فَعلَ بكِ؟ أفُلانٌ أوْ فُلانٌ؟ حتَّى سُمِّيَ اليهُودِيُّ، فأوْمَأتْ بِرَأسِها فَجِيءَ بِهِ فَلَمْ يَزَلْ حتَّى اعْتَرَفَ فأمَرَ النَّبيُّ ﷺ فَرُضَّ رَأسُهُ بالحِجارَةِ.

[راجع: ٢٤١٣]

2746. Narrated Anas رَضِيَ اللهُ عَنْهُ: A Jew crushed the head of a girl between two stones. She was asked, "Who has done so to you, so-and-so? so-and-so?", till the name of the Jew was mentioned, whereupon she nodded (in agreement). So the Jew was brought and was questioned till he confessed. The Prophet ﷺ then ordered that his head be crushed with stones. (See H. 2413)

(٦) بابٌ لا وَصِيَّةَ لِوَارِثٍ

(6) CHAPTER. A legal heir has no right to inherit[1] through a will.

٢٧٤٧ - حدَّثنا مُحَمَّدُ بنُ يُوسُفَ، عَنْ وَرْقاءَ، عَنِ ابنِ أبي نَجِيحٍ، عَنْ عَطاءٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ المَالُ لِلْوَلَدِ، وكانَتِ الوَصِيَّةُ لِلْوَالِدَيْنِ؛ فَنَسخَ اللهُ مِنْ ذٰلكَ ما أحَبَّ فَجَعَلَ لِلذَّكَرِ مِثْلَ حَظِّ الأُنْثَيَيْنِ، وجَعَلَ لِلأبَوَيْنِ لِكُلِّ واحِدٍ مِنْهُما السُّدُسَ،

2747. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The custom (in olden days) was that the property of the deceased would be inherited by his offspring; as for the parents (of the deceased), they would inherit by will of the deceased. Then Allāh cancelled from that custom whatever He wished and fixed for the male double the amount inherited by the female, and for each parent a sixth (of the whole legacy) and for the wife an eighth[2] or a fourth[3] and for the husband a half or a fourth.

(1) (Ch. 6) In Islām, what the deceased leaves is distributed among his heirs according to a certain ratio. The deceased may bequeath one-third of his property to other than his legal heirs who should not inherit by means of such a will.
(2) (H. 2747) When the deceased leaves children.
(3) (H. 2747) When the deceased is childless.

وجَعَلَ للمَرْأَةِ الثُّمُنَ والرُّبُعَ، وللزَّوْجِ الشَّطْرَ والرُّبُعَ. [انظر: ٤٥٧٨، ٦٧٣٩]

(7) CHAPTER. Giving in charity at the time of death.

(٧) بابُ الصَّدَقَةِ عِنْدَ المَوْتِ

2748. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man asked the Prophet ﷺ, "O Allāh's Messenger! What kind of charity is the best?" He replied, "To give in charity when you are healthy and greedy, hoping to be wealthy and afraid of becoming poor. Don't delay giving in charity till the time comes when you are on the deathbed when you say, 'Give so much to so-and-so and so much to so-and-so,' and at that time the property is not yours but it belongs to so-and-so (i.e., your inheritors)."

٢٧٤٨ - حدَّثَنا مُحَمَّدُ بنُ العَلاءِ: حدَّثَنا أبو أسامَةَ، عَنْ سُفْيانَ، عَنْ عُمارَةَ، عَنْ أبي زُرْعَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَجُلٌ للنَّبِيِّ ﷺ: يا رَسُولَ اللهِ، أيُّ الصَّدَقَةِ أفْضَلُ؟ قالَ: «أنْ تَصَدَّقَ وأنْتَ صَحِيحٌ حَرِيصٌ، تَأْمُلُ الغِنَى، وتَخْشَى الفَقْرَ، ولا تُمْهِلْ حتَّى إذَا بَلَغَتِ الحُلْقُومَ قُلْتَ: لِفُلانٍ كَذَا، ولِفُلانٍ كَذَا، وقَدْ كانَ لِفُلانٍ». [راجع: ١٤١٩]

(8) CHAPTER. The Statement of Allāh عَزَّ وجَلَّ:
"...After the payment of legacies he may have bequeathed or debts..." (V.4:11)

(٨) بابُ قَوْلِ اللهِ عَزَّ وجَلَّ: ﴿مِنۢ بَعْدِ وَصِيَّةٍ يُوصِي بِهَآ أَوْ دَيْنٍ﴾ [النساء: ١١]

It is mentioned that Shuraiḥ, 'Umar bin 'Abdul-'Azīz, Ṭāwūs, 'Aṭā' and Ibn Udhaina regarded as valid the acknowledgement of a debt by a sick man. Al-Ḥasan said, "The most valid charity is what is given on the last day of one's present life and the first day of the life to come (i.e., on the day one dies)."

Ibrāhīm and Al-Ḥakam said, "If a sick person absolves an heir from debt, the heir is regarded as absolved." Rāfi' bin Khadīj made a will that his Fazārīyya wife should not let anybody share with her the contents of her house.

Al-Ḥasan said, "If somebody on his deathbed says to his slave, 'I have freed

ويُذْكَرُ أنَّ شُرَيحاً، وعُمَرَ بنَ عَبْدِ العَزِيزِ، وطاوُساً، وعَطاءً وابنَ أُذَيْنَةَ أجازوا إقْرارَ المَرِيضِ بِدَيْنٍ. وقالَ الحَسَنُ: أحَقُّ ما تَصَدَّقَ بِهِ الرَّجُلُ آخرَ يَوْمٍ مِنَ الدُّنْيا وأوَّلَ يَوْمٍ مِنَ الآخرَةِ. وقالَ إبْراهِيمُ والحَكَمُ: إذا أبْرَأَ الوَارِثَ مِنَ الدَّيْنِ بَرِئَ. وأوْصَى رَافِعُ بنُ خَدِيجٍ أنْ لا تُكْشَفَ امْرَأَتُهُ الفَزَارِيَّةُ عمَّا أُغْلِقَ عَلَيْهِ بَابُها. وقالَ الحَسَنُ: إذَا قالَ لِمَمْلوكِهِ عِنْدَ

you', the manumission is valid."

Ash-Sha'bī said, "If a dying woman says, 'My husband has paid what he owed me and I have received it,' her confession is valid." Some people say, "The dying person's confession (of debt to some of his heirs) is not valid because such a confession rouses suspicion." But they approve of a confession concerning a trust, goods, and silent partnership, but the Prophet ﷺ said, "Avoid suspicion, suspicion is the worst of false tales."

It is not legal for one to eat up the Muslims' wealth (unjustly), for the Prophet ﷺ said, "The sign of a hypocrite is that when he is entrusted with something he proves treacherous." And Allāh تعالى said:

"Verily! Allāh commands that you should render back the trusts to those to whom they are due..." (V.4:58), without restricting this order to the heirs or some other people.

الْمَوْتِ: كُنْتُ أَعْتَقْتُكَ، جازَ. وقالَ الشَّعْبِيُّ: إذا قالَتِ الْمَرْأَةُ عِنْدَ مَوْتِها: إنَّ زَوْجِي قَضَانِي وقَبَضْتُ مِنْهُ جازَ. وقالَ بَعْضُ النَّاسِ: لا يَجُوزُ إقْرارُهُ لِسُوءِ الظَّنِّ بِهِ لِلْوَرَثَةِ ثُمَّ اسْتَحْسَنَ فَقالَ: يَجُوزُ إقْرارُهُ بالْوَدِيعَةِ والبِضَاعَةِ والمُضارَبَةِ. وقَدْ قالَ النَّبِيُّ ﷺ: «إيَّاكُمْ والظَّنَّ فإنَّ الظنَّ أكْذَبُ الحَدِيثِ». ولا يَحِلُّ مالُ المُسْلِمِينَ لِقَوْلِ النَّبِيِّ ﷺ: «آيَةُ المُنافِقِ إذَا ائْتُمِنَ خانَ». وقالَ اللهُ تَعالى: ﴿إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا۟ ٱلْأَمَـٰنَـٰتِ إِلَىٰٓ أَهْلِهَا﴾ [النساء: ٥٨] فَلَمْ يَخُصَّ وارِثاً ولا غَيرَهُ. فِيهِ عَبْدُ اللهِ بنُ عَمْرٍو عَنِ النَّبِيِّ ﷺ.

2749. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The signs of a hypocrite are three: (1) Whenever he speaks, he tells a lie; (2) whenever he is entrusted he betrays (proves dishonest); (3) whenever he promises, he breaks his promise." (See H. 33)

٢٧٤٩ - حدَّثَنا سُلَيْمانُ بنُ دَاوُدَ أبُو الرَّبِيعِ: حدَّثَنا إسْماعِيلُ بنُ جَعْفَرٍ: حدَّثَنا نافِعُ ابنُ مالِكِ بنِ أبي عامِرٍ أبُو سُهَيْلٍ، عَنْ أبِيهِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قال: «آيَةُ المُنافِقِ ثَلاثٌ: إذَا حَدَّثَ كَذَبَ، وإذَا اؤْتُمِنَ خانَ، وإذَا وَعَدَ أخْلَفَ». [راجع: ٣٣]

(9) CHAPTER. The explanation of the Statement of Allāh تعالى:
"...After payment of legacies that they may have bequeathed or debts..." (V.4:12)

(٩) بابُ تَأْوِيلِ قَوْلِهِ تَعالى: ﴿مِنۢ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَآ أَوْ دَيْنٍ﴾ [النساء: ١١]

The Prophet ﷺ is reported to have judged that the debt should be paid before the execution of the will.

وَيُذْكَرُ أنَّ النَّبِيَّ ﷺ قَضَى بالدَّيْنِ قَبْلَ الوَصِيَّةِ. وَقَوْلِهِ عَزَّ وَجَلَّ: ﴿إِنَّ

﴿ٱللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا۟ ٱلْأَمَٰنَٰتِ إِلَىٰٓ أَهْلِهَا﴾ [النساء: ٥٨] فأداءُ الأمانةِ أحقُّ مِنْ تَطوُّعِ الوصيَّةِ. وقالَ النَّبيُّ ﷺ: «لا صَدَقَةَ إلَّا عَنْ ظَهْرِ غِنًى». وقالَ ابنُ عبَّاسٍ: لا يُوصِي العَبْدُ إلَّا بإذنِ أهْلِهِ. وقالَ النَّبيُّ ﷺ: «العَبْدُ رَاعٍ في مالِ سيِّدِه».

The Statement of Allāh عزّ وجلّ:

"Verily! Allāh commands that you should render back the trusts of those, to whom they are due;..." (V.4:58).

So, returning the trust must take precedence over the execution of the voluntary will.

The Prophet ﷺ said, "No giving in charity is recommended except if one is wealthy." Ibn 'Abbās said, "A slave cannot make a will without his master's consent." The Prophet ﷺ said, "A slave is a guardian of the property of his master."

٢٧٥٠ - حدَّثنا مُحمَّدُ بنُ يُوسُفَ: أخبرنا الأوزاعيُّ، عَنِ الزُّهريِّ، عَنْ سَعيدِ بنِ المُسيَّبِ، وعُروةَ بنِ الزُّبيرِ: أنَّ حَكيمَ بنَ حِزامٍ رَضيَ اللهُ عَنْهُ قالَ: سَألْتُ رَسُولَ اللهِ ﷺ فأعْطاني، ثُمَّ سألْتُهُ فأعْطاني، ثُمَّ قالَ لي: «يا حَكيمُ، إنَّ هذا المَالَ خَضِرٌ حُلْوٌ، فمَنْ أخَذَهُ بسَخاوةِ نَفْسٍ بُورِكَ لَهُ فيهِ، ومَنْ أخَذَهُ بإشرافِ نَفْسٍ لَمْ يُبارَكْ لَهُ فيهِ، وكانَ كالذي يأكُلُ ولا يَشْبَعُ. واليَدُ العُلْيا خَيرٌ مِنَ اليَدِ السُّفْلى». قالَ حَكيمٌ: فقُلْتُ: يا رَسُولَ اللهِ، والذي بَعَثَكَ بالحَقِّ لا أرْزَأُ أحداً بَعْدَكَ شَيْئاً حتَّى أُفارِقَ الدُّنْيا. فكانَ أبُو بَكرٍ يَدْعُو حَكيماً لِيُعْطِيَهُ العَطاءَ فيَأبى أنْ يَقْبَلَ مِنْهُ شَيْئاً، ثُمَّ إنَّ عُمَرَ دَعاهُ لِيُعْطِيَهُ فأبى أنْ يَقْبَلَهُ، فقالَ: يا مَعْشَرَ المُسْلِمينَ، إنِّي أعْرِضُ عَلَيْهِ

2750. Narrated 'Urwa bin Az-Zubair: Ḥakīm bin Ḥizām رضي الله عنه said, "I asked Allah's Messenger ﷺ for something, and he gave me, and I asked him again and he gave me and said, 'O Ḥakīm! This wealth is green and sweet (i.e., as tempting as fruits), and whoever takes it without greed then he is blessed in it, and whoever takes it with greediness, he is not blessed in it and he is like one who eats and never gets satisfied.

"The upper (i.e., giving) hand is better than the lower (i.e., taking) hand.'" Ḥakīm added, "I said, 'O Allāh's Messenger! By Him Who has sent you with the Truth I will never demand anything from anybody after you till I die.'" Afterwards, Abū Bakr used to call Ḥakīm to give him something but he refused to accept anything from him. Then 'Umar called him to give him (something) but he refused. Then 'Umar said, "O Muslims! I offered to him (i.e., Ḥakīm) his share which Allāh has ordained for him from this booty and he refuses to take it." Thus Ḥakīm did not ask anybody for anything after the Prophet ﷺ, till he died - may Allāh bestow His Mercy upon him.

حَقَّهُ الذِي قَسَمَ اللهُ لَهُ مِنْ هٰذَا الفَيْءِ فَأَبَى أَنْ يَأْخُذَهُ، فَلَمْ يَرْزَأْ حَكِيمٌ أَحَداً مِنَ النَّاسِ بَعْدَ النَّبِيِّ ﷺ حَتَّى تُوُفِّيَ رَحِمَهُ اللهُ. [راجع: ١٤٧٢]

٢٧٥١ - حدَّثنا بِشْرُ بنُ مُحَمَّدٍ السَّخْتِيانِيُّ: أخبرَنا عَبْدُ اللهِ: أخبرَنا يُونُسُ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي سالِمٌ، عَنِ ابنِ عُمَرَ، عَنْ أَبِيهِ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «كُلُّكُمْ رَاعٍ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ، والإمامُ رَاعٍ ومَسْؤُولٌ عَنْ رَعِيَّتِهِ، والرَّجُلُ رَاعٍ في أهلِهِ ومَسْؤُولٌ عَنْ رَعِيَّتِهِ، والمَرْأَةُ في بَيْتِ زَوجِها رَاعِيَةٌ ومَسْؤُولَةٌ عَنْ رَعِيَّتِها، والخادِمُ في مالِ سَيِّدِهِ رَاعٍ ومَسْؤُولٌ عَنْ رَعِيَّتِهِ». قالَ: وأَحْسِبُ أنْ قَدْ قالَ: «والرَّجُلُ رَاعٍ في مالِ أَبِيهِ». [راجع: ٨٩٣]

2751. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: I heard Allāh's Messenger ﷺ saying, "Everyone of you is a guardian and is responsible for his charges: the ruler (i.e., *Imām*) is a guardian and responsible for his subjects; and a man is a guardian of his family and is responsible for his charges; and a lady is a guardian in the house of her husband and is responsible for her charge; and a servant is a guardian of the property of his master and is responsible for his charge." I think he also said, "And a man is a guardian of the property of his father."

(١٠) بابٌ إِذَا وَقَفَ، أَوْ أَوْصَى لأَقارِبِهِ، ومَنِ الأَقارِبُ؟

(10) CHAPTER. If somebody founds an endowment (or bequeathes) his relatives by a will (is it permissible?). And who are considered as relatives.

وقالَ ثابِتٌ: عَنْ أَنَسٍ، قالَ النَّبِيُّ ﷺ لأَبِي طَلْحَةَ: «اجْعَلْهُ لِفُقَرَاءِ أَقارِبِكَ»، فَجَعَلَها لِحَسَّانَ وأُبَيِّ بنِ كَعْبٍ، وقالَ الأَنْصارِيُّ: حدَّثني أَبِي، عَنْ ثُمامَةَ، عَنْ أَنَسٍ بِمِثْلِ حَدِيثِ ثابِتٍ. قالَ: «اجْعَلْها لِفُقَرَاءِ قَرَابَتِكَ». قالَ أَنَسٌ: فَجَعَلَها لِحَسَّانَ وأُبَيِّ بنِ كَعْبٍ وكانا أَقْرَبَ إِلَيْهِ مِنِّي،

Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said to Abū Ṭalḥa, "Give (your garden) to the poor amongst your relatives." So he gave it to Ḥassān and Ubaī bin Ka'b.

Anas added in another narration, "So he gave it to Ḥassān and Ubaī bin Ka'b who were nearer relatives to him than I." The relation between Ḥassān and Ubaī to Abū Ṭalḥa was as follows: Abū Ṭalḥa's name was Zaid, the son of Sahl, the son of Al-Aswad, the son of Ḥarām, the son of 'Amr, the son of Zaid Manāt, the son of 'Adī, the son of

وكانَ قَرَابَةُ حَسَّانَ وأُبَيٍّ مِنْ أبي طَلْحَةَ، واسمُهُ زَيْدُ بنُ سَهْلِ بنِ الأسْوَدِ ابنِ حَرَامِ بنِ عَمْرِو بنِ زَيْدِ مَناةَ بنِ عَدِيّ بنِ عَمْرِو بنِ مالكِ بنِ النَّجَّارِ، وحَسَّانُ بنُ ثابتِ ابنِ المُنْذِرِ بنِ حَرَامٍ، فَيَجْتَمِعانِ إلى حَرَامٍ وهُوَ الأبُ الثَّالِثُ. وحَرَامُ بنُ عَمْرِو بنِ زَيْدِ مَناةَ بنِ عَدِيّ بنِ عَمْرِو بنِ مالكِ بنَ النَّجَّارِ، وَهُوَ يُجامعُ حَسَّانَ وأبا طَلْحَةَ وَأُبَيَّ إلى سِتَّةِ آباءٍ إلى عَمْرِو بنِ مالكٍ وهُوَ أُبَيُّ بنُ كَعْبِ بنِ قيسِ بنِ عُبَيْدِ بنِ زَيْدِ بنِ مُعاوِيَةَ بنِ عَمْرِو بنِ مالكِ بنِ النَّجَّارِ. فَعَمْرُو بنُ مالِكٍ يَجْمَعُ حَسَّانَ وأبا طَلْحَةَ وَأُبَيًّا. وقالَ بَعْضُهُمْ: إذَا أوْصَى لِقَرابَتِهِ فَهُوَ إلى آبائِهِ في الإسْلامِ.

'Amr, the son of Mālik, the son of An-Najjār. Ḥassān was the son of Thābit, the son of Al-Mundhir, the son of Ḥarām, this means that Abū Ṭalḥa and Ḥassān had a common great grandfather (i.e., Ḥarām, the third in the line of descent). Ḥassān and Abū Ṭalḥa and Ubaī had a common ancestor, 'Amr bin Mālik, the sixth in the lineage, as Ubaī was the son of Ka'b, the son of Qais, the son of 'Ubaid, the son of Zaid, the son of Mu'āwīya, the son of 'Amr, the son of Mālik, the son of An-Najjār.

Some scholars say, "If one wants to will some of his wealth to one's relatives, they must be among those who share a Muslim common ancestor with one."

٢٧٥٢ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا مالكٌ، عَنْ إسحاقَ بنِ عَبْدِ اللهِ ابنِ أبي طَلْحَةَ: أنَّهُ سَمعَ أنساً رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ لأبي طَلْحَةَ: «أرَى أنْ تَجْعَلَها في الأقْرَبينَ» فَقالَ أبو طَلْحَةَ: أفْعَلُ يا رَسُولَ اللهِ، فَقَسَمَها أبو طَلْحَةَ في أقارِبِهِ وبَني عَمِّهِ. وقالَ ابنُ عَبَّاسٍ: لَمَّا نَزَلَتْ ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾﴾ [الشعراء: ٢١٤] جَعَلَ النَّبِيُّ ﷺ يُنادِي: «يا بَني فِهْرٍ، يا بَني عَدِيٍّ»، لِبُطُونِ قُرَيْشٍ. وقالَ أبو

2752. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said to Abū Ṭalḥa, "I recommend that you divide (this garden) amongst your relatives." Abū Ṭalḥa said, "O Allāh's Messenger! I will do the same." So, Abū Ṭalḥa divided it among his relatives and cousins.

Ibn 'Abbās said, "When the Qur'ānic Verse:

'And warn your tribe (O Muhammad ﷺ) of near kindred' (V.26:214) was revealed, the Prophet ﷺ started calling the various big families of Quraish, 'O Banī Fihr! O Banī 'Adī!'"

Abū Hurairah said, "When the Verse: 'And warn your tribe (O Muhammad ﷺ) of near kindred', was revealed, the Prophet ﷺ said (in a loud voice), 'O people of Quraish!'"

هُرَيْرَةَ: لَمَّا نَزَلَتْ ﴿وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ [الشعراء: ٢١٤] قالَ النَّبِيُّ ﷺ: «يا مَعْشَرَ قُرَيْشٍ». [راجع: ١٤٦١]

(11) CHAPTER. Are children and women included under the term of relatives (concerning wills)?

(١١) بابٌ: هَلْ يَدْخُلُ النِّساءُ والوَلَدُ في الأقارِبِ؟

2753. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: When Allāh revealed the Verse: "And warn your tribe (O Muhammad ﷺ) of near kindred," Allāh's Messenger ﷺ got up and said, "O Quraish people (or said similar words)! Buy (i.e., save) yourselves (from the Hell-fire) as I cannot save you from Allāh's punishment; O Banī Abd Manāf! I cannot save you from Allāh's punishment; O 'Abbās bin 'Abdul Muṭṭalib! I cannot save you from Allāh's punishment; O Ṣafiyya, the aunt of Allāh's Messenger! I cannot save you from Allāh's punishment: O Fāṭima bint Muḥammad! Ask me anything from my wealth, but I cannot save you from Allāh's punishment."(1)

٢٧٥٣ - حَدَّثَنا أَبُو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي سَعِيدُ ابنُ المُسَيَّبِ، وأَبُو سلمةَ بنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قامَ رَسُولُ اللهِ ﷺ حِينَ أَنْزَلَ اللهُ عَزَّ وَجَلَّ ﴿وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ [الشعراء: ٢١٤] قالَ: «يا مَعْشَرَ قُرَيْشٍ - أَوْ كَلِمَةً نَحْوَها - اشْتَرُوا أَنْفُسَكُمْ، لا أُغْنِي عَنْكُمْ مِنَ اللهِ شَيْئاً. يا بَنِي عَبْدِ مَنافٍ، لا أُغْنِي عَنْكُمْ مِنَ اللهِ شَيْئاً، يا عَبَّاسُ بنَ عَبْدِ المُطَّلِبِ، لا أُغْنِي عَنْكَ مِنَ اللهِ شَيْئاً. ويا صَفِيَّةُ عَمَّةَ رَسُولِ اللهِ، لا أُغْنِي عَنْكِ مِنَ اللهِ شَيْئاً. ويا فاطِمَةُ بِنْتَ مُحَمَّدٍ ﷺ، سَلِينِي ما شِئْتِ مِنْ مالي، لا أُغْنِي عَنْكِ مِنَ اللهِ شَيْئاً».

تابَعَهُ أَصْبَغُ، عَنِ ابنِ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ. [انظر: ٣٥٢٧، ٤٧٧١]

---

(1) (H. 2753) Every person should try to protect himself from Allāh's punishment by doing good deeds and by showing obedience to Allāh and to Allāh's Messenger's ﷺ orders. Nobody, can do him any good in this respect no matter how close a relative he may be.

(12) CHAPTER. Can the founder of an endowment have the benefit of his endowment?

(١٢) **بابٌ** هَلْ يَنْتَفِعُ الوَاقِفُ بِوَقْفِهِ؟

'Umar رَضِيَ اللهُ عَنْهُ stipulated that the administrator of an endowment could eat from the yield of the endowment. The founder of an endowment or somebody else may be the trustee of the endowment. Similarly, if one offers a *Badana* (i.e., camel for sacrifice) or something else in Allāh's Cause, he is allowed to benefit by it in the same way as others benefit by it even if he did not stipulate that.

وقَدِ اشْتَرَطَ عُمَرُ رَضِيَ اللهُ عَنْهُ: لا جُناحَ عَلى مَنْ وليَهُ أنْ يَأكُلَ منها، وقَدْ يَلي الوَاقِفُ وغَيْرُهُ. وكَذَلكَ كُلُّ مَنْ جَعَلَ بَدَنَةً أوْ شَيْئاً للهِ فَلَهُ أنْ يَنْتَفِعَ بها كما يَنْتَفِعُ غَيرُهُ وإنْ لَمْ يَشْتَرِطْ.

2754. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ saw a man driving a *Badana* and said to him, "Ride on it." The man said, "O Allāh's Messenger! It is a *Badana*." (The Prophet ﷺ repeated his order) and on the third or fourth time he said, "Ride it, woe to you" or said: "May Allāh be Merciful to you."

٢٧٥٤ - **حدَّثنا** قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا أبو عَوانَةَ، عَنْ قَتادَةَ، عَنْ أنسٍ رَضِيَ اللهُ عَنْهُ: «أنَّ النَّبيَّ ﷺ رَأى رَجُلاً يَسُوقُ بَدَنَةً فقالَ لَهُ: ارْكَبْها، فَقالَ: يا رَسُولَ اللهِ إنَّها بَدَنَةٌ، فَقالَ في الثَّالِثَةِ أوْ في الرَّابِعَةِ: ارْكَبْها وَيْلكَ أوْ وَيْحَكَ». [راجع: ١٦٩٠]

2755. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ saw a man driving a *Badana* and said to him, "Ride on it," and on the second or the third time he added, "Woe to you."

٢٧٥٥ - **حدَّثنا** إسمَاعِيلُ: حدَّثنا مالكٌ عن أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: «أنَّ رَسُولَ اللهِ ﷺ رَأى رَجُلاً يَسُوقُ بَدَنَةً فَقالَ: ارْكَبْها، قالَ: يا رَسُولَ اللهِ إنَّها بَدَنَةٌ، قالَ: ارْكَبْها ويْلَكَ، في الثَّانِيَةِ أوْ في الثَّالِثَةِ». [راجع: ١٦٨٩]

(13) CHAPTER. If one declares his wish to found an endowment, his endowment is valid even before its conveyance (to those for whom it is intended).

(١٣) **بابٌ** إذا وقَفَ شَيْئاً قَبْلَ أنْ يَدْفَعَهُ إلى غَيرِهِ فَهُوَ جائِزٌ،

As 'Umar رَضِيَ اللهُ عَنْهُ founded an endowment and said that it was not sinful for its administrator to eat from its yield, but

لأنَّ عُمَرَ رَضِيَ اللهُ عَنْهُ أوْقَفَ فقال: لا جُناحَ عَلى مَنْ وليَهُ أنْ

he did not specify whether he (i.e., 'Umar) or someone else would be its administrator. The Prophet ﷺ said to Abū Ṭalḥa, "I recommend that you should divide it (i.e., the garden) among your relatives." So Abū Ṭalḥa agreed and distributed it among his relatives and his cousins.

يَأكُلَ، ولَمْ يَخُصَّ أنْ ولِيَهُ عُمَرُ أوْ غَيْرُهُ. وَقالَ النَّبِيُّ ﷺ لأبي طَلْحَةَ: «أرَى أنْ تَجْعَلَها في الأقْرَبِينَ»، فَقالَ: أفعَلُ، فَقَسَمَها في أقارِبِهِ وبَنِي عَمِّهِ».

(14) CHAPTER. When someone says, "My house is *Ṣadaqa* (i.e., gift of charity) for Allāh's sake," and does not specify whether it is for the poor or for some other people, then the *Ṣadaqa* is valid and he can give it to his relatives or whomever he wishes.

(١٤) بابٌ إذا قالَ: دَارِي صَدَقَةٌ للهِ ولَمْ يُبَيِّنْ للفُقَرَاءِ أوْ غيرِهِمْ فَهُوَ جائِزٌ. وَيُعْطِيها لِلأَقْرَبِينَ أوْ حَيْثُ أرَادَ،

The Prophet ﷺ allowed Abū Ṭalḥa when he said, "The most beloved of my property is (the garden of) Bairuḥā and I wish to give it in charity for Allāh's sake." The Prophet ﷺ considered his deed valid. Some say that it is invalid unless it is specified as to whom the *Ṣadaqa* is to be given. But the first statement (i.e., that it is valid) is more correct.

قالَ النَّبِيُّ ﷺ لأبي طَلْحَةَ حِينَ قالَ: أحَبُّ أمْوَالِي إلَيَّ بَيرُحاءَ وإنَّها صَدَقَةٌ للهِ، فأجازَ النَّبِيُّ ﷺ ذٰلِكَ. وقالَ بَعْضُهُمْ: لا يَجُوزُ حتَّى يُبَيِّنَ لِمَنْ، والأوَّلُ أصَحُّ.

(15) CHAPTER. If someone says, "My land or my garden is *Ṣadaqa* for Allāh's sake on my mother's behalf," his *Ṣadaqa* is valid even if he did not specify to whom it is to be given.

(١٥) بابٌ إذَا قالَ: أرْضِي أوْ بُسْتاني صَدَقَةٌ للهِ عَنْ أُمِّي، فَهُوَ جائِزٌ وإنْ لَمْ يُبَيِّنْ لِمَنْ ذٰلِكَ

2756. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The mother of Sa'd bin 'Ubāda died in Sa'd's absence. He said, "O Allāh's Messenger! My mother died in my absence; will it be of any benefit for her if I give *Ṣadaqa*[1] on her behalf?" The Prophet ﷺ said, "Yes," Sa'd said, "I make you a witness that I gave my garden called Al-Mikhrāf in charity on her behalf."

٢٧٥٦ - **حدَّثنا** مُحَمَّدٌ: أخْبَرَنا مَخْلَدُ بنُ يَزِيدَ: أخْبَرَنا ابنُ جُرَيْجٍ قالَ: أخْبرَني يَعْلى: أنَّهُ سَمِعَ عِكْرِمَةَ يَقُولُ: أنْبَأنا ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ سَعْدَ بنَ عُبادَةَ رَضِيَ اللهُ عَنْهُ تُوُفِّيَتْ أُمُّهُ وهُوَ غائِبٌ عَنْها فَقالَ: يا رَسُولَ اللهِ إنَّ أُمِّي تُوُفِّيَتْ وأنا غائِبٌ عَنها، أيَنْفَعُها شَيْءٌ إنْ تَصَدَّقْتُ بِهِ عَنْها؟ قالَ: «نَعَمْ»، قالَ:

(1) (H. 2756) *Ṣadaqa*: here means charity. [See H. No. 2762].

فإنّي أُشهِدُكَ أنَّ حائِطِي المِخْرَافَ صَدَقَةٌ عليها. [انظر: ٢٧٦٢، ٢٧٧٠]

(16) CHAPTER. It is permissible for one to give part of his wealth or some of his slaves or animals in charity or as an endowment.

(١٦) بابٌ إذا تَصَدَّقَ أوْ وَقَفَ بَعْضَ مَالِهِ أوْ بَعْضَ رَقِيقِهِ أوْ دَوابِّهِ فَهُوَ جائِزٌ

2757. Narrated Ka'b bin Mālik رَضِيَ الله عَنْهُ: I said, "O Allāh's Messenger! For the acceptance of my repentance I wish to give all my property in charity for Allāh's sake through His Messenger ﷺ." He said, "It is better for you to keep some of the property for yourself." I said, "Then I will keep my share in Khaibar."

٢٧٥٧ - حدَّثنا يَحْيى بنُ بُكَيرٍ: حدَّثنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: أخبرَني عَبْدُ الرَّحْمَنِ بنُ عَبْدِ اللهِ بنِ كَعْبٍ أنَّ عَبْدَ اللهِ بْنَ كَعْبٍ قالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: قُلْتُ: يا رَسُولَ اللهِ، إنّ مِنْ تَوْبَتي أنْ أنْخَلِعَ مِنْ مالي صَدَقَةً إلى اللهِ وإلى رَسُولِهِ ﷺ. قالَ: «أمْسِكْ عَلَيْكَ بَعْضَ مالِكَ، فَهُوَ خَيرٌ لكَ»، قُلْتُ: فَإنّي أُمْسِكُ سَهْمِي الَّذِي بِخَيْبَرَ. [انظر: ٢٩٤٧ - ٢٩٥٠، ٣٠٨٨، ٣٥٥٦، ٣٨٨٩، ٣٩٥١، ٤٤١٨، ٤٦٧٣، ٤٦٧٦، ٤٦٧٧، ٤٦٧٨، ٦٢٥٥، ٦٦٩٠، ٧٢٢٥]

(17) CHAPTER. Whoever gave something to his representative to give in charity and then the latter returned it to him.

(١٧) بابٌ مَنْ تَصَدَّقَ إلى وَكِيلِه، ثُمَّ رَدَّ الوَكيلُ إلَيْه

2758. Narrated Anas رَضِيَ الله عَنْهُ: When the Holy Verse: 'By no means shall you attain *Al-Birr* (piety, righteousness, it means here Allāh's Reward i.e., Paradise), unless you spend of that which you love...', (V.3:92) was revealed, Abū Ṭalḥa went to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Allāh, the Blessed, the Superior states in His Book: 'By no means shall you attain *Al-Birr,* unless you spend of that which you love...', (V.3:92) and the

٢٧٥٨ - وقالَ إسماعِيلُ: أخبرَني عَبْدُ العَزيزِ بنُ عَبْدِ اللهِ بنِ أبي سَلَمَةَ، عَنْ إسحاقَ بنِ عَبْدِ اللهِ ابنِ أبي طَلْحَةَ، لا أعْلَمُهُ إلّا عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: لمَّا نَزَلَتْ: ﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ﴾ [آل عمران: ٩٢] جاءَ أبُو طلحةَ إلى

most beloved property to me is Bairuhā' (which was a garden where Allāh's Messenger ﷺ used to go to sit in its shade and drink from its water).[1] I give it to Allāh and His Messenger ﷺ hoping for Allāh's Reward in the Hereafter. So, O Allāh's Messenger! Use it as Allāh orders you to use it." Allāh's Messenger ﷺ said, "Bravo! O Abū Ṭalḥa, it is fruitful property. We have accepted it from you and now we return it to you. Distribute it amongst your relatives." So, Abū Ṭalha distributed it amongst his relatives, amongst whom were Ubaī and Ḥassān. When Ḥassān sold his share of that garden to Mu'awīya, he was asked, "How do you sell Abū Ṭalḥa's *Ṣadaqa*?" He replied, "Why should not I sell a *Sā'* of dates for a *Sā'* of money?"[2] The garden was situated in the courtyard of the palace of Banī Jadīla built by Mu'awīya.

رَسُولِ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ، يَقُولُ اللهُ تَبارَكَ وتَعالى في كِتابِهِ: ﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ﴾ [آل عمران: ٩٢] وإنَّ أحَبَّ أمْوالي إليَّ بَيرحاءُ - قالَ: وكانَتْ حَدِيقَةً كانَ رَسُولُ اللهِ ﷺ يَدْخُلُها ويَسْتَظِلُّ فِيها ويَشْرَبُ مِنْ مائِها - فَهِيَ إلى اللهِ عَزَّ وجَلَّ وإلى رَسُولِهِ ﷺ، أرْجُو بِرَّهُ وذُخْرَهُ، فَضَعْها أيْ رَسُولَ اللهِ حَيْثُ أراكَ اللهُ. فَقالَ رَسُولُ اللهِ ﷺ: «بَخٍ يا أبا طَلْحَةَ، ذٰلِكَ مالٌ رابِحٌ قَبِلْناهُ مِنْكَ ورَدَدْناهُ عَلَيْكَ فاجْعَلْهُ في الأقْرَبِينَ». فَتَصَدَّقَ بِهِ أبُو طَلْحَةَ عَلى ذَوِي رَحِمِهِ، قالَ: وكانَ مِنْهُمْ أُبَيٌّ وحَسَّانُ، قالَ: وباعَ حَسَّانُ حِصَّتَهُ مِنْهُ مِنْ مُعاوِيَةَ، فَقِيلَ لَهُ: تَبِيعُ صَدَقَةَ أبي طَلْحَةَ؟ فَقالَ: ألا أبِيعُ صاعاً مِنْ تَمْرٍ بِصاعٍ مِنْ دَراهِمَ؟ قالَ: وكانَتْ تِلْكَ الحَدِيقَةُ في مَوْضِعِ قَصْرِ بَنِي حُدَيْلَةَ الَّذِي بَناهُ مُعاوِيَةُ.

[راجع: ١٤٦١]

(18) CHAPTER. The Statement of Allāh تعالى:
"And when the relatives and the orphans and *Al-Masākīn* (the poor) are present at the time of division, give them out of the property..." (V.4:8)

(١٨) **بابٌ** قَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿وَإِذَا حَضَرَ ٱلْقِسْمَةَ أُو۟لُوا۟ ٱلْقُرْبَىٰ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينُ فَٱرْزُقُوهُم مِّنْهُ﴾ [النساء: ٨]

2759. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما:

٢٧٥٩ - حَدَّثَنا مُحَمَّدُ بنُ الفَضْلِ

(1) (Ch. 17) The description between brackets is said by Anas.
(2) (Ch. 17) This shows that Ka'b did not give his garden as an endowment, otherwise Ḥassān could not have sold it.

Some people claim that the provision in the above Verse is abrogated; by Allāh, it is not abrogated, but the people have stopped acting upon it. There are two kinds of guardians (who are in charge of the inheritance): One is that who inherits; such a person should give (of what he inherits to the relatives, the orphans and the needy, etc.), the other is that who does not inherit (e.g., the guardian of the orphans); such a person should speak kindly and say (to those who are present at the time of distribution), I can not give it to you (as the wealth belongs to the orphans).'"

أَبُو النُّعْمانِ: حدَّثَنا أَبُو عَوانَةَ، عَنْ أَبي بِشْرٍ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: إنَّ ناساً يَزْعُمُونَ أنَّ هذِهِ الآيَةَ نُسِخَتْ، ولا واللهِ ما نُسِخَتْ ولٰكنَّها مِمَّا تَهاوَنَ النَّاسُ، هُمَا والِيانِ: والٍ يَرِثُ وَذَاكَ الذِي يَرْزُقُ، ووَالٍ لا يَرِثُ فَذَاكَ الذِي يَقُولُ بالمَعْرُوفِ، يَقُولُ: لا أَمْلِكُ لك أنْ أُعْطِيَكَ.

[انظر: ٤٥٧٦]

(19) CHAPTER. It is recommended that something should be given in charity on behalf of a person who dies suddenly. And the execution of the vows of the deceased.

(١٩) بابٌ ما يُسْتَحَبُّ لِمَنْ تُوُفِّيَ فَجْأَةً أنْ يَتَصَدَّقُوا عَنْهُ، وقَضاءُ النُّذُورِ عَنِ المَيِّتِ

2760. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: A man said to the Prophet ﷺ, "My mother died suddenly, and I think that if she could speak, she would have given in charity. May I give in charity on her behalf?" He ﷺ said, "Yes! Give in charity on her behalf."

٢٧٦٠ - **حدَّثَنا** إسمَاعِيلُ قالَ: حدَّثَني مالكٌ، عَنْ هِشامٍ، عَنْ أَبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها: أنَّ رَجُلاً قالَ للنَّبيِّ ﷺ: إنَّ أُمِّي افْتُلِتَتْ نَفْسَها وأُراها لَوْ تَكَلَّمَتْ تَصَدَّقَتْ، أفَأتَصَدَّقُ عَنها؟ قالَ: «نَعَمْ، تَصَدَّقْ عَنها». [راجع: ١٣٨٨]

2761. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Sa'd bin 'Ubāda رَضِيَ اللهُ عَنْهُ asked Allāh's Messenger ﷺ (for his legal opinion) saying, "My mother died and she had had an unfulfilled vow." The Prophet ﷺ said, "Fulfil it on her behalf."

٢٧٦١ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ سَعْدَ بنَ عُبادَةَ رَضِيَ اللهُ عَنْهُ اسْتَفْتَى رَسُولَ اللهِ ﷺ فقالَ: إنَّ أُمِّي ماتَتْ وعلَيها نَذْرٌ، فَقال: «اقْضِهِ عَنها».

[انظر: ٦٦٩٨، ٦٩٥٩]

(20) CHAPTER. The witnesses in the foundation of an endowment or in giving in charity.

(٢٠) **باب** الإشْهادِ في الوَقْفِ والصَّدَقةِ

2762. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما that the mother of Sa'd bin 'Ubāda رَضِيَ اللهُ عَنْهُ, the brother of Banī Sā'ida died in Sa'd's absence, so he came to the Prophet saying, "O Allāh's Messenger! My mother died in my absence, will it benefit her if I give *Ṣadaqa* (in charity) on her behalf?" The Prophet ﷺ said, "Yes." Sa'd said, "I take you as my witness that I give my garden Al-Mikhrāf in charity on her behalf."

٢٧٦٢ - **حدّثنا** إبْراهِيمُ بنُ مُوسَى: أخْبرَنا هِشامُ بنُ يُوسُفَ: أنَّ ابنَ جُرَيْجٍ أخْبرَهُمْ قالَ: أخْبرَني يَعْلى أنَّهُ سَمعَ عِكْرِمَةَ مَوْلى ابنِ عَبَّاسٍ يَقُولُ: أنْبأنا ابنُ عَبَّاسٍ أنَّ سَعْدَ بنَ عُبادَةَ رَضِيَ اللهُ عَنْهُ أخا بَني ساعِدَةَ تُوُفِّيَتْ أُمُّهُ وهُوَ غائِبٌ، فَأتى النَّبيَّ ﷺ فَقالَ: يا رَسُولَ اللهِ، إنَّ أُمِّي تُوفِّيَتْ وأنا غائِبٌ عَنها، فَهَلْ يَنْفَعُها شَيءٌ إنْ تَصَدَّقْتُ بِهِ عَنها؟ قالَ: «نَعَمْ»، قالَ: فإنّي أُشْهِدُكَ أنَّ حائِطِي المِخْرافَ صَدَقَةٌ عَلَيها.

[راجع: ٢٧٥٦]

(21) CHAPTER. The Statement of Allāh تعالى:
"And give unto orphans their property, and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.
"And if you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice..." (V.4:2,3).

(٢١) **باب** قَوْلِ اللهِ تَعالى: ﴿وَءَاتُوا۟ ٱلْيَتَٰمَىٰٓ أَمْوَٰلَهُمْ وَلَا تَتَبَدَّلُوا۟ ٱلْخَبِيثَ بِٱلطَّيِّبِ وَلَا تَأْكُلُوٓا۟ أَمْوَٰلَهُمْ إِلَىٰٓ أَمْوَٰلِكُمْ إِنَّهُۥ كَانَ حُوبًا كَبِيرًا ﴿٢﴾ وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا۟ فِى ٱلْيَتَٰمَىٰ فَٱنكِحُوا۟ مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ مَثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا۟ فَوَٰحِدَةً أَوْ مَا مَلَكَتْ أَيْمَٰنُكُمْ ذَٰلِكَ أَدْنَىٰٓ أَلَّا تَعُولُوا۟ ﴿٣﴾﴾

[النساء: ٢-٣]

2763. Narrated Az-Zuhrī: 'Urwa bin Az-Zubair said that he asked 'Āishah رَضِيَ اللهُ عَنْها about the meaning of the Qur'ānic Verse:

"And if you fear that you shall not be able to deal justly with the orphan-girls then marry (other) women of your choice..." (V.4:2-3)

'Āishah said, "It is about a female orphan under the guardianship of her guardian who

٢٧٦٣ - **حدّثنا** أبُو اليمانِ: أخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: كانَ عُرْوَةُ بنُ الزُّبَيرِ يُحَدِّثُ أنَّهُ سَألَ عائِشَةَ رَضِيَ اللهُ عَنْها ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا۟ فِى ٱلْيَتَٰمَىٰ فَٱنكِحُوا۟ مَا طَابَ لَكُم مِّنَ

is inclined towards her because of her beauty and wealth, and likes to marry her with a *Mahr* less than what is given to women of her standard. So they (i.e., guardians) were forbidden to marry the orphans unless they paid them a full appropriate *Mahr*, (otherwise) they were ordered to marry other women instead of them. Later on the people asked Allāh's Messenger ﷺ about it. So Allāh revealed the following Verse:

'They ask your legal instruction (O Muḥammad ﷺ!) concerning women, say: Allāh instructs you about them,...' (V.4:127)

"And in this Verse, Allāh indicated that if the orphan-girl was beautiful and wealthy, her guardian would have the desire to marry her without giving her an appropriate *Mahr* equal to what her peers could get, but if she was undesirable for lack of beauty or wealth, then he would not marry her, but seek to marry some other woman instead of her. So, since he did not marry her when he had no inclination towards her, he had not the right to marry her when he had an interest in her, unless he treated her justly by giving her a full *Mahr* and securing all her rights."

ٱلنِّسَآءِ مَثۡنَىٰ وَثُلَٰثَ وَرُبَٰعَۖ فَإِنۡ خِفۡتُمۡ أَلَّا تَعۡدِلُواْ فَوَٰحِدَةً أَوۡ مَا مَلَكَتۡ أَيۡمَٰنُكُمۡۚ ذَٰلِكَ أَدۡنَىٰٓ أَلَّا تَعُولُواْ ﴿٣﴾ قالَتْ: هِيَ اليَتِيمَةُ في حَجْرِ وليِّها، فيَرْغَبُ في جمالِهَا ومالِهَا، ويُرِيدُ أنْ يَتزَوَّجها بأدنى مِنْ سُنَّةِ نِسائِها فنُهُوا عَنْ نِكاحِهِنَّ إلَّا أنْ يُقسِطُوا لهُنَّ في إكمالِ الصَّداقِ، وأمِرُوا بِنِكاحِ مَنْ سِوَاهُنَّ مِنَ النِّساءِ. قالَتْ عائِشَةُ: ثُمَّ اسْتَفْتَى النَّاسُ رَسُولَ اللهِ ﷺ بَعْدُ، فأنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿وَيَسۡتَفۡتُونَكَ فِي ٱلنِّسَآءِۖ قُلِ ٱللَّهُ يُفۡتِيكُمۡ فِيهِنَّ﴾ [النساء: ١٢٧] قالَتْ: فَبَيَّنَ اللهُ في هذِهِ أنَّ اليَتِيمَةَ إذا كانَتْ ذَاتَ جمالٍ ومالٍ رَغِبُوا في نِكاحِها، ولَمْ يُلْحِقُوها بِسُنَّتِها بإكمالِ الصَّدَاقِ. فإذا كانَتْ مَرْغُوبَةً عنها في قِلَّةِ المَالِ والجمالِ تَرَكوها وَالتَمَسُوا غَيرَها مِنَ النِّساءِ. قالَ: فَكما يَترُكُونها حينَ يَرْغَبُونَ عَنها فَلَيْسَ لَهُمْ أنْ يَنْكِحُوها إذَا رَغِبُوا فِيها إلَّا أنْ يُقْسِطُوا لَها الأوفى مِنَ الصَّدَاقِ ويُعْطُوها حَقَّها. [راجع: ٢٤٩٤]

(22) CHAPTER. The Statement of Allāh تعالى:

"And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully and hastily fearing that they should grow up, and whoever (amongst the guardians) is rich, he should

(٢٢) بابُ قَوْلِ اللهِ تَعالى:

﴿وَٱبۡتَلُواْ ٱلۡيَتَٰمَىٰ حَتَّىٰٓ إِذَا بَلَغُواْ ٱلنِّكَاحَ فَإِنۡ ءَانَسۡتُم مِّنۡهُمۡ رُشۡدٗا فَٱدۡفَعُوٓاْ إِلَيۡهِمۡ أَمۡوَٰلَهُمۡۖ وَلَا تَأۡكُلُوهَآ إِسۡرَافٗا وَبِدَارًا أَن يَكۡبَرُواْۚ وَمَن كَانَ غَنِيّٗا فَلۡيَسۡتَعۡفِفۡۖ وَمَن كَانَ فَقِيرٗا فَلۡيَأۡكُلۡ بِٱلۡمَعۡرُوفِۚ فَإِذَا دَفَعۡتُمۡ إِلَيۡهِمۡ أَمۡوَٰلَهُمۡ

take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labour). And when you release their property to them, take witnesses in their presence; and Allāh is All-Sufficient in taking account.

"There is a share for men and a share for women from what is left by parents, and those nearest related, whether the property be small or large – a legal share." (V.4:6,7)

فَأَشْهِدُوا عَلَيْهِمْ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٦﴾ لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا ﴿٧﴾ [النساء: ٦-٧] حَسِيباً: يَعْني كافياً.

CHAPTER. How a guardian is to deal with an orphan's wealth and what he can eat thereof according to his labour.

بابٌ وما للوَصِيّ أنْ يَعْمَلَ في مالِ اليَتيمِ وما يَأكُلُ منْهُ بِقَدْرِ عُمالَتِهِ

2764. Narrated Ibn 'Umar رضي الله عنهما: In the lifetime of Allāh's Messenger ﷺ, 'Umar gave in charity some of his property, a garden of date-palms called Thamgh. 'Umar said, "O Allāh's Messenger! I have some property which I prize highly and I want to give it in charity." The Prophet ﷺ said, "Give it in charity (i.e., as an endowment) with its land and trees on the condition that the land and trees will neither be sold nor given as a present, nor bequeathed, but the fruits are to be spent in charity." So 'Umar gave it in charity, and it was for Allāh's Cause, the emancipation of slaves, for the poor, for guests, for travellers, and for kinsmen. The person acting as its administrator could eat from it reasonably and fairly, and could let a friend of his eat from it, provided he had no intention of becoming wealthy by its means.

٢٧٦٤ - حدَّثَنا هارُونُ بنُ الأشعث: حدَّثَنا أبُو سَعِيدٍ مَوْلى بَنِي هاشِمٍ: حدَّثَنا صَخْرُ ابنُ جُوَيْرِيَةَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ عُمَرَ تَصَدَّقَ بِمالٍ لَهُ عَلى عَهْدِ رَسُولِ اللهِ ﷺ وكانَ يُقالُ لَهُ: ثَمْغٌ، وكانَ نَخْلاً، فَقالَ عُمَرُ: يا رَسُولَ اللهِ، إنِّي اسْتَفَدْتُ مالاً وهُوَ عِنْدِي نَفِيسٌ فأرَدْتُ أنْ أتَصَدَّقَ بِهِ. فَقالَ النَّبِيُّ ﷺ: «تَصَدَّقْ بأصْلِهِ، لا يُباعُ ولا يُوهَبُ ولا يُورَثُ، ولٰكِنْ يُنْفَقُ ثَمَرُهُ». فَتَصَدَّقَ بِهِ عُمَرُ فَصَدَقَتُهُ تِلْكَ في سَبِيلِ اللهِ وفي الرِّقابِ والمَساكِينِ والضَّيْفِ وابنِ السَّبِيلِ ولِذِي القُرْبى. ولا جُناحَ عَلى مَنْ وَلِيَهُ أنْ يَأكُلَ مِنْهُ بالمَعْرُوفِ، أوْ يُؤْكِلَ صَدِيقَهُ غَيرَ مُتَمَوِّلٍ بِهِ.

[راجع: ٢٣١٣]

2765. Narrated 'Āishah رضي الله عنها: The following Verse:

٢٧٦٥ - حدَّثَنا عُبَيْدُ بنُ

"...And whoever (amongst the guardian) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable..." (V.4:6) was revealed in connection with the guardian of an orphan, and it means that if he is poor he can have for himself (from the orphan's wealth) what is just and reasonable (according to his labour) from the orphan's share of the inheritance.

إسماعيل: حدثنا أبو أسامة، عن هشام، عن أبيه، عن عائشة رضي الله عنها ﴿وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ﴾ [النساء: ٦] قالت: أنزلت في والي اليتيم أن يصيب من ماله إذا كان محتاجاً بقدر ماله بالمعروف. [راجع: ٢٢١٢]

(23) CHAPTER. The Statement of Allāh تعالى :
"Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!" (V.4:10)

(٢٣) **باب** قول الله تعالى: ﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا﴾ [النساء: ١٠]

2766. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "Avoid the seven great destructive sins." The people enquired, "O Allāh's Messenger! What are they?" He said, "(1) To join others in worship along with Allāh; (2) To practise sorcery, (3) To kill the life which Allāh has forbidden except for a just cause, (according to Islāmic law); (4) To eat up *Ribā*[1] (usury); (5) To eat up an orphan's wealth; (6) To show one's back to the enemy and fleeing from the battlefield at the time of fighting, and (7) To accuse chaste women, who never even think of anything touching chastity and are good believers."

٢٧٦٦ - حدثنا عبد العزيز بن عبد الله قال: حدثني سليمان بن بلال، عن ثور بن زيد المدني، عن أبي الغيث، عن أبي هريرة رضي الله عنه عن النبي ﷺ قال: «اجتنبوا السبع الموبقات». قالوا: يا رسول الله، وما هن؟ قال: «الشرك بالله، والسحر، وقتل النفس التي حرم الله إلا بالحق، وأكل الربا، وأكل مال اليتيم، والتولي يوم الزحف، وقذف المحصنات المؤمنات الغافلات». [انظر: ٥٧٦٤، ٦٨٥٧]

(24) CHAPTER. Allāh's Statement:
"...And they ask you concerning orphans. Say: 'The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allāh knows him who means mischief (e.g.,

(٢٤) **باب** ﴿وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِن تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

(1) (H. 2766) *Ribā*: See glossary.

to swallow their property) from him who means good (e.g., to save their property). And if Allāh had wished, He could have put you into difficulties. Truly, Allāh is All-Mighty, All-Wise.'" (V.2:220)

[البقرة: ٢٢٠]. ﴿لَأَعْنَتَكُمْ﴾: لأحْرَجَكُمْ وضَيَّقَ عَلَيْكُم، و(عَنَتْ): خَضَعَتْ.

2767. Nāfi' said, "Ibn 'Umar never refused to be appointed as a guardian."

The most beloved thing to Ibn Sīrīn concerning an orphan's wealth was that the orphan's advisors and guardians would assemble to decide what is best for him.

When Ṭawūs was asked about something concerning an orphan's affairs, he would recite:

'...And Allāh knows him who means mischief from him who means good...' (V.2:220)

'Aṭā' said concerning some orphans, "The guardian is to provide for the young and the old orphans according to their needs from their shares."

٢٧٦٧ - وقالَ لَنا سُلَيْمانُ بن حرب: حدَّثَنا حَمَّادٌ، عَنْ أيُّوبَ، عَنْ نافعٍ قالَ: ما رَدَّ ابنُ عُمَرَ عَلى أحَدٍ وَصِيَّته وكانَ ابنُ سِيرِينَ أحَبَّ الأشْياءِ إلَيْهِ في مالِ اليَتِيم أنْ يَجْتَمعَ إلَيْهِ نُصَحاؤُهُ وأوْلِيَاؤُهُ فَيَنْظُرُوا الذي هُوَ خَيرٌ لَهُ. وكانَ طاوُسٌ إذا سُئِلَ عَنْ شَيْءٍ مِنْ أمْرِ اليَتامى قَرَأ: ﴿وَٱللَّهُ يَعْلَمُ ٱلْمُفْسِدَ مِنَ ٱلْمُصْلِحِ﴾ وقالَ عَطاءٌ في يَتامى الصَّغيرِ والكَبيرِ: يُنْفِقُ الوَلِيُّ عَلى كُلِّ إنْسان بِقَدْرِهِ مِنْ حِصَّته.

(25) CHAPTER. The employment of an orphan on a journey and at home, provided it is beneficial for him. And (it is obligatory) for the mother and the stepfather of an orphan to look after him (even if they were not his guardians).

(٢٥) بابُ اسْتِخْدَام اليَتِيمِ في السَّفَرِ والحَضَرِ إذَا كانَ صَلاحاً لَهُ، ونَظَرِ الأمِّ أوْ زَوْجِها لليَتِيم

2768. Narrated Anas رَضِيَ اللهُ عَنْهُ: When Allāh's Messenger ﷺ came to Al-Madīna he did not have any servant. Abū Ṭalḥa (Anas' stepfather) took me to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Anas is a wise boy, so let him serve you." So, I served him at home and on journeys. If I did anything, he never asked me why I did it, and if I refrained from doing anything, he never asked me why I refrained from doing it.

٢٧٦٨ - حدَّثَنا يَعْقُوبُ بنُ إبْراهِيمَ ابنِ كَثِيرٍ: حدَّثَنا ابنُ عُلَيَّةَ: حدَّثَنا عَبْدُ العَزِيزِ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قَدِمَ رَسُولُ اللهِ ﷺ المَدِينَةَ لَيْسَ لَهُ خادِمٌ فَأخَذَ أبُو طَلْحَةَ بِيَدِي فانْطَلَقَ بِي إلى رَسُولِ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ، إنَّ أنَساً غُلامٌ كَيِّسٌ فَلْيَخْدُمْكَ، قالَ: فَخَدَمْتُهُ في

السَّفَرِ والحَضَرِ ما قالَ لِي لِشَيْءٍ صَنَعْتُه: لِمَ صَنَعْتَ هٰذا هٰكَذا؟ ولا لِشَيْءٍ لَمْ أصنَعْهُ: لِمَ لَمْ تَصْنَعْ هذا هٰكَذا؟». [انظر: ٦٠٣٨، ٦٩١١]

(26) CHAPTER. If somebody gives a piece of land as an endowment and does not mark its boundaries, the endowment is valid. The same is applied to objects of charity.

(٢٦) بابٌ إذَا وَقَفَ أرْضاً ولَمْ يُبَيِّنِ الحُدودَ فَهُوَ جائِزٌ، وكذلكَ الصَّدَقَةُ

2769. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Abū Ṭalḥa had the greatest wealth of date-palms amongst the *Anṣār* in Al-Madīna, and he prized above all his wealth (his garden) Bairuhā', which was situated opposite the mosque (of the Prophet ﷺ). The Prophet ﷺ used to enter it and drink from its fresh water. When the following Divine Verse were revealed:

"By no means shall you attain *Al-Birr* (piety, righteousness, here it means Allāh's Reward i.e., Paradise) unless you spend (in Allāh's Cause) of that which you love..." (V.3:92)

Abū Ṭalḥa got up saying, "O Allāh's Messenger! Allāh says: 'By no means shall you attain *Al-Birr*, unless you spend (in Allāh's Cause) of that which you love...', and I prize Bairuhā above all my wealth, which I want to give in charity for Allāh's sake, hoping for its reward from Allāh. So you can use it as Allāh directs you." On that the Prophet ﷺ said, "Bravo! It is a profitable (or perishable) property. (Ibn Maslama is not sure as to which word is right, i.e., profitable or perishable.) I have heard what you have said, and I recommend that you distribute this amongst your relatives." On that Abū Ṭalḥa said, "O Allāh's Messenger! I will do (as you have suggested)." So, Abū Ṭalḥa distributed that garden amongst his relatives and cousins.

٢٧٦٩ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ إسحاقَ بنِ عَبْدِ اللهِ بنِ أبي طَلْحَةَ: أنَّهُ سَمِعَ أنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: كانَ أبُو طَلحَةَ أكْثَرَ الأنصارِ بالمَدِينَةِ مالاً مِنْ نَخْلٍ، وكانَ أحَبَّ مالِهِ إلَيْهِ بَيرُحاءُ، مُسْتَقبِلَةَ المَسْجِدِ، وكانَ النَّبِيُّ ﷺ يَدْخُلُها ويَشْرَبُ مِنْ ماءٍ فِيْها طَيِّبٍ. قالَ أنَسٌ: فَلَمَّا نَزَلَتْ: ﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ﴾ قامَ أبُو طَلْحَةَ فَقالَ: يا رَسُولَ اللهِ، إنَّ اللهَ يَقُولُ: ﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ﴾ وإنَّ أحَبَّ أمْوالي إلَيَّ بَيرُحاءُ، وإنَّها صَدَقَةٌ للهِ أرْجُو بِرَّها وذُخْرَها عِنْدَ اللهِ، فَضَعْها حَيْثُ أرَاكَ اللهُ. فَقالَ: «بَخٍ، ذٰلكَ مالٌ رَابحٌ - أوْ رَايِحٌ، شَكَّ ابنُ مَسْلَمَةَ - وقَدْ سَمِعْتُ ما قُلْتَ، وإنِّي أرَى أنْ تَجْعَلَها في الأقْرَبِينَ». قالَ أبُو طَلْحَةَ: أفعَلُ ذٰلكَ يا رسُولَ اللهِ، فَقَسَمَها أبُو طَلْحَةَ في أقارِبِهِ وبَني

عَمِّهِ. وقالَ إسْمَاعِيلُ وعَبْدُ اللهِ بنُ يُوسُفَ ويَحْيَى بنُ يَحْيَى عَنْ مالكٍ: «رَايحٌ». [راجع: ١٤٦١]

٢٧٧٠ - حدَّثَنَا مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ: أخْبَرَنا رَوْحُ بنُ عُبادَةَ: حدَّثَنا زَكَرِيَّا بنُ إسحاقَ قالَ: حدَّثَني عَمْرُو بنُ دِينارٍ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ رَجُلاً قالَ لِرَسُولِ اللهِ ﷺ: إنَّ أُمَّهُ تُوُفِّيَتْ، أيَنْفَعُها إنْ تَصَدَّقْتُ عَنها؟ قالَ: «نَعَمْ»، قالَ: فإنَّ لي مِخْرَافاً فأنا أُشْهِدُكَ أنِّي قَدْ تَصَدَّقْتُ بِهِ عَنها. [راجع: ٢٧٥٦]

2770. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: A man said to Allāh's Messenger ﷺ, "My mother has died, will it benefit her if I give in charity on her behalf?" The Prophet ﷺ replied in the affirmative. The man said, "I have a garden and I make you a witness that I give it in charity on her behalf."

(٢٧) بابٌ إذَا وَقَفَ جَماعَةٌ أرْضاً مُشاعاً فَهُوَ جائِزٌ

(27) CHAPTER. If a group of persons give a jointly-owned piece of land as an endowment, the foundation of the endowment is valid.

٢٧٧١ - حدَّثَنَا مُسَدَّدٌ: حدَّثَنا عَبْدُ الوَارِثِ، عَنْ أبي التَّيَّاحِ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: أمَرَ النَّبِيُّ ﷺ بِبناءِ المَسجِدِ، فَقالَ: «يا بَني النَّجَّارِ ثامِنُوني بِحائِطِكُمْ هذَا»، قالُوا: لا واللهِ لا نَطْلُبُ ثَمَنَهُ إلَّا إلى اللهِ. [راجع: ٢٣٤]

2771. Narrated Anas رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ ordered that the mosque be built, he said, "O Banī An-Najjār! Suggest to me the price for this garden of yours." They replied, "By Allāh! We will demand its price from none but Allāh."

(٢٨) بابُ الوَقْفِ كَيْفَ يُكْتَبُ؟

(28) CHAPTER. How to write the endowment?

٢٧٧٢ - حدَّثَنَا مُسَدَّدٌ: حدَّثَنا يَزِيدُ ابنُ زُرَيْعٍ: حدَّثَنا ابنُ عَوْنٍ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما

2772. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: When 'Umar got a piece of land in Khaibar, he came to the Prophet ﷺ saying, "I have got a piece of land better than which I have never got. So, what do you advise me regarding it?"

قَالَ: أَصَابَ عُمَرُ بِخَيْبَرَ أَرْضاً، فَأَتى النَّبِيَّ ﷺ فَقَالَ: أَصَبْتُ أَرْضاً لَمْ أُصِبْ مالاً قَطُّ أنفَسَ مِنْهُ فَكَيْفَ تَأْمُرُني بِهِ؟ قالَ: «إنْ شِئْتَ حَبَسْتَ أَصْلَها وتَصَدَّقتَ بِها». فَتَصَدَّقَ عُمَرُ أَنَّهُ لا يُباعُ أَصْلُها ولا يُوهَبُ ولا يُورَثُ، في الفُقَرَاءِ والقُرْبى والرِّقابِ وفي سبيلِ اللهِ والضَّيْفِ وابنِ السَّبِيلِ، لا جُناحَ عَلى مَنْ وَلِيَها أنْ يَأكُلَ مِنها بالمَعْرُوفِ، أوْ يُطْعِمَ صَدِيقاً، غَيرَ مُتَمَوِّلٍ فِيهِ. [راجع: ٢٣١٣]

The Prophet ﷺ said, "If you wish you can keep it as an endowment to be used for charitable purposes." So, 'Umar gave the land in charity (i.e., as an endowment) on the condition that the land would neither be sold nor given as a present, nor bequeathed, (and its yield) would be used for the poor, the kinsmen, the emancipation of slaves, *Jihād*, and for guests and travellers; and its administrator could eat in a reasonable just manner (according to his labour), and he also could feed his friends without intending to (store anything from it in order to) become wealthy by its means."

(٢٩) بابُ الوَقْفِ للغَنِيِّ والفَقِيرِ والضَّيْفِ

(29) CHAPTER. The usufruct of an endowment may be spent for the wealthy, the poor and the guests.

٢٧٧٣ - حدَّثَنا أبُو عاصِمٍ: حدَّثَنا ابنُ عَوْنٍ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ: أنَّ عُمَرَ رَضِيَ اللهُ عَنْهُ وجَدَ مالاً بِخَيْبَرَ فأتى النَّبِيَّ ﷺ فأخْبَرَهُ. قالَ: «إنْ شِئْتَ تَصَدَّقْتَ بِها». فَتَصَدَّقَ بِها في الفُقَرَاءِ والمَساكِينِ وذِي القُرْبى والضَّيْفِ. [راجع: ٢٣١٣]

2773. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: 'Umar رَضِيَ اللهُ عَنْهُ got some property in Khaibar and he came to the Prophet ﷺ and informed him about it. The Prophet ﷺ said to him, "If you wish you can give it in charity." So, 'Umar gave it in charity (i.e., as an endowment) the yield of which was to be used for the good of the *Al-Fuqarā* (the poor), *Al-Masākīn* (the poor), the kinsmen, and the guests.

(٣٠) بابُ وَقْفِ الأرْضِ للمَسْجِدِ

(30) CHAPTER. The foundation of an endowment of a piece of land for building a mosque.

٢٧٧٤ - حدَّثَني إسحاقُ: أخبرنا عَبْدُ الصَّمَدِ قالَ: سَمِعْتُ أبي: حدَّثَنا أبُو التَّيَّاحِ قالَ: حدَّثَني أنَسُ بنُ مالِكٍ رَضِيَ اللهُ عَنْهُ: لَمَّا قَدِمَ رَسُولُ اللهِ ﷺ المَدِينَةَ أمَرَ بالمَسْجِدِ وقالَ:

2774. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: When Allāh's Messenger ﷺ came to Al-Madīna, he ordered that a mosque be built. He said, "O Banī An-Najjār! Suggest to me the price for this garden of yours." They replied, "By Allāh, we will demand its price from none but Allāh."

«يا بَني النَّجَّارِ ثامِنُوني حَائِطَكُم هذَا»، فَقالُوا: لا واللهِ لا نَطْلُبُ ثَمَنَهُ إلَّا إلى اللهِ. [راجع: ٢٣٤]

(31) CHAPTER. Giving animals; particularly horses and property and gold and silver as endowments.

(٣١) **بابُ** وَقْفِ الدَّوابِّ والكُرَاعِ والعُرُوضِ والصَّامِتِ

Az-Zuhrī was asked, "If somebody founds an endowment of one thousand Dīnār and gives the sum to his boy who is a trader to invest it in business and declares that the profit of the money will be given in charity to the poor and the relatives, does the founder have the right to use anything of the profit of the one thousand Dīnār? And if he does not assign its profit to the poor?" Az-Zuhrī said, "He does not have the right to use anything of it (i.e., in either case)."

وقالَ الزهْرِيُّ فيمَنْ جَعَلَ أَلْفَ دِينارٍ في سَبيلِ اللهِ، ودَفَعَها إلى غُلامٍ لَهُ تاجرٍ يَتَّجِرُ بِها، وجَعَلَ رِبْحَهُ صَدَقَةً للمَساكِينِ والأقْرَبينَ، هَلْ للرَّجُلِ أنْ يأكُلَ مِنْ رِبْحِ تِلْكَ الألْفِ شَيْئاً؟ وإنْ لَمْ يَكُنْ جَعَلَ رِبْحَها صَدَقَةً في المَساكينِ، قالَ: لَيْسَ لَهُ أنْ يأكُلَ منْها.

2775. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Once 'Umar gave a horse in charity to be used in Allāh's Cause (*Jihād* – holy fighting). It had been given to him by Allāh's Messenger ﷺ. 'Umar gave it to a man in charity to use it in Allāh's Cause Then 'Umar was informed that the man has put that horse for sale, so he asked Allāh's Messenger ﷺ whether he could buy it. Allāh's Messenger ﷺ replied, "You should neither buy nor take back what you have given in charity."

٢٧٧٥ - **حدَّثَنا** مُسَدَّدٌ: حَدَّثَنا يَحْيَى: حَدَّثَنا عُبَيْدُ اللهِ قالَ: حدَّثَني نافِعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ عُمَرَ حَمَلَ عَلى فَرَسٍ لَه في سَبيلِ اللهِ أعْطاها رَسُولُ اللهِ ﷺ فحمَلَ عَلَيها رَجُلاً، فأُخْبِرَ عُمَرُ أنَّهُ قَدْ وقَفَها يَبيعُها، فَسَألَ رَسُولَ اللهِ ﷺ أنْ يَبتاعَها، فَقالَ: «لا تَبْتاعَهَا ولا تَرْجِعَنَّ في صَدقَتِكَ». [راجع: ١٤٨٩]

(32) CHAPTER. The salary of the administrator of an endowment.

(٣٢) **بابُ** نَفقَةِ القَيِّمِ للوَقْفِ

2776. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "My heirs will not inherit a Dīnār or a Dirham (i.e., money), for whatever I leave, excluding the adequate support of my wives and the wages of my employees, is to be given in charity."

٢٧٧٦ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَة رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ

قَالَ: «لا تقتسِم ورَثَتِي دِيناراً ولا درهماً، ما تَرَكْتُ بَعْدَ نَفَقَةِ نسائي ومُؤْنَةِ عاملي فهُوَ صَدَقَةٌ». [انظر: ٣٠٩٦، ٦٧٢٩]

٢٧٧٧ - حدَّثنا قُتَيْبَةُ بنُ سَعيدٍ: حدَّثنا حَمَّادٌ، عَنْ أيوبَ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ عُمَرَ اشْتَرَطَ في وَقْفِهِ أنْ يأكُلَ مَنْ وَلِيَهُ ويُؤكِلَ صَدِيقَهُ غيرَ مُتَمَوِّلٍ مالاً. [راجع: ٢٣١٣]

2777. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: When 'Umar founded an endowment he stipulated that its administrator could eat from it and also feed his friend without intending to store anything for himself from it in order to become wealthy.

(٣٣) بابٌ إذا وَقَفَ أرْضاً أوْ بِئْراً، أوِ اشْتَرَطَ لِنَفْسِهِ مِثْلَ دِلاءِ المُسْلِمِينَ

(33) CHAPTER. If somebody keeps a piece of land or a well as an endowment, or stipulates that he should benefit by its water as the other Muslims do (will this be permissible)?

وَوَقَفَ أنسٌ دَاراً، فَكانَ إذا قَدِمَ نَزَلَها. وتَصَدَّقَ الزُّبَيْرُ بِدُورِهِ، وقالَ للمَرْدُودَةِ مِنْ بَناتِهِ أنْ تَسْكُنَ غيرَ مُضِرَّةٍ ولا مُضَرٍّ بها، فإنِ اسْتَغْنَتْ بِزَوْجٍ فَلَيْسَ لَها حَقٌّ. وجَعَلَ ابنُ عُمَرَ نَصِيبَهُ مِنْ دارِ عُمَرَ سُكْنى لِذَوِي الحاجاتِ مِنْ آلِ عَبْدِ اللهِ.

Anas kept a house as an endowment and whenever he came (to Al-Madīna) he used to stay in it.

Az-Zubair gave his house in charity (i.e., as an endowment) and told his divorced daughters to dwell therein without harming or being harmed, but if any of them remarried, she would have no right to stay there.

Ibn 'Umar kept his share from his father's house to be inhabited by the needy amongst 'Abdullāh's family (i.e., his own family).

٢٧٧٨ - وقالَ عَبْدَانُ: أخْبَرَنِي أبي، عَنْ شُعْبَةَ، عَنْ أبي إسحاقَ، عَنْ أبي عَبْدِ الرَّحْمٰنِ: أنَّ عُثمانَ رَضِيَ اللهُ عَنْهُ حَيْثُ حُوصِرَ أشْرَفَ عَلَيهِمْ، وقالَ: أَنْشُدُكُمُ اللهَ ولا أَنْشُدُ إلَّا أصْحابَ النَّبِيِّ ﷺ، أَلَسْتُمْ

2778. Abū 'Abdur-Raḥmān narrated: When 'Uthmān رَضِيَ اللهُ عَنْهُ was circled (by the rebels), he looked upon them from above and said, "I ask you by Allāh, I ask nobody but the companions of the Prophet ﷺ, don't you know that Allāh's Messenger ﷺ said, 'Whoever will (buy and) dig the well of Rūma will be granted Paradise,' and I (bought and) dug it? Don't you know that he said,

'Whoever equip the army of *'Usra* (i.e., Tabūk's *Ghazwa*) will be granted Paradise,' and I equipped it?" They attested whatever he said.

When 'Umar founded his endowment he said, "Its administrator can eat from it." The management of the endowment can be taken over by the founder himself or any other person, for both cases are permissible.

تَعْلَمُونَ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ حفر رُومَةَ فَلَهُ الجَنَّةُ» فحفَرْتُها؟ أَلَسْتُم تعْلَمون أنَّهُ قالَ: «مَنْ جَهَّزَ جَيْشَ العُسْرَةِ فَلَهُ الجَنَّةُ» فَجهَّزْتُه؟ قالَ: فَصَدَّقُوهُ بِما قالَ. وقالَ عُمَرُ في وَقْفِهِ: لا جُناحَ عَلى مَنْ وَلِيَهُ أنْ يأكُلَ. وقَدْ يَلِيهِ الواقِفُ وغيرُهُ فَهُوَ وَاسِعٌ لِكُلٍّ.

(34) CHAPTER. It is permissible for the founder of an endowment to say, "We will demand its price, from none but Allāh."

(٣٤) بابٌ إذَا قالَ الواقِفُ: لا نَطْلُبُ ثَمَنَهُ إلَّا إلى اللهِ، فَهُوَ جائِزٌ

2779. Narrated Anas رضي الله عنه: The Prophet ﷺ said (at the time of building the mosque), "O Banī An-Najjār! Suggest to me the price for your garden." They replied, "We will demand its price from none but Allāh."

٢٧٧٩ - حدَّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ الوَارِثِ، عَنْ أبي التَّيَّاحِ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قالَ النَّبِيُّ ﷺ: «يا بَنِي النَّجَّارِ ثامِنُوني بِحائِطِكُمْ»، قالُوا: لا نَطْلُبُ ثَمَنَهُ إلَّا إلى اللهِ. [راجع: ٢٣٤]

(35) CHAPTER. The Statement of Allāh عزّ وجل:
"O you who believe! When death approaches any of you, and you make a bequest, (then take) the testimony of two just men of your own folk or two others from outside... (up to)... Allāh guides not the people who are *Al-Fasiqūn* (the rebellious and disobedient)." (V.5:106-108)

(٣٥) بابٌ قَوْلِ اللهِ عَزَّ وجَلَّ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ شَهَٰدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ حِينَ ٱلْوَصِيَّةِ ٱثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ ءَاخَرَانِ مِنْ غَيْرِكُمْ﴾ إلى قَوْلِهِ: ﴿وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ﴾ [المائدة: ١٠٦-١٠٨] الأَوْلَيانِ: واحِدُهما أَوْلى، ومِنْهُ أَوْلى بِهِ. ﴿عُثِرَ﴾: ظُهِرَ، ﴿أَعْثَرْنَا﴾: أَظْهَرْنا.

2780. Ibn 'Abbās رضي الله عنهما said, "A man from the tribe of Banī Sahm went out in the company of Tamīm Ad-Dārī and 'Adī bin Baddā'. The man of Banī Sahm died in a land where there was no Muslim. When Tamīm

٢٧٨٠ - وقالَ لي عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا يَحْيَى بنُ آدمَ: حدَّثنا بنُ أبي زَائدَةَ، عَنْ مُحَمَّدِ بنِ أبي

القاسِمِ، عَنْ عَبْدِ المَلِكِ بنِ سَعِيدِ بنِ جُبَيرٍ، عَنْ أبيهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما، قالَ: خَرَجَ رَجُلٌ مِنْ بَنِي سَهْمٍ مَعَ تَمِيمِ الدَّارِيِّ وعَدِيِّ بنِ بَدَّاءٍ، فَماتَ السَّهْمِيُّ بأرْضٍ لَيْسَ بِها مُسْلِمٌ فَلَمَّا قَدِما بِتَرِكَتِهِ فَقَدُوا جاماً مِنْ فِضَّةٍ مُخَوَّصاً من ذَهَبٍ. فأحْلَفَهُما رَسُولُ ﷺ، ثُمَّ وُجِدَ الجامُ بِمكَّةَ، فقالُوا: ابْتَعْناه مِنْ تَمِيمٍ وعَدِيٍّ، فقامَ رَجُلانِ مِنْ أَوْلِيَاءِ السَّهْمِيِّ فَحَلَفا لَشَهادَتُنا أحَقُّ مِنْ شَهادَتِهِما، وأنَّ الجامَ لِصاحِبِهِمْ. قالَ: وفِيهِمْ نَزَلَتْ هذِهِ الآيَةُ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ شَهَٰدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ﴾ [المائدة: ١٠٦].

and 'Adī returned conveying the property of the deceased, they claimed that they had lost a silver bowl with gold engraving. Allāh's Messenger ﷺ made them take an oath (to confirm their claim), and then the bowl was found in Makkah with some people who claimed that they had bought it from Tamīm and 'Adī. Then two witnesses from the relatives of the deceased got up and swore that their witnesses were more valid than the witnesses of 'Adī and Tamīm, and that the bowl belonged to their deceased fellow. So, this Verse was revealed in connection with this case;

'O you who believe! When death approaches any of you...'," (V.5:106)

(٣٦) بابُ قَضاءِ الوَصِيِّ دُيُونَ المَيِّتِ بِغَيرِ مَحْضَرٍ مِنَ الوَرَثَةِ

(36) CHAPTER. The payments of the debts of the deceased by the executor (of the will) in the absence of other inheritors.

٢٧٨١ - حدَّثَنا مُحَمَّدُ بنُ سابِقٍ، أوِ الفَضْلُ بنُ يَعْقُوبَ عَنْهُ: حدَّثَنا شَيْبانُ أبُو مُعاوِيَةَ، عَنْ فِراسٍ قالَ: قالَ الشَّعْبِيُّ: حدَّثَني جابِرُ بنُ عَبْدِ اللهِ الأنصارِيُّ رَضِيَ اللهُ عَنْهُما: أنَّ أباهُ اسْتُشْهِدَ يَوْمَ أُحُدٍ وتَرَكَ سِتَّ بَناتٍ وتَرَكَ عَلَيْهِ دَيْناً، فَلَمَّا حَضَرَهُ جِذَادُ النَّخْلِ أتَيْتُ رَسُولَ اللهِ ﷺ فَقُلْتُ: يا رَسُولَ اللهِ، قَدْ عَلِمْتَ أنَّ وَالِدِي اسْتُشْهِدَ يَوْمَ أُحُدٍ وتَرَكَ عَلَيْهِ دَيْناً كَثِيراً، وإنِّي أُحِبُّ أنْ يَراكَ

2781. Narrated Jābir bin 'Abdullāh Al-Anṣārī رَضِيَ اللهُ عَنْهُما: My father was martyred on the day (of the *Ghazwa*) of Uḥud and left six daughters and some debts to be paid. When the time of plucking the date-fruits came, I went to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! You know that my father was martyred on the day of Uḥud and owed much debt, and I wish that the creditors would see you." The Prophet ﷺ said, "Go and collect the various kinds of dates and place them separately in heaps". I did accordingly and called him. On seeing him, the creditors started claiming their rights pressingly at that time. When the Prophet ﷺ saw how they behaved, he went round the biggest heap for three times and

sat over it and said, "Call your companions (i.e., the creditors)." Then he kept on measuring and giving them, till Allāh cleared all my father's debts. By Allāh, it would have pleased me that Allāh would clear the debts of my father even though I had not taken a single date to my sisters. But by Allāh, all the heaps were complete, (as they were) and I looked at the heap where Allāh's Messenger ﷺ was sitting and noticed as if not a single date had been taken thereof.

Allāh تعالى said: "So we planted amongst them enmity and hatred".

الغُرَماءُ. قالَ: «اذْهَبْ فَبَيْدِرْ كُلَّ تَمْرٍ عَلى ناحيةٍ»، فَفَعَلْتُ ثُمَّ دَعَوْتُهُ، فَلَمَّا نَظَرُوا إِلَيْهِ أُغْرُوا بي تِلْكَ السَّاعَةَ، فَلَمَّا رَأى ما يَصْنَعُونَ طافَ حَوْلَ أَعْظَمِها بَيْدَراً ثَلاثَ مَرَّاتٍ ثُمَّ جَلَسَ عَلَيْهِ ثُمَّ قالَ: «ادْعُ أَصْحابَكَ» فَمَا زَالَ يَكِيْلُ لَهُمْ حَتَّى أَدَّى اللهُ أَمانَةَ وَالِدِي، وأنا واللهِ رَاضٍ أَنْ يُؤَدِّيَ اللهُ أمانَةَ والِدِي، ولا أَرْجِعَ إِلى أَخَوَاتي تمرةً. فَسَلِمَ واللهِ البَيادِرُ كُلُّها حَتَّى أَنِّي أَنْظُرُ إِلى البَيْدَرِ الَّذي عَلَيْهِ رَسُولُ اللهِ ﷺ كأَنَّهُ لَمْ يَنْقُصْ تَمْرَةً واحدةً. قالَ أَبو عَبْدِ اللهِ: أُغْرُوا بي: يَعْني هَيَّجُوا بي. ﴿فَأَغْرَيْنَا بَيْنَهُمُ ٱلْعَدَاوَةَ وَٱلْبَغْضَآءَ﴾. [راجع: ٢١٢٧]

56 - THE BOOK OF *JIHĀD*[1] (Fighting for Allāh's Cause)

٥٦ - كتاب الجهاد والسير

(1) CHAPTER. The superiority of *Jihād*. And the Statement of Allāh تعالى:

"Verily, Allāh has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allāh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurāt (Torah) and the Injeel (Gospel) and the Qur'ān. And who is truer to his convenant than Allāh? Then rejoice in the bargain which you have concluded.. (up to).. And give glad tidings to the believers." (V.9:111, 112)

(١) **بابٌ** فَضْلِ الجِهادِ والسِّيرِ، وقَوْلِهِ تَعالى: ﴿إِنَّ ٱللَّهَ ٱشْتَرَىٰ﴾ إلى قَوْلِهِ: ﴿وَبَشِّرِ ٱلْمُؤْمِنِينَ﴾ [التوبة: ١١١-١١٢].

قالَ ابنُ عَبَّاسٍ: الحُدُودُ: الطَّاعَةُ.

2782. Narrated 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ: I asked Allāh's Messenger ﷺ, "O Allāh's Messenger! What is the best deed?" He replied, "To offer the *Ṣalāt* (prayers) at their early stated fixed times." I asked, "What is next in goodness?" He replied, "To be good and dutiful to your parents." I further asked, "What is next (in goodness)?" He replied, "To participate in *Jihād* in Allāh's Cause." I did not ask Allāh's Messenger ﷺ anymore and if I had asked him more, he would have told me more.

٢٧٨٢ - حدَّثَنا الحَسَنُ بنُ صَبَّاحٍ: حدَّثَنا مُحَمَّدُ بنُ سابِقٍ: حدَّثَنا مالِكُ بنُ مِغْوَلٍ قالَ: سَمِعْتُ الوَليدَ بنَ العَيْزارِ ذَكَرَ عَنْ أبي عَمْرٍو الشَّيْبانِيِّ قالَ: قالَ عَبْدُ اللهِ بنُ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ: سَأَلْتُ رَسُولَ اللهِ ﷺ قُلْتُ: يا رَسُولَ اللهِ، أيُّ العَمَلِ أفْضَلُ؟ قالَ: «الصَّلاةُ عَلى مِيقاتِها»، قُلْتُ: ثُمَّ أيٌّ؟ قالَ: «ثُمَّ بِرُّ الوَالِدَيْنِ»، قلتُ: ثُمَّ أيٌّ؟ قالَ: «الجِهادُ في سَبيلِ اللهِ». فَسَكَتُّ عَنْ

---

(1) *Al-Jihād* (Holy fighting) in Allāh's Cause (with full force of numbers and weaponry),is given the utmost importance in Islām, and is one of its pillars (on which it stands). By *Jihād* Islam is established, Allāh's Word is made superior. [His Word being (*Lā ilāha illallāh* which means none has the right to be worshipped but Allāh)], and His religion (Islām) is propagated. By abandoning *Jihād*, (may Allāh protect us from that). Islam and the Muslims fall into an inferior position, their honour is lost, their land is stolen, their rule and authority vanish. *Jihād* is an obligatory duty in Islam, on every Muslim, and he who tries to escape from this duty or does not in his innermost heart wish to fulfil this duty, dies with one of the qualities of a hypocrite.

رَسُولِ اللهِ ﷺ ولَو اسْتَزَدْتُهُ لَزَادَني.

[راجع: ٥٢٧]

٢٧٨٣ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثنا يَحْيى بنُ سَعيدٍ: حدَّثنا سُفْيانُ قالَ: حدَّثني مَنْصُورٌ، عَنْ مُجاهِدٍ، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ: «لا هِجْرَةَ بَعْدَ الفَتْحِ ولكِنْ جِهادٌ ونِيَّةٌ، وإذَا اسْتُنْفِرْتُم فانْفِرُوا».

[راجع: ١٣٤٩]

2783. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "There is no *Hijra* (i.e., emigration) (from Makkah to Al-Madīna) after the Conquest (of Makkah), but *Jihād* and good intention[1] remain; and if you are called (by the Muslim ruler) for *Jihād*, go forth immediately."

٢٧٨٤ - حدَّثنا مُسَدَّدٌ: حدَّثنا خالدٌ: حدَّثنا حَبيبُ بنُ أبي عَمْرَةَ، عن عائشَةَ بِنْتِ طَلْحَةَ، عَنْ عائشَةَ رَضِيَ اللهُ عَنها أنَّها قالَت: يا رَسُولَ اللهِ نُرىٰ الجهادَ أفْضَلَ العَمَلِ، أفَلا نُجاهِدُ؟ قالَ: «لكنَّ أفْضَلَ الجهادِ حَجٌّ مَبرُورٌ». [راجع: ١٥٢٠]

2784. Narrated 'Āishah رَضِيَ اللهُ عَنْها (that she said), "O Allāh's Messenger! We consider *Jihād* as the best deed. Should we not fight in Allāh's Cause?" He said, "The best *Jihād* (for women) is *Ḥajj-Mabrūr* (i.e., *Ḥajj* which is done according to the Prophet's *Sunna* and is accepted by Allāh)."

[See *Ḥadīth* No. 1861, Vol. 3]

٢٧٨٥ - حدَّثنا إسحَاقُ: أخْبرَنا عَفَّانُ: حدَّثنا هَمَّامٌ، حدَّثنا مُحَمَّدُ بنُ جُحادَةَ قالَ: أخْبرَني أبُو حَصِينٍ أنَّ ذَكْوانَ حَدَّثَهُ أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ حَدَّثَهُ قالَ: جاءَ رَجُلٌ إلى رَسُولِ اللهِ ﷺ فَقالَ: دُلَّني عَلى عَمَلٍ يَعْدِلُ الجهادَ، قالَ: «لا أجِدُهُ». قالَ:

2785. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man came to Allāh's Messenger ﷺ and said, "Guide me to such a deed as equals *Jihād* (in reward)." He replied, "I do not find such a deed." Then he added, "Can you, while the Muslim fighter has gone for *Jihād* enter your mosque to perform *Ṣalāt* (prayer) without cease and observe *Ṣaum* (fast) and never break your *Ṣaum*?" The man said, "But who can do that?"[2] Abū Hurairah رَضِيَ

(1) (H. 2783) After the conquest of Makkah there was no need for Muslims to emigrate from Makkah to Al-Madīna. The Prophet ﷺ tells his companions that one can attain rewards through *Jihād* against *Kufr*, i.e., to fight for Allāh's Cause when there is a call for it, otherwise one should have the intention to participate in *Jihād* and this intention has the same reward as that of *Jihād* itself.

(2) (H. 2785) Of course, nobody can offer *Ṣalāt* (prayer) and fast incessantly, and since=

«هَلْ تَسْتَطِيعُ إِذَا خَرَجَ الْمُجاهِدُ أَنْ تَدْخُلَ مَسْجِدَكَ فَتَقُومَ ولا تَفْتُرَ، وتَصُومَ ولا تُفْطِرَ؟» قالَ: ومَنْ يَسْتَطِيعُ ذٰلِكَ؟ قالَ أبو هُرَيْرَةَ: إنَّ فَرَسَ الْمُجاهِدِ لَيَسْتَنُّ في طِوَلِهِ فَيُكْتَبُ لَهُ حَسَناتٍ. [راجع: ١٥٢٠]

عنه الله added, "The *Mujāhid* (i.e., Muslim fighter) is rewarded even for the footsteps of his horse while it wanders about (for grazing) tied in a long rope."

(٢) **بابٌ: أَفْضَلُ النَّاسِ مُؤْمِنٌ مُجاهِدٌ بِنَفْسِهِ ومالِهِ في سَبِيلِ اللهِ،**

وقَوْلِهِ تَعالى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ هَلْ أَدُلُّكُمْ عَلَىٰ تِجَٰرَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ ۝١٠ تُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ وَتُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ۝١١ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ وَمَسَٰكِنَ طَيِّبَةً فِى جَنَّٰتِ عَدْنٍ ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ۝١٢﴾ [الصف: ١٠-١٢].

(2) CHAPTER. The best among the people is that believer who strives his utmost in Allāh's Cause with both his life and property.

And the Statement of Allāh تعالى:

"O you who believe! Shall I guide you to a trade that will save you from a painful torment. That you believe in Allāh and His Messenger (Muḥammad ﷺ), and that you strive hard and fight in the Cause of Allāh with your wealth and your lives, that will be better for you, if you but know! (If you do so), He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in *'Adn* (Eden) Paradise, that is indeed great success." (V.61:10-12)

٢٧٨٦ - حَدَّثَنا أبو اليَمانِ: أخْبَرَنا شُعَيْبٌ عَنِ الزُّهْرِيِّ قالَ: حَدَّثَني عَطاءُ ابنُ يَزِيدَ اللَّيْثِيُّ أنَّ أبا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللهُ عَنْهُ حَدَّثَهُ قالَ: قِيلَ: يا رَسُولَ اللهِ أيُّ النَّاسِ أفْضَلُ؟ فَقالَ رَسُولُ اللهِ ﷺ: «مُؤْمِنٌ يُجاهِدُ في سَبِيلِ اللهِ بِنَفْسِهِ ومالِهِ».

2786. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: Somebody asked, "O Allāh's Messenger! Who is the best among the people?" Allāh's Messenger ﷺ replied, "A believer who strives his utmost in Allāh's Cause with his life and property." They asked, "Who is next?" He replied, "A believer who stays in one of the mountain paths worshipping Allāh and leaving the people secure from his mischief."[1]

=the Muslim fighter is rewarded as if he was doing such good impossible deeds, no possible deed equals *Jihād* in reward.

(1) (H. 2786) This is true in times of afflictions and disorder, otherwise social life is better than seclusion as the Prophet ﷺ says in a *Hadīth* reported by At-Tirmidhī: "He who mixes with people and endures their mischief is better rewarded than he who does not mix with people and does not endure their mischief." (*Qasṭalānī*)

قالُوا: ثُمَّ مَنْ؟ قالَ: «مُؤْمِنٌ في شِعْبٍ مِنَ الشِّعابِ يَتَّقِي اللهَ ويَدَعُ النَّاسَ مِنْ شَرِّهِ». [انظر: ٦٤٩٤]

2787. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "The example of a *Mujāhid* in Allāh's Cause — and Allāh knows better who really strives in His Cause — is like a person who observes *Ṣaum* (fast) and offers *Ṣalāt* (prayer) continuously. Allāh guarantees that He will admit the *Mujāhid* in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty."

٢٧٨٧ - حَدَّثَنا أَبُو اليمانِ: أخبرَنا شُعَيْبٌ عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي سَعِيدُ ابنُ المُسَيَّبِ: أَنَّ أبا هُرَيْرَةَ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَثَلُ المُجاهِدِ في سَبِيلِ اللهِ - واللهُ أعْلَمُ بِمَنْ يُجاهِدُ في سَبِيلِهِ - كَمَثَلِ الصَّائمِ القَائِمِ. وتَوَكَّلَ اللهُ لِلْمُجاهِدِ في سَبِيلِهِ بأنْ يَتَوَفَّاهُ أنْ يُدْخِلَهُ الجَنَّةَ أوْ يَرْجِعَهُ سَالِماً مَعَ أجْرٍ أوْ غَنِيمَةٍ». [راجع: ٣٦]

(3) CHAPTER. The invocation of men and women that Allāh may let them participate in *Jihād* and adorn them with martyrdom.

(٣) بابُ الدُّعاءِ بالجِهادِ والشَّهادَةِ لِلرِّجالِ والنِّساءِ،

'Umar said, "O Allāh! Grant me martyrdom in the town of Your Messenger ﷺ."

وقالَ عُمَرُ: اللهم ارْزُقْنِي شَهادَةً في بَلَدِ رَسُولِكَ.

2788, 2789. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ used to visit Umm Ḥarām bint Milḥān, who would offer him meals. Umm Ḥarām was the wife of 'Ubāda bin Aṣ-Ṣāmit. Allāh's Messenger ﷺ, once visited her and she provided him with food and started looking for lice in his head.[1] Then Allāh's Messenger ﷺ slept, and afterwards woke up smiling. Umm Ḥarām asked, "What causes you to smile, O Allāh's Messenger?" He said, "Some of my followers who (in a dream) were displayed before me as fighters in Allāh's

٢٧٨٨، ٢٧٨٩ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ، عَنْ مالِكٍ، عَنْ إسحَاقَ بنِ عَبْدِ اللهِ ابنِ أبي طَلْحَةَ، عَنْ أنَسِ بنِ مالِكٍ رضِيَ اللهُ عَنْهُ: أنَّهُ سَمِعَهُ يَقُولُ: كانَ رَسُولُ اللهِ ﷺ يَدْخُلُ عَلى أُمِّ حَرامٍ بِنْتِ مِلْحانَ فَتُطْعِمُهُ، وكانَتْ أُمُّ حَرامٍ تَحْتَ عُبادَةَ بنِ الصَّامتِ. فَدَخَلَ عَلَيها رَسُولُ اللهِ ﷺ فأطعَمَتْهُ وجَعَلَتْ تَفْلِي رأسَهُ فَنامَ

(1) (H. 2788, 2789) It is evident from the life history of the Prophet ﷺ that he used to take bath daily even twice daily or more, and it is not logical that he could have lice in his head, perhaps she was combing or oiling his hairs.

Cause (on board a ship) amidst this sea cause me to smile; they were as kings on the thrones (or like kings on the thrones)."(Isḥāq, a subnarrator is not sure as to which expression the Prophet ﷺ used.) Umm Ḥarām said, "O Allāh's Messenger! Invoke Allāh that He makes me one of them." Allāh's Messenger ﷺ invoked Allāh for her and slept again and woke up smiling. Once again Umm Ḥarām asked, "What makes you smile, O Allāh's Messenger?" He replied, "Some of my followers were displayed before me as fighters in Allāh's Cause," repeating the same dream. Umm Ḥarām said, "O Allāh's Messenger! Invoke Allāh that He makes me one of them." He said, "You are amongst the first ones." It happened that she sailed on the sea during the Caliphate of Mu'āwīya bin Abī Sufyān, and after she disembarked, she fell down from her riding animal and died.

رَسُولُ اللهِ ﷺ ثُمَّ اسْتَيْقَظَ وهُوَ يَضْحَكُ. قالَتْ: فَقُلْتُ: وما يُضْحِكُكَ يا رَسُولَ اللهِ؟ قالَ: «ناسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُزَاةً في سَبِيلِ اللهِ يَرْكَبُونَ ثَبَجَ هذَا البَحْرِ مُلُوكاً عَلى الأَسِرَّةِ، أَوْ مِثْلَ المُلُوكِ عَلى الأَسِرَّةِ»، شَكَّ إسحَاقُ. قالَتْ: فَقُلْتُ: يا رَسُولَ اللهِ ادْعُ اللهَ أنْ يَجْعَلَنِي مِنْهُمْ، فَدَعا لَهَا رَسُولُ اللهِ ﷺ. ثُمَّ وضَعَ رَأْسَهُ ثُمَّ اسْتَيْقَظَ وهُوَ يَضْحَكُ. فَقُلْتُ: وما يُضْحِكُكَ يا رَسُولَ اللهِ؟ قالَ: «ناسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُزَاةً في سَبِيلِ اللهِ». كما قالَ في الأوَّلِ. قالَتْ: فَقُلْتُ: يا رَسُولَ اللهِ ادْعُ اللهَ أنْ يَجْعَلَنِي مِنْهُمْ، قالَ: «أنْتِ مِنَ الأَوَّلِينَ». فَرَكِبَتِ البَحْرَ في زَمَنِ مُعاوِيَةَ بنِ أبي سُفْيانَ فَصُرِعَتْ عَنْ دابَّتِها حِينَ خَرَجَتْ مِنَ البَحْرِ فَهَلَكَتْ. [الحديث: ٢٧٨٨، انظر: ٢٧٩٩، ٢٨٧٧، ٢٨٩٤، ٦٢٨٢، ٧٠٠١]؛ [الحديث: ٢٧٨٩، انظر: ٢٨٠٠، ٢٨٧٨، ٢٨٩٥، ٦٢٨٣، ٧٠٠٢]

(4) CHAPTER. The grades of the *Mujāhidūn* (Muslim fighters) in Allāh's Cause.

(٤) بابٌ دَرَجاتِ المُجاهِدِينَ في سَبِيلِ اللهِ،

يُقَالُ: هذِهِ سَبِيلي، وهذَا سَبِيلي، قالَ أبُو عَبْدِ اللهِ: ﴿غُزَّىٰ﴾ [آل عمران: ١٥٦] وَاحِدُها غازٍ. ﴿هُمْ

دَرَجَٰتٌ﴾ [آل عمران: ١٦٣]: لَهُمْ دَرَجاتٌ.

2790. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever believes in Allāh and His Messenger ﷺ, performs *Iqāmat-aṣ-Ṣalāt* and observes *Ṣaum* (fasts) of the month of Ramaḍān, then it will be a promise binding upon Allāh to admit him to Paradise, no matter whether he fights in Allāh's Cause or remains in the land where he is born." The people said, "O Allāh's Messenger! Shall we acquaint the people with this good news?" He said, "Paradise has one hundred grades which Allāh has reserved for the *Mujāhidūn* who fight in His Cause, and the distance between each of two grades is like the distance between the heaven and the earth. So, when you ask Allāh (for something), ask for *Al-Firdaus* which is the middle (best) and the highest part of Paradise." [The subnarrator added, "I think the Prophet ﷺ also said, 'Above it (i.e., *Al-Firdaus*) is the Throne of the Most Gracious (i.e., Allāh), and from it gush forth the rivers of Paradise.'"].

٢٧٩٠ - حدَّثنا يَحْيى بنُ صَالِحٍ: حدَّثنا فُلَيْحٌ، عَنْ هِلالِ بنِ عَليٍّ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النبيُّ ﷺ: «مَنْ آمَنَ باللهِ وبِرَسُولِه وَأقامَ الصَّلاةَ، وصامَ رَمَضانَ كان حَقّاً عَلى اللهِ أنْ يُدْخِلَهُ الجَنَّةَ، جاهَدَ في سَبيلِ اللهِ أوْ جَلسَ في أرْضِهِ الَّتي وُلِدَ فِيها». فَقالُوا: يا رَسُولَ اللهِ، أفَلا نُبَشِّرُ النَّاسَ؟ قالَ: «إنَّ في الجَنَّةِ مائَةَ درجَةٍ أعَدَّها اللهُ للمُجاهِدِين في سَبيلِ اللهِ، ما بَينَ الدَّرجَتَينِ كما بَين السَّماءِ والأرْضِ. فإذَا سأَلْتُمُ الله فاسْأَلُوهُ الفِرْدَوْسَ فإنَّهُ أوْسَطُ الجَنَّةِ، وأعْلى الجَنَّةِ». أُراه قال: «وفَوْقَهُ عَرْشُ الرَّحْمٰنِ ومِنْهُ تَفَجَّرُ أنهارُ الجَنَّةِ». قالَ مُحَمَّدُ بنُ فُلَيْحٍ عَنْ أبيهِ: «وفَوْقَهُ عَرْشُ الرَّحْمٰنِ». [انظر: ٧٤٢٣]

2791. Narrated Samura: The Prophet ﷺ said, "Last night two men came to me (in a dream) and made me ascend a tree and then admitted me into a better and superior *Dār* (abode, dwellingg place, house, etc.) better of which I have never seen. One of them said, 'This *Dār* is the *Dār* of martyrs'."

٢٧٩١ - حدَّثنا مُوسَى: حدَّثنا جَرِيرٌ: حدَّثنا أبُو رَجاءٍ، عَنْ سَمُرَةَ قَالَ: قالَ النَّبيُّ ﷺ: «رَأيْتُ اللَّيْلَةَ رَجُلَيْنِ أتَياني فَصَعِدَا بي الشَّجَرَةَ وأدْخَلاني داراً هيَ أحْسَنُ وأفضلُ، لَمْ أرَ قَطُّ أحْسَنَ مِنها. قالَ: «أمَّا هٰذِهِ الدَّارُ فَدَارُ الشُّهَدَاءِ».

[راجع: ٨٤٥]

(5) CHAPTER. To proceed in Allāh's Cause in the forenoon and in the afternoon. A place in Paradise as small as the bow of one of you (is better than the world and whatever is in it).

(٥) بابُ الغَدْوَةِ والرَّوْحَةِ في سَبيلِ الله. وقابُ قَوْسِ أحدِكُمْ في الجَنَّةِ

2792. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "A single endeavour (of fighting) in Allāh's Cause in the forenoon or in the afternoon is better than the world and whatever is in it."

٢٧٩٢ - حدَّثنا مُعَلَّى بنُ أَسَدٍ: حدَّثنا وُهَيْبٌ: حدَّثنا حُمَيدٌ، عَنْ أَنَسِ ابنِ مالكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لَغَدْوَةٌ في سَبيلِ اللهِ أَوْ رَوْحَةٌ خَيرٌ مِنَ الدُّنْيا وما فِيها».

[انظر: ٢٧٩٦، ٦٥٦٨]

2793. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "A place in Paradise as small as a bow is better than all that on which the sun rises and sets (i.e., all the world)." He also said, "A single endeavour in Allāh's Cause in the afternoon or in the forenoon is better than all that on which the sun rises and sets."

٢٧٩٣ - حدَّثنا إبْراهِيمُ بنُ المُنْذِرِ: حدَّثنا مُحَمَّدُ بنُ فُلَيْحٍ قالَ: حدَّثني أبي عَنْ هِلالِ بن عَليٍّ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أبي عَمْرَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لَقابُ قَوْسٍ في الجَنَّةِ خَيرٌ مِمَّا تَطْلُعُ عَلَيْهِ الشَّمْسُ وتَغْرُبُ». وقالَ: «لَغدْوَةٌ أو رَوْحَةٌ في سَبيلِ اللهِ خَيرٌ مِمَّا تَطْلُعُ عَلَيْهِ الشَّمْسُ وتَغْرُبُ».

[انظر: ٣٢٥٣]

2794. Narrated Sahl bin Sa'd رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "A single endeavour in Allāh's Cause in the afternoon and in the forenoon is better than the world and whatever is in it."

٢٧٩٤ - حدَّثنا قَبيصَةُ: حدَّثنا سُفْيانُ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «الرَّوْحَةُ والغَدْوَةُ في سَبيلِ اللهِ أَفْضَلُ مِنَ الدُّنْيا وما فِيها». [انظر: ٢٨٩٢، ٣٢٥٠، ٦٤١٥]

(6) CHAPTER. *Al-Ḥūr-ul-'Ein* (hourīs — fair females)(1) and their qualities.

They are called so as one's eyesight is

(٦) بابُ الحُورِ العِينِ وصِفَتِهِنَّ

يَحارُ فِيها الطَّرْفُ: شَديدَةُ سَوادِ

(1) (Ch. 6) *Hūr*: Very fair females created by Allāh as such, nor from the offspring of=

perplexed while looking at them, and also because of the intense blackness of their irises and intense whiteness of the sclerotic coat of their eyes. And Allāh's Statement:

"And We shall marry them to *Hūr* (fair females) with wide lovely eyes. (V.44:54).

الْعَيْنِ، شَدِيدَةُ بَيَاضِ الْعَيْنِ. ﴿وَزَوَّجْنَاهُم بِحُورٍ﴾ [الدخان: ٥٤] أَنْكَحْنَاهُمْ.

2795. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Nobody who dies and finds good from Allāh (in the Hereafter) would wish to come back to this world, even if he were given the whole world and whatever is in it, except the martyr who, on seeing the superiority of martyrdom, would like to come back to the world and get killed again (in Allāh's Cause)."

٢٧٩٥ - حَدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حَدَّثَنا مُعاوِيَةُ بنُ عَمْرٍو: حَدَّثَنا أَبُو إِسْحَاقَ عَنْ حُمَيْدٍ قالَ: سَمِعْتُ أَنَسَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «ما مِنْ عَبْدٍ يَمُوتُ لَهُ عِنْدَ اللهِ خَيْرٌ يَسُرُّهُ أن يَرْجِعَ إلى الدُّنْيا وأنَّ لَهُ الدُّنْيا وما فِيها إلَّا الشَّهِيدَ لِمَا يَرَى مِنْ فَضْلِ الشَّهادَةِ فإنَّهُ يَسُرُّهُ أنْ يَرْجِعَ إلى الدُّنْيا فَيُقْتَلَ مَرَّةً أُخْرَى». [انظر: ٢٨١٧]

2796. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet said, "A single endeavour (of fighting) in Allāh's Cause in the afternoon or in the forenoon is better than all the world and whatever is in it. A place in Paradise as small as the bow or lash of one of you is better than all the world and whatever is in it. And if a woman (*Hūr* etc.) from Paradise appeared to the people of the earth, she would fill the space between heaven and the earth with light and pleasant scent; and her headcover is better than the world and whatever is in it."

٢٧٩٦ - قالَ: وسَمِعْتُ أَنَسَ بنَ مالِكٍ عَنِ النَّبِيِّ ﷺ أنَّهُ قالَ: «لَرَوْحَةٌ في سَبِيلِ اللهِ، أوْ غَدْوَةٌ خَيْرٌ مِنَ الدُّنْيا وما فِيها. ولَقابُ قَوْسِ أَحَدِكُمْ مِنَ الجَنَّةِ أوْ مَوْضِعُ قِيدٍ - يَعْنِي سَوْطَهُ - خَيْرٌ مِنَ الدُّنْيا وما فِيها. ولَوْ أنَّ امْرَأَةً مِنْ أَهْلِ الجَنَّةِ اطَّلَعَتْ إلى أَهْلِ الأرْضِ لأضَاءَتْ ما بَيْنَهُما ولَمَلأَتْهُ رِيحاً، ولَنَصِيفُها عَلَى رَأْسِها خَيْرٌ مِنَ الدُّنْيا وما فِيها». [راجع: ٢٧٩٢]

=Adam عليه السلام, with intense black irises of their eyes and intense white scleras. [For details see the book (*Ḥādi-Al-Arwāh* by Ibn Al-Qaiyim)] (Ch. 54).

(7) CHAPTER. The wish for martyrdom.

(٧) بابُ تَمَنِّي الشَّهادَةِ

2797. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "By Him in Whose Hands my soul is! Were it not for some men amongst the believers who dislike to be left behind me and whom I cannot provide with means of conveyance, I would certainly never remain behind any *Sarīya* (army-unit) going out for *Jihād* in Allāh's Cause. By Him in Whose Hands my soul is! I would love to be martyred in Allāh's Cause and then come back to life and then get martyred, and then come back to life again and then get martyred and then come back to life again and then get martyred."

٢٧٩٧ - حدَّثنا أبُو اليمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أخْبَرَني سَعِيدُ بنُ المُسَيَّبِ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «والَّذِي نَفْسِي بِيَدِهِ لَوْلا أنَّ رِجالاً مِنَ المُؤْمِنِينَ لا تَطِيبُ أنْفُسُهُمْ أنْ يَتَخَلَّفُوا عَنِّي ولا أجِدُ ما أحْمِلُهُمْ عَلَيْهِ ما تَخَلَّفْتُ عَنْ سَرِيَّةٍ تَغْدو في سَبِيلِ اللهِ. والَّذِي نَفْسِي بِيَدِهِ لَوَدِدْتُ أنِّي أُقْتَلُ في سَبِيلِ اللهِ ثُمَّ أُحْيا، ثُمَّ أُقْتَلُ ثُمَّ أُحْيا، ثُمَّ أُقْتَلُ ثُمَّ أُحْيا، ثُمَّ أُقْتَلُ». [راجع: ٣٦]

2798. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ delivered a *Khuṭba* (religious talk) and said, "Zaid took the flag and was martyred, and then Ja'far took the flag and was martyred, and then 'Abdullāh bin Rawāḥa took the flag and was martyred too, and then Khālid bin Al-Walīd took the flag, though he was not appointed as a commander, and Allāh made him victorious." The Prophet ﷺ further added, "It would not please us to have them with us." Ayyūb, a subnarrator, added, "Or the Prophet ﷺ, shedding tears, said, 'It would not please them to be with us.'"[1]

٢٧٩٨ - حدَّثنا يُوسُفُ بنُ يَعْقُوبَ الصَّفَّارُ: حدَّثنا إسماعِيلُ بنُ عُلَيَّةَ، عَنْ أيُّوبَ، عَنْ حُمَيْدِ بنِ هِلالٍ، عَنْ أنَسِ ابنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: خَطَبَ النَّبِيُّ ﷺ فَقالَ: «أخَذَ الرَّايَةَ زَيْدٌ فأُصِيبَ، ثُمَّ أخَذَها جَعْفَرٌ فأُصِيبَ، ثُمَّ أخَذَها عَبْدُ اللهِ بنُ رَواحَةَ فأُصِيبَ، ثُمَّ أخَذَها خالِدُ بنُ الوَلِيدِ عَنْ غَيرِ إمْرَةٍ فَفُتِحَ لَهُ». وقالَ: «ما يَسُرُّنا أنَّهُمْ عِنْدَنا».

قالَ أيُّوبُ: أوْ قالَ: «ما يَسُرُّهُمْ أنَّهُمْ عِنْدَنا»، وعَيْناهُ تَذْرِفانِ. [راجع: ١٢٤٦]

---

(1) (H. 2798) The Prophet ﷺ meant that those martyrs were in a better place than this world. He (i.e., the Prophet ﷺ) shed tears while mentioning them, because he pitied their families who would grieve for their loss not knowing that they had moved to a better place.

(8) CHAPTER. The superiority of him who goes in Allāh's Cause and dies on the way, for he will be regarded as one of the martyrs.

And the Statement of Allāh تَعالى:

"...And who-so-ever leaves his home as an emigrant unto Allāh and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allāh..." (V.4:100)

2799, 2800. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Umm Ḥarām said, "Once the Prophet ﷺ slept in my house near to me and got up smiling. I said, 'What makes you smile?' He replied, 'Some of my followers who (in a dream) were displayed before me sailing on this green sea like kings on thrones.' I said, 'O Allāh's Messenger! Invoke Allāh to make me one of them.'" So the Prophet ﷺ invoked Allāh for her and went to sleep again. He did the same (i.e., got up and told his dream) and Umm Ḥarām repeated her question and he gave the same reply. She said, "Invoke Allāh to make me one of them." He said, "You are among the first batch." Later on, it happened that she went out in the company of her husband 'Ubadā bin Aṣ-Ṣāmit who went for *Jihād*, and it was the first time the Muslims undertook a naval expedition led by Mu'āwīya. When the expedition came to an end and they were returning to Sham, a riding animal was presented to her to ride, but the animal let her fall and thus she died.

(٨) بابُ فَضْلِ مَنْ يُصْرَعُ في سَبيلِ اللهِ فَماتَ فَهُوَ مِنْهُمْ،

وقَوْلِ اللهِ عزَّ وجلَّ: ﴿وَمَن يَخْرُجْ مِنۢ بَيْتِهِۦ مُهَاجِرًا إِلَى ٱللَّهِ وَرَسُولِهِۦ ثُمَّ يُدْرِكْهُ ٱلْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُۥ عَلَى ٱللَّهِ﴾ [النساء: ١٠٠] وقَعَ: وَجَبَ.

٢٧٩٩، ٢٨٠٠ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ قالَ: حدَّثَني اللَّيثُ: حدَّثَنا يَحْيى، عَنْ مُحَمَّدِ بنِ يَحْيى بنِ حَبَّانَ، عَنْ أَنَسِ بنِ مالِكٍ، عَنْ خالَتِهِ أُمِّ حَرامٍ بِنْتِ مِلْحانَ قالَتْ: نامَ النَّبِيُّ ﷺ يَوْماً قَريباً مِنِّي ثُمَّ اسْتَيْقَظَ يَتَبَسَّمُ، فَقُلْتُ: ما أَضْحَكَكَ؟ قالَ: «أُناسٌ مِنْ أُمَّتي عُرِضُوا عَلَيَّ، يَرْكَبُونَ هذَا البَحْرَ الأَخْضَرَ كالمُلُوكِ عَلى الأَسِرَّةِ». قالَتْ: فادْعُ اللهَ أَنْ يَجْعَلَني مِنْهُمْ، فَدَعا لَها. ثُمَّ نامَ الثَّانِيَةَ فَفَعَلَ مِثْلَها. فَقالَتْ مِثْلَ قَوْلِها فأَجابَها مِثْلَها. فَقالَت: ادْعُ اللهَ أَنْ يَجْعَلَني مِنْهُمْ، فَقالَ: «أَنْتِ مِنَ الأَوَّلينَ». فَخَرَجَتْ مَعَ زَوْجِها عُبادَةَ بنِ الصَّامِتِ غازِياً أَوَّلَ ما رَكِبَ المُسْلِمُونَ البَحْرَ مَعَ مُعاوِيَةَ، فَلَمَّا انْصَرَفُوا مِنْ غَزْوَتِهِم قافِلينَ فَنَزَلُوا الشَّأمَ فَقُرِّبَتْ إِلَيها دابَّةٌ لِتَرْكَبَها فَصَرَعَتْها فَماتَتْ». [راجع: ٢٧٨٨، ٢٧٨٩]

(9) CHAPTER. (The reward of) him who is injured or stabbed in Allāh's Cause.

(٩) بابُ مَنْ يُنْكَبُ أو يطعن في سَبيلِ اللهِ

2801. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ sent seventy men from the tribe of Banī Sulaīm to the tribe of Banī 'Āmir. When they reached there, my maternal uncle said to them, "I will go ahead of you, and if they allow me to convey the message of Allāh's Messenger ﷺ (it will be all right); otherwise you will remain close to me." So he went ahead of them and the *Mushrikūn* granted him security. But while he was reporting the message of the Prophet ﷺ, they beckoned to one of their men who stabbed him to death. My maternal uncle said, "*Allāhu Akbar* (Allāh is the Most Great)! By the Lord of the Ka'bah, I am successful." After that they attacked the rest of the party and killed them all except a lame man who went up to the top of the mountain. (Hammām, a subnarrator said, "I think another man was also saved along with him"). Jibrīl (Gabriel) informed the Prophet ﷺ that they (i.e., the martyrs) met their Lord, and He was pleased with them and made them pleased. We used to recite, "Inform our people that we have met our Lord, He is pleased with us and He has made us pleased." Later on this Qur'ānic Verse was abrogated (cancelled). The Prophet ﷺ invoked Allāh for forty days to curse the murderers from the tribe of Ri'l, Dhakwān, Banī Lihyān and Banī 'Usaiyya who disobeyed Allāh and His Messenger ﷺ.

٢٨٠١ - حَدَّثَنا حَفْصُ بنُ عُمَرَ: حَدَّثَنا هَمَّامٌ، عَنْ إسحَاقَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: «بَعَثَ النَّبِيُّ ﷺ أقْواماً مِنْ بَنِي سُلَيمٍ إلى بَني عامِرٍ في سَبْعِينَ فَلَمَّا قَدِمُوا قالَ لَهُمْ خالي: أتَقَدَّمُكُمْ فإنْ أمَّنُوني حتَّى أُبَلِّغَهُمْ عَنْ رَسُولِ اللهِ ﷺ وإلَّا كُنْتُمْ مِنِّي قَرِيباً. فَتَقَدَّمَ فأمَّنُوهُ فَبَيْنَما يُحَدِّثُهُمْ عَنِ النَّبِيِّ ﷺ إذْ أوْمَؤُا إلى رَجُلٍ مِنْهُمْ فَطَعَنَهُ فأنْفَذَهُ فَقالَ: اللهُ أكْبَرُ، فُزْتُ ورَبِّ الكَعْبَةِ. ثُمَّ مالُوا عَلى بَقِيَّةِ أصْحابِهِ فَقَتَلُوهُمْ إلَّا رَجُلٌ أعْرَجُ صَعِدَ الجَبَلَ. قالَ هَمَّامٌ: وأراهُ آخَرَ مَعَهُ، فأخْبَرَ جِبْرِيلُ عَلَيْهِ السَّلامُ النَّبِيَّ ﷺ أنَّهُمْ قَدْ لَقُوا رَبَّهُمْ فَرَضِيَ عَنْهُمْ وأرْضاهُمْ. فَكُنَّا نَقْرَأُ: أنْ بَلِّغُوا قَوْمَنا أنْ قَدْ لَقِينا رَبَّنا فَرَضِيَ عَنَّا وأرْضانا، ثُمَّ نُسِخَ بَعْدُ فَدَعا عَلَيهِمْ أرْبَعِينَ صَباحاً عَلى رِعْلٍ وَذَكْوانَ وبَنِي لِحْيانَ وبَنِي عُصَيَّةَ الَّذِينَ عَصَوُا اللهَ ورَسُولَهُ ﷺ.

[راجع: ١٠٠١]

2802. Narrated Jundab bin Sufyān: In one of the holy battles, a finger of Allāh's Messenger ﷺ (got wounded and) bled. He said, "You are just a finger that bled, and what you got is in Allāh's Cause."

٢٨٠٢ - حَدَّثَنا مُوسَى بنُ إسمَاعِيلَ: حَدَّثَنا أبُو عَوانَةَ، عَنِ الأسْوَدِ هُوَ - ابنُ قَيْسٍ - عَنْ جُنْدَبِ بنِ سُفْيانَ: أنَّ رَسُولَ اللهِ ﷺ كانَ في بَعضِ المَشاهِدِ وقدْ دَمِيَتْ إصْبَعُهُ فَقالَ: «هَلْ أنْتِ إلَّا إصْبَعٌ دَمِيتِ،

وفي سَبِيلِ اللهِ ما لَقِيتِ؟». [انظر: ٦١٤٦]

(10) CHAPTER. (The superiority of) him who is wounded in Allāh's Cause.

(١٠) بابُ مَنْ يُجْرَحُ في سَبِيلِ اللهِ عَزَّ وجَلَّ

2803. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "By Him in Whose Hands my soul is! Whoever is wounded in Allāh's Cause — and Allāh knows well who gets wounded in His Cause — will come on the Day of Resurrection with his wound having the colour of blood but its smell will be the smell of musk (perfume)."

٢٨٠٣ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالِكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ - رَضِيَ اللهُ عَنْهُ -: أنَّ رَسُولَ اللهِ ﷺ قالَ: «والَّذِي نَفْسي بِيَدِهِ لا يُكْلَمُ أحَدٌ في سَبِيلِ اللهِ، واللهُ أعْلَمُ بِمَنْ يُكْلَمُ في سَبِيلِهِ، إلَّا جاءَ يَوْمَ القِيامَةِ واللَّوْنُ لَوْنُ الدَّمِ والرِّيحُ ريحُ المِسْكِ». [راجع: ٢٣٧]

(11) CHAPTER. The Statement of Allāh عَزَّ وجَلَّ:
"Say: Do you wait for us (anything) except one of the two best things (martyrdom or victory)?..." (V.9:52)

Battles are always undecided and victory is shared by the opponents in turns.

(١١) بابُ قَوْلِ اللهِ عَزَّ وجَلَّ: ﴿قُلْ هَلْ تَرَبَّصُونَ بِنَآ إِلَّآ إِحْدَى ٱلْحُسْنَيَيْنِ﴾ [التوبة: ٥٢] والحَرْبُ سِجالٌ

2804. Narrated 'Abdullāh bin 'Abbās: "Abū Sufyān told me that Heraclius said to him, 'I asked you about the outcome of your battles with him (i.e., the Prophet ﷺ) and you told me that the outcome is undecided and victory is shared by us in turns."

So the Messengers عَلَيْهِم السَّلام are put to trials in this way but the ultimate victory is always theirs.

٢٨٠٤ - حدَّثَنَا يَحْيى بنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ: حدَّثَني يُونُسُ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ أنَّ عَبْدَ اللهِ بنَ عَبَّاسٍ أخْبرَهُ: أنَّ أبا سُفْيانَ بن حرب أخْبرَهُ: أنَّ هِرَقْلَ قالَ لَهُ: سَألْتُكَ كَيْفَ كانَ قِتالُكُمْ إيَّاهُ؟ فَزَعمْتَ: أنَّ الحَرْبَ سِجالٌ ودُوَلٌ، فَكَذٰلكَ الرُّسُلُ تُبْتَلى ثُمَّ تَكُونُ لَهُمُ العاقِبَةُ. [راجع: ٧]

(12) CHAPTER. The Statement of Allāh عَزَّ وَجَلَّ:

(١٢) بابُ قَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿مِّنَ

﴿ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَـٰهَدُوا۟ ٱللَّهَ عَلَيْهِ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ وَمَا بَدَّلُوا۟ تَبْدِيلًا ﴿٢٣﴾﴾ [الأحزاب: ٢٣]

"Among the believers are men who have been true to their covenant with Allāh (i.e., that they have gone out for *Jihād* (holy fighting) and showed not their backs to the disbelievers), of them some have fulfilled their obligations (i.e., have been martyred), and some of them are still waiting, but they have never changed (i.e., they never proved treacherous to their covenant which they concluded with Allāh) in the least." (V.33:23)

٢٨٠٥ - حَدَّثَنَا مُحَمَّدُ بنُ سَعِيدٍ الخُزَاعِيُّ: حدَّثَنا عَبْدُ الأعلى، عَنْ حُمَيدٍ قالَ: سَألْتُ أنساً قالَ وَحدَّثني عَمْرُو بنُ زُرَارَةَ: حدَّثَنا زِيادٌ قالَ: حدَّثَني حُمَيْدٌ الطَّوِيلُ عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: غابَ عَمِّي أنَسُ بنُ النَّضْرِ عَنْ قِتالِ بَدْرٍ فَقالَ: يا رَسُولَ اللهِ، غِبْتُ عَنْ أوَّلِ قِتَالٍ قَاتَلْتَ المُشْرِكِينَ، لَئِنِ اللهُ أشْهَدَني قِتالَ المُشْرِكِينَ لَيَرَيَنَّ اللهُ ما أصْنَعُ. فَلَمَّا كانَ يَوْمُ أُحُدٍ، وانْكَشَفَ المُسْلِمُونَ قالَ: اللَّهُمَّ إنِّي أعْتَذِرُ إلَيْكَ مِمَّا صَنَعَ هؤُلاءِ - يَعْني أصحَابَهُ - وأبْرَأُ إلَيْكَ مِمَّا صَنَعَ هؤُلاءِ - يَعْني المُشْرِكِينَ - ثُمَّ تَقَدَّمَ فاسْتَقْبَلَهُ سَعْدُ بنُ مُعاذٍ، فَقالَ: يا سَعْدَ بنَ مُعاذٍ! الجَنَّةَ وربِّ النَّضْرِ، إنِّي أجِدُ رِيحَها مِنْ دُونِ أُحُدٍ. قالَ سَعْدٌ: فَمَا اسْتَطَعْتُ يا رَسُولَ اللهِ ما صَنَعَ. قالَ أنَسٌ:

2805. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: My uncle Anas bin An-Naḍr was absent from the battle of Baḍr. He said, "O Allāh's Messenger! I was absent from the first battle you fought against *Al-Mushrikūn*[1]. (By Allāh) if Allāh gives me a chance to fight *Al-Mushrikūn*, no doubt Allāh will see how (bravely) I will fight." On the day of Uḥud when the Muslims turned their backs and fled, he said, "O Allāh! I apologize to You for what these (i.e., his companions) have done, and I denounce what these (i.e., *Al-Mushrikūn*) have done." Then he advanced and Sa'd bin Mu'adh met him. He said "O Sa'd bin Mu'ādh! By the Lord of An-Naḍr, Paradise! I am smelling its aroma coming from before (the mountain of) Uḥud." Later on Sa'd said, "O Allāh's Messenger! I cannot achieve or do what he (i.e., Anas bin An-Naḍr) did. We found more than eighty wounds by swords and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognize him by his fingers." We used to think that the following Verse was revealed concerning him and other men of his sort: "Among the believers are men who have been true to their convenant with

(1) (H. 2805) *Al-Mushrikūn:* (Polytheists, pagans, idolators, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ).

Allāh..." till the end of verse (V.33:23).

فَوَجَدْنا بِهِ بِضْعاً وثمانِينَ ضَرْبَةً بالسَّيْفِ أَوْ طَعْنَةً بِرُمْحٍ أَوْ رَمْيَةً بِسَهْمٍ، ووجَدْناهُ قَدْ قُتِلَ وقَدْ مُثِّلَ بِهِ فَمَا عَرَفَهُ أحَدٌ إلا أُخْتُهُ بِبَنَانِهِ. قالَ أنَسٌ: كُنَّا نَرَى أَوْ نَظُنُّ أنّ هذه الآيَةَ نَزَلَتْ فِيهِ وفي أشْباهِهِ: ﴿مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَـٰهَدُوا۟ ٱللَّهَ عَلَيْـهِ﴾ إلى آخِرِ الآيَةِ. [انظر: ٤٠٤٨، ٤٧٨٣]

2806. His sister Ar-Rubaī' broke a front tooth of a woman and Allāh's Messenger ﷺ ordered for retaliation. On that Anas (bin An-Naḍr) said, "O Allāh's Messenger! By Him Who has sent you with the Truth, my sister's tooth shall not be broken." Then the opponents of Anas' sister accepted the compensation and gave up the claim of retaliation. So Allāh's Messenger ﷺ said, "There are some people amongst Allāh's slaves whose oaths are fulfilled by Allāh when they take them."

٢٨٠٦ - وقالَ: إنَّ أُخْتَهُ - وهِيَ تُسَمَّى: الرُّبَيِّعَ - كَسَرَتْ ثَنِيَّةَ امْرَأَةٍ فأمَرَ رَسُولُ اللهِ ﷺ بالقِصَاصِ. فَقالَ أنَسٌ: يا رَسُولَ اللهِ، والَّذِي بَعَثَكَ بالحَقِّ لا تُكْسَرُ ثَنِيَّتُها. فَرَضُوا بالأرْشِ وتَرَكُوا القِصَاصَ. فَقالَ رَسُولُ اللهِ ﷺ: «إنَّ مِنْ عِبادِ اللهِ مَنْ لَوْ أقْسَمَ عَلى اللهِ لأبَرَّهُ». [راجع: ٢٧٠٣]

2807. Narrated Khārija bin Zaid: Zaid bin Thābit رَضِيَ اللهُ عَنْهُ said, "When the Qur'ān was compiled from various written manuscripts, one of the Verses of *Sūrat Al-Aḥzāb* was missing which I used to hear Allāh's Messenger ﷺ reciting. I could not find it except with Khuzaima bin Thābit Al-Anṣārī, whose witness Allāh's Messenger ﷺ regarded as equal to the witness of two men. And the Verse was: "Among the believers are men who have been true to their convenant with Allāh..." (V.33:23)

٢٨٠٧ - **حدَّثَنَا** أبُو اليمانِ: أخْبرَنا شُعَيْبٌ: عَنِ الزُّهْرِيِّ، وحدَّثَنا إسمَاعِيلُ قالَ: حدَّثَني أخِي عَنْ سُلَيْمانَ، أراهُ عَنْ مُحَمَّدِ بنِ أبي عَتِيقٍ، عَنِ ابنِ شِهابٍ، عَنْ خارِجَةَ ابنِ زَيْدٍ: أنّ زَيْدَ بنَ ثابِتٍ رَضِيَ اللهُ عَنْهُ قالَ: نَسَخْتُ الصُّحُفَ في المَصاحِفِ فَفَقَدْتُ آيَةً مِنَ الأحْزابِ كُنْتُ أسمَعُ رَسُولَ اللهِ ﷺ يَقْرَأُ بِها فَلَمْ أجِدْها إلّا مَعَ خُزَيمَةَ بنِ ثابِتٍ الأنصارِيِّ الذِي جَعَلَ رَسُولُ اللهِ ﷺ

شَهادَتَه شَهادَةَ رَجُلَين وهُوَ قَوْلُهُ: ﴿مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَـٰهَدُوا۟ ٱللَّهَ عَلَيْهِ﴾ [الأحزاب: ٢٣]. [انظر: ٤٠٤٩، ٤٦٧٩، ٤٧٨٤، ٤٩٨٦، ٤٩٨٨، ٤٩٨٩، ٧١٩١، ٧٤٢٥]

(13) CHAPTER. Practising good deeds before taking part in a (holy) battle.

(١٣) بابٌ: عَملٌ صَالحٌ قَبْلَ القِتالِ،

Abū Ad-Dardā' said, "Indeed (the result of) your fighting is according to your deeds."

The Statement of Allāh عَزَّ وجَلَّ:

"O you who believe! Why do you say that which you do not do? Most hateful it is with Allāh that you say that which you do not do. Verily, Allāh loves those who fight in His Cause in rows (ranks) as if they were a solid structure" (V.61 : 2-4)

وقالَ أبُو الدرْداءِ: إنّما تُقاتِلُونَ بأعْمَالِكُمْ، وقَوْلُهُ عَزَّ وَجَلَّ: ﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ۝ كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا۟ مَا لَا تَفْعَلُونَ ۝ إِنَّ ٱللَّهَ يُحِبُّ ٱلَّذِينَ يُقَـٰتِلُونَ فِى سَبِيلِهِۦ صَفًّا كَأَنَّهُم بُنْيَـٰنٌ مَّرْصُوصٌ ۝﴾ [الصف: ٢-٤].

2808. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: A man whose face was covered with an ironmask (i.e., clad in armour) came to the Prophet ﷺ and said, "O Allāh's Messenger! Shall I fight or embrace Islām first?" The Prophet ﷺ said, "Embrace Islām first and then fight." So he embraced Islām, and was martyred. Allāh's Messenger ﷺ said, "A little work, but a great reward. [He did very little (after embracing Islām), but he will be rewarded in abundance]."

٢٨٠٨ - **حدَّثني** مُحَمَّدُ بنُ عَبدِ الرَّحِيمِ: حدَّثنا شَبابَةُ بنُ سَوَّارٍ الفَزارِيُّ: حدَّثَنا إسرَائِيلُ عَنْ أبي إسحَاقَ قالَ: سَمِعْتُ البرَاءَ رَضِيَ اللهُ عَنْهُ يَقُولُ: أتَى النَّبِيَّ ﷺ رَجُلٌ مُقَنَّعٌ بالحديدِ فَقالَ: يا رَسُولَ اللهِ أُقاتِلُ أو أُسْلِمُ؟ قالَ: «أسْلِمْ ثُمَّ قاتِلْ»، فأسْلَمَ ثُمَّ قاتَلَ فَقُتِلَ، فَقالَ رَسُولُ اللهِ ﷺ: «عَمِلَ قَلِيلاً وأُجِرَ كَثِيراً».

(14) CHAPTER. Whoever is struck and killed by an arrow thrown by an unidentified person.

(١٤) بابٌ مَنْ أتاهُ سَهْمٌ غَرْبٌ فَقَتَلَهُ

2809. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Umm Ar-Rubai' bint Al-Barā', the mother of Ḥāritha bin Surāqa came to the Prophet ﷺ

٢٨٠٩ - **حدَّثَنا** مُحَمَّدُ بنُ عَبْدِ اللهِ: حدَّثنا حُسَينُ بنُ مُحَمَّدٍ أبو

أحْمَدَ: حدَّثَنا شَيْبانُ، عَنْ قَتادَةَ: حدَّثَنا أنَسُ بنُ مالكٍ: أنَّ أُمَّ الرُّبَيِّع بِنْتَ البَراءِ، وهي أُمُّ حارِثَةَ بنِ سُرَاقَةَ أتَتِ النَّبِيَّ ﷺ فَقالَتْ: يا نَبِيَّ اللهِ، ألا تُحَدِّثُني عَنْ حارِثَةَ؟ وكانَ قُتِلَ يَوْمَ بَدْرٍ، أصابَهُ سَهْمٌ غَرْبٌ، فإنْ كانَ في الجَنَّةِ صَبرْتُ، وإنْ كانَ غيرَ ذلكَ اجْتَهَدْتُ عَلَيْهِ في البُكاءِ. قالَ: «يا أُمَّ حارِثَةَ، إنَّها جِنانٌ في الجَنَّةِ وإنَّ ابْنَكِ أصابَ الفِرْدَوْسَ الأعْلى». [انظر: ٣٩٨٢، ٦٥٥٠، ٦٥٦٧]

and said, "O Allāh's Prophet! Will you tell me about Ḥāritha?" Ḥāritha has been killed (i.e., martyred) on the day of (the battle of) Badr with an arrow thrown by an unidentified person. She added, "If he is in Paradise, I will be patient; otherwise, I will weep bitterly for him." He said, "O mother of Ḥāritha! There are Gardens in Paradise and your son got the *Firdaus Al-A'la* (i.e., the best place in Paradise)."

(١٥) بابُ مَنْ قاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ العُلْيا

(15) CHAPTER. Whoever fights so that Allāh's Word (i.e., Allāh's religion of Islāmic Monotheism) be superior.

٢٨١٠ - **حدَّثَنا** سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ عَنْ عَمْرٍو، عَنْ أبي وائِلٍ، عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: جاءَ رَجُلٌ إلى النَّبِيِّ ﷺ فَقالَ: الرَّجُلُ يُقاتِلُ للمَغْنَمِ، والرَّجلُ يُقاتِلُ لِلذِّكْرِ، والرَّجُلُ يُقاتِلُ لِيُرَى مَكانُهُ، فَمَنْ في سَبِيلِ اللهِ؟ قالَ: «مَنْ قاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ العُلْيا فَهُوَ في سَبِيلِ اللهِ». [راجع: ١٢٣]

2810. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: A man came to the Prophet ﷺ and asked, "A man fights for war booty; another fights for fame and a third fights for showing off; which of them is in Allāh's Cause?" The Prophet ﷺ said, "He who fights that Allāh's Word (i.e., Allāh's religion of Islāmic Monotheism) be superior, is in Allāh's Cause."

(١٦) بابُ مَنِ اغْبَرَّتْ قَدَماهُ في سَبِيلِ اللهِ

(16) CHAPTER. (The superiority of him) whose feet get covered with dust in Allāh's Cause.

وقَوْلِ اللهِ تَعالى: ﴿مَا كَانَ لِأَهْلِ ٱلْمَدِينَةِ وَمَنْ حَوْلَهُم مِّنَ ٱلْأَعْرَابِ أَن يَتَخَلَّفُوا۟ عَن رَّسُولِ ٱللَّهِ﴾ إلى قَوْلِهِ: ﴿إِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ

And the Statement of Allāh تعالى:

"It was not becoming of the people of Al-Madīna and the bedouins of the neighbourhood to remain behind Allāh's Messenger (Muḥammad ﷺ when fighting in Allāh's Cause).. (up to).. Surely, Allāh

wastes not the reward of *Al-Muḥsinūn* (the doers of good)" (V.9:120).

ٱلْمُحْسِنِينَ﴾ [التوبة: ١٢٠].

2811. Narrated Abū 'Abs, and he is 'Abdur-Raḥmān bin Jabr: Allāh's Messenger said, "Anyone whose both feet get covered with dust in Allāh's Cause will not be touched by the (Hell) fire."

٢٨١١ - **حدَّثنا** إسحاقُ: أخبرَنا مُحَمَّدُ بنُ المُبارَكِ: حدَّثنا يَحيى بنُ حَمْزَةَ قالَ: حدَّثني يَزيدُ بنُ أبي مريمَ: أخبرَنا عَبايَةُ بنُ رِفاعَةَ بنِ رَافعِ بنِ خَديجٍ قالَ: أخبرَني أبو عَبْسٍ - هُوَ عَبْدُ الرَّحْمٰنِ بنُ جَبرٍ -: أنَّ رَسُولَ اللهِ ﷺ قالَ: «ما اغبرتا قَدَما عَبْدٍ في سَبيلِ اللهِ فَتَمَسَّهُ النَّارُ». [راجع: ٩٠٧]

(17) CHAPTER. To remove the dust which falls on one's head (whilst striving) in Allāh's Cause.

(١٧) بابُ مَسْحِ الغُبارِ عَنِ الرأسِ في سبيل الله

2812. Narrated 'Ikrima that Ibn 'Abbās told him and 'Alī bin 'Abdullāh to go to Abū Sa'īd and listen to some of his narrations. So they both went (and saw) Abū Sa'īd and his brother irrigating a garden belonging to them. When he saw them, he came up to them and sat down with his legs drawn up and wrapped in his garment and said, "(During the construction of the mosque of the Prophet ﷺ) we carried the adobe of the mosque, one brick at a time while 'Ammār used to carry two at a time. The Prophet ﷺ passed by 'Ammār and removed the dust off his head and said, 'May Allāh be Merciful to 'Ammār. An aggressive group will kill him. 'Ammār will be inviting them (his murderers) to (obey) Allāh and they will invite him to the (Hell) fire." (See H. 447)

٢٨١٢ - **حدَّثنا** إبْراهِيمُ بنُ مُوسَى: أخبرَنا عَبْدُ الوهابِ: حدَّثنا خالِدٌ، عَنْ عِكْرِمَةَ: أنَّ ابنَ عَبَّاسٍ قالَ لَهُ ولِعَليِّ بنِ عَبْدِ اللهِ: ائْتِيا أبا سَعِيدٍ فاسمَعَا مِنْ حَدِيثِهِ، فأتيا وهُوَ وأخُوهُ في حائِطٍ لهُما يَسْقِيانِهِ. فَلَمَّا رَآنا جاءَ فاحْتَبَى وجَلَسَ، فَقالَ: كُنَّا نَنْقُلُ لَبِنَ المَسْجِدِ لَبِنَةً لَبِنَةً وكانَ عَمَّارٌ يَنْقُلُ لَبِنَتَيْنِ لَبِنَتَيْنِ فمَرَّ بِهِ النَّبِيُّ ﷺ ومَسَحَ عَنْ رَأسِهِ الغُبارَ. وقالَ: «وَيْحَ عَمَّارٍ، تَقْتُلُهُ الفِئَةُ الباغِيَةُ. عَمَّارٌ يَدْعُوهُمْ إلى اللهِ ويَدْعُونَهُ إلى النَّارِ». [راجع: ٤٤٧]

(18) CHAPTER. To take a bath after fighting and (after being soiled with) dust.

(١٨) بابُ الغَسْلِ بَعْدَ الحَرْبِ والغُبارِ

2813. Narrated 'Āishah رَضِيَ اللهُ عَنها: When Allāh's Messenger ﷺ returned on the day (of the battle) of *Al-Khandaq* (i.e., Trench), he put down his arms and took a bath. Then Jibrīl (Gabriel) whose head was covered with dust, came to him saying, "You have put down your arms! By Allāh, I have not put down my arms yet."

Allāh's Messenger ﷺ said, "Where (to go now)?" Jibrīl said, "This way," pointing towards the tribe of Banī Quraiẓa. So Allāh's Messenger ﷺ went out towards them.

٢٨١٣ - حدَّثَنا مُحَمَّدٌ: أَخْبَرَنا عَبْدَةُ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ رَسُولَ اللهِ ﷺ لَمَّا رَجَعَ يَوْمَ الخَنْدَقِ ووَضَعَ السِّلاحَ واغْتَسَلَ فأتاهُ جِبْرِيلُ وقَدْ عَصَبَ رَأْسَهُ الغُبارُ فَقالَ: وضَعْتَ السِّلاحَ، فَواللهِ ما وَضَعْتُهُ، فَقالَ رَسُولُ اللهِ ﷺ: «فَأَيْنَ؟» قالَ: هاهُنا، وأَوْمَأَ إلى بَني قُرَيْظَةَ. قالَتْ: فَخَرَجَ إلَيْهِمْ رَسُولُ اللهِ ﷺ. [راجع: ٤٦٣]

(19) CHAPTER. The superiority of (those people for whom) the following Statement of Allāh تعالى (was revealed):
"Think not of those who are killed in the Way of Allāh as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allāh has bestowed upon them of His Bounty, and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve. They rejoice in a Grace and a Bounty from Allāh, and that Allāh will not waste the reward of the believers." (V.3:169-171)

(١٩) **بابُ** فَضْلِ قَوْلِ اللهِ تَعالى: ﴿وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ وَيَسْتَبْشِرُونَ بِٱلَّذِينَ لَمْ يَلْحَقُوا۟ بِهِم مِّنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾ ۞ يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ وَأَنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُؤْمِنِينَ ﴿١٧١﴾ ٱلَّذِينَ ٱسْتَجَابُوا۟ لِلَّهِ وَٱلرَّسُولِ مِنۢ بَعْدِ مَآ أَصَابَهُمُ ٱلْقَرْحُ ۚ لِلَّذِينَ أَحْسَنُوا۟ مِنْهُمْ وَٱتَّقَوْا۟ أَجْرٌ عَظِيمٌ ﴿١٧٢﴾﴾ [آل عمران: ١٦٩-١٧١].

2814. Narrated Anas bin Mālik رَضِيَ اللهُ عَنهُ: For thirty days Allāh's Messenger ﷺ invoked Allāh to curse those who had killed the companions of *Bi'r Ma'ūna*; he invoked evil upon (the tribes of) Ri'l, Dhakwān, and 'Uṣaiya who disobeyed Allāh and His Messenger ﷺ. There was revealed about those who were killed at *Bi'r Ma'ūna* a Qur'ānic Verse we used to recite, but it was

٢٨١٤ - حدَّثَنا إسماعِيلُ بنُ عَبْدِ اللهِ قالَ: حدَّثَني مالِكٌ، عَنْ إسحاقَ بنِ عَبْدِ اللهِ بنِ أبي طَلْحَةَ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: دَعا رَسُولُ اللهِ ﷺ عَلى الَّذِينَ قَتَلُوا أَصْحابَ بِئْرِ مَعُونَةَ ثَلاثِينَ غَداةً،

عَلى رِعْلٍ وذَكْوانَ وعُصَيَّةَ عَصَتِ اللهَ ورَسُولَهُ. قالَ أنَسٌ: أُنْزِلَ في الَّذِينَ قُتِلُوا بِبِئْرِ مَعُونَةَ قُرآنٌ قَرَأْناهُ ثُمَّ نُسِخَ بَعْدُ: بَلِّغُوا قَوْمَنا أنْ قَدْ لَقِينا رَبَّنا فَرَضِيَ عَنَّا ورَضِينا عَنْهُ». [راجع: ١٠٠١]

cancelled later on. The Verse was:

"Inform our people that we have met our Lord.

He is pleased with us and He has made us pleased."

٢٨١٥ - حَدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو: سَمِعَ جابِرَ ابنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما يَقُولُ: اصْطَبَحَ ناسٌ الخَمْرَ يَوْمَ أُحُدٍ: ثُمَّ قُتِلُوا شُهَدَاءَ، فَقِيلَ لِسُفيانَ: مِنْ آخِرِ ذٰلِكَ اليَوْمِ؟ قالَ: لَيْسَ هذَا فِيهِ. [انظر: ٤٠٤٤، ٤٦١٨]

2815. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما, "Some people drank alcoholic drinks[1] in the morning of the day (of the battle) of Uhud and were martyred (on the same day)." Sufyān was asked, "(Were they martyred) in the last part of the day?" He replied, "Such information does not occur in the narration."

(٢٠) بابُ ظِلِّ المَلائكَةِ عَلى الشَّهِيدِ

(20) CHAPTER. The shade of angels on the martyr.

٢٨١٦ - حدَّثنا صَدَقَةُ بنُ الفَضْلِ قالَ: أَخْبَرنا ابن عُيَيْنَةَ قال: سَمِعْتُ مُحَمَّدَ بنَ المُنْكَدِرِ أنَّهُ سَمِعَ جابِراً يَقُولُ: جِيءَ بأبِي إلى النَّبيِّ ﷺ وقَدْ مُثِّلَ بِهِ، ووُضِعَ بَينَ يَدَيْهِ، فَذَهَبْتُ أكْشِفُ عَنْ وجْهِهِ، فَنهاني قَوْمي، فَسَمِعَ صَوْتَ نائحةٍ فَقِيلَ: ابْنَةُ عَمْرٍو، أوْ أخْتُ عَمْرٍو، فَقالَ: «لِمَ تَبْكِي؟ أوْ لا تَبْكِي، ما زَالَتِ المَلائِكَةُ تُظِلُّهُ بأجْنِحَتِها». قُلْتُ لِصَدَقَةَ: أفِيهِ حَتَّى رُفِعَ؟ قالَ: رُبَّما قالَهُ. [راجع: ١٢٤٤]

2816. Narrated Jābir رَضِيَ الله عَنْهُ: My father's mutilated body was brought to the Prophet ﷺ and was placed in front of him. I went to uncover his face but my companions forbade me. Then mourning cries of a lady were heard, and it was said that she was either the daughter or the sister of 'Amr. The Prophet ﷺ said, "Why is she crying?" Or said, "Do not cry, for the angels are still shading him with their wings." (Al-Bukhārī asked Ṣadaqa, a subnarrator, "Does the narration include the expression: 'Till he was lifted?'" The latter replied, "Jābir may have said it.")

(1) (H. 2815) This happened before the prohibition of alcoholic drinks.

(21) CHAPTER. The wish of the (martyred) *Mujāhid* to return to the world.

2817. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Nobody who enters Paradise likes to return to the world even if he got everything on the earth, except a martyr who wishes to return to the world so that he may be martyred ten times because of the honour and dignity he receives (from Allāh)."

(٢١) بابُ تَمَنِّي المجاهِدِ أنْ يَرْجِعَ إلى الدُّنْيا

٢٨١٧ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ قال: سَمِعْتُ قَتادَةَ قال: سَمِعْتُ أنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ: عَنِ النَّبيِّ ﷺ قالَ: «ما أحَدٌ يَدْخُلُ الجَنَّةَ يُحِبُّ أنْ يَرْجِعَ إلى الدُّنْيا ولَهُ ما على الأرْضِ مِنْ شَيْءٍ إلَّا الشَّهيدُ يَتَمَنَّى أنْ يَرْجِعَ إلى الدُّنْيا فَيُقْتَلَ عَشْرَ مَرَّاتٍ لِمَا يَرَى مِنَ الكَرَامَةِ». [راجع: ٢٧٩٥]

(22) CHAPTER. Paradise is under the blades of swords (*Jihād* in Allāh's Cause).

Narrated Al-Mughīra bin Shu'ba: Our Prophet ﷺ told us about the Message of our Lord that "... whoever amongst us is killed (in *Jihād* in Allāh's Cause), will go to Paradise." 'Umar asked the Prophet ﷺ, "Is it not true that our men who are killed (in *Jihād* in Allāh's Cause), will go to Paradise and their's (i.e., those of *Al-Mushrikūn*) will go to the (Hell) fire?" The Prophet ﷺ said, "Yes."

(٢٢) بابٌ: الجَنَّةُ تَحْتَ بارِقَةِ السُّيوفِ،

وقالَ المُغيرَةُ بنُ شُعْبَةَ: أخْبَرَنا نَبِيُّنا ﷺ عَنْ رِسالَةِ رَبِّنا: «مَنْ قُتِلَ مِنَّا صارَ إلى الجَنَّةِ». وقالَ عُمَرُ للنَّبِيِّ ﷺ: ألَيْسَ قَتْلانا في الجَنَّةِ وقَتْلاهُمْ في النَّارِ؟ قالَ: «بَلى».

2818. Narrated 'Abdullāh bin Abī Aufa رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Know that Paradise is under the shades of swords (*Jihād* in Allāh's Cause)."

٢٨١٨ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا مُعاوِيَةُ بنُ عَمْرٍو: حدَّثَنا أبو إسحاقَ، عَنْ مُوسَى بنِ عُقْبَةَ، عَنْ سالِمٍ أبي النَّضْرِ مَوْلى عُمَرَ بنِ عُبَيْدِ اللهِ وكانَ كاتِبَهُ قالَ: كَتَبَ إلَيْهِ عَبْدُ اللهِ بنُ أبي أوْفى رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ: «واعْلَمُوا أنَّ الجَنَّةَ تَحْتَ ظِلالِ السُّيُوفِ».

تابَعَهُ الأُوَيْسِيُّ، عَنِ ابنِ أبي الزِّنادِ، عَنْ مُوسَى بنِ عُقْبَةَ. [انظر: ٢٨٣٣، ٢٩٦٦، ٣٠٢٤، ٧٢٣٧]

(23) CHAPTER. (The reward of him) who wishes to beget a son to send for *Jihād*.

(٢٣) بابٌ مَنْ طَلَبَ الوَلَدَ للجهاد

2819. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Once Sulaimān (Solomon), son of Dawūd (David) said, '(By Allāh!) Tonight I will have sexual intercourse with one hundred or ninety-nine women, each of whom will give birth to a knight who will fight in Allāh's Cause.' On that his companion said: say: "*In sha Allāh* (If Allāh wills)", but he did not say, "*In sha Allāh* (If Allāh wills)." So none except one of those women conceived and gave birth to a half-man. By Him in Whose Hands Muḥammad's soul is, if he had said, "*In sha Allāh* (If Allāh wills)", (he would have begotten sons) all of whom would have been knights striving in Allāh's Cause." (See H. 6639)

٢٨١٩ - وقالَ اللَّيْثُ: حدَّثَني جَعْفَرُ ابنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ هُرْمُزَ قالَ: سَمِعْتُ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنْ رَسُولِ اللهِ ﷺ قالَ: «قال سُلَيمانُ ابنُ دَاوُدَ عَلَيهِما السَّلامُ: لأَطُوفَنَّ اللَّيْلَةَ عَلى مائَةِ امْرَأَةٍ أوْ تِسْعٍ وتِسْعِينَ، كُلُّهُنَّ يَأتي بِفارِسٍ يُجاهِدُ في سَبِيلِ اللهِ. فَقالَ لَهُ صَاحِبُهُ: قل: إنْ شاءَ اللهُ، فَلَمْ يَقُلْ: إنْ شاءَ اللهُ، فَلَمْ تَحْمِلْ مِنْهُنَّ إلَّا امْرَأَةٌ واحِدَةٌ جاءَتْ بِشِقِّ رَجُلٍ. والَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ قالَ: إنْ شاءَ اللهُ، لَجاهَدُوا في سَبِيلِ اللهِ فُرْسَاناً أجْمَعُونَ». [انظر: ٣٤٢٤، ٥٢٤٢، ٦٦٣٩، ٦٧٢٠، ٧٤٦٩]

(24) CHAPTER. Bravery and cowardice in the battle.

(٢٤) بابُ الشَّجاعَةِ في الحَرْبِ والجُبنِ

2820. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was the best, the bravest and the most generous of all the people. Once the people of Al-Madīna got frightened, but the Prophet ﷺ rode a horse and went ahead of them and said, "We found this horse very fast."

٢٨٢٠ - **حدَّثَنا** أحْمَدُ بنُ عَبْدِ المَلِكِ بنِ واقِدٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ ثابِتٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ أحْسَنَ النَّاسِ وأشْجَعَ النَّاسِ وأجْوَدَ النَّاسِ وَلَقَدْ فَزِعَ أهْلُ المَدِينَةِ فَكانَ النَّبِيُّ

ﷺ سَبَقَهُمْ عَلَى فَرَسٍ وقالَ: «وجَدْنَاهُ بَحْراً». [راجع: ٢٦٢٧]

2821. Narrated Muḥammad bin Jubair: Jubair bin Muṭ'im told me that while he was in the company of Allāh's Messenger ﷺ with the people returning from Ḥunain, some people (bedouins) caught hold of the Prophet ﷺ and started begging of him so much so that he had to stand under a (kind of thorny) tree (i.e., *Samurah*) and his cloak was snatched away. The Prophet ﷺ stopped and said, "Give me my cloak. If I had as many camels as these thorny trees, I would have distributed them amongst you and you will not find me a miser or a liar or a coward."

٢٨٢١ - **حدَّثنا** أبو اليمانِ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخبرَني عُمَرُ ابنُ مُحَمَّدِ بنِ جُبَيرِ بنِ مُطْعِمٍ: أنَّ مُحَمَّدَ ابنَ جُبَيرٍ قالَ: أخبرَني جُبَيرُ بنُ مُطْعِمٍ: أنَّهُ بَيْنما هُوَ يَسيرُ مَعَ رَسُولِ اللهِ ﷺ ومَعَهُ النَّاسُ مَقْفَلَهُ مِنْ حُنَينٍ فَعَلِقَتِ النَّاسُ يَسْأَلُونَهُ حتَّى اضْطَرُّوهُ إلى سَمُرَةٍ فَخَطِفَتْ رِدَاءَهُ، فَوَقَفَ النَّبيُّ ﷺ فَقالَ: «أعْطُوني رِدَائي، لَوْ كانَ لي عَدَدُ هذِهِ العِضَاهِ نَعَمٌ لَقَسَمْتُهُ بَيْنَكُمْ ثُمَّ لا تَجِدُوني بَخيلاً ولا كَذُوباً ولا جَباناً». [انظر: ٣١٤٨]

(25) CHAPTER. Seeking refuge with Allāh from cowardice.

(٢٥) بابُ ما يُتَعَوَّذُ مِنَ الجُبْنِ

2822. Narrated 'Amr bin Maimūn Al-Audī: Sa'd used to teach his sons the following words as a teacher teaches his students the skill of writing, and used to say that Allāh's Messenger ﷺ used to seek refuge with Allāh from them at the end of every *Ṣalāt* (prayer). Those words are:

"O Allāh! I seek refuge with You from cowardice, and seek refuge with You from being brought back to semile old age and seek refuge with You from the *Fitnah* (trials or afflictions) of the world, and seek refuge with You from the punishments in the grave."

٢٨٢٢ - **حدَّثنا** مُوسَى بنُ إسماعِيلَ: حدَّثنا أبو عَوَانَةَ: حدَّثنا عَبْدُ المَلكِ بنُ عُمَيرٍ قالَ: سَمِعْتُ عَمْرَو بنَ مَيْمُونٍ الأوْدِيَّ قالَ: كانَ سَعْدٌ يُعَلِّمُ بَنيهِ هٰؤُلاءِ الكَلِماتِ كما يُعَلِّمُ المُعَلِّمُ الغِلْمانَ الكِتابَةَ، ويَقُولُ: إنَّ رَسُولَ اللهِ ﷺ كانَ يَتَعَوَّذُ مِنْهُنَّ دُبُرَ الصلاةِ: «اللَّهُمَّ إنّي أعُوذُ بِكَ مِنَ الجُبْنِ، وأعُوذُ بِكَ أنْ أُرَدَّ إلى أرْذَلِ العُمُرِ، وأعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيا، وأعُوذُ بِكَ مِنْ عَذابِ القَبرِ»،

فَحَدَّثْتُ بِهِ مُصْعَباً فَصَدَّقَهُ. [انظر: ٦٣٦٥، ٦٣٧٠، ٦٣٧٤، ٦٣٩٠]

2823. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used to say, "O Allāh! I seek refuge with You from helplessness, laziness, cowardice and senile old age; I seek refuge with You from *Fitnah* (trials or afflictions) of life and death and seek refuge with You from the punishment in the grave."

٢٨٢٣ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا مُعْتَمِرٌ قالَ: سَمِعْتُ أبي قالَ: سَمِعْتُ أنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ: كان النَّبيّ ﷺ يَقُولُ: «اللَّهُمَّ إنّي أعُوذُ بِكَ مِنَ العَجْزِ والكَسَلِ والجُبْنِ والهَرَمِ، وأعُوذُ بِكَ مِنْ فِتْنَةِ المَحْيا والمَماتِ، وأعُوذُ بِكَ مِنْ عَذابِ القَبرِ». [انظر: ٤٧٠٧، ٦٣٦٧، ٦٣٧١]

(26) CHAPTER. Whoever described what he has witnessed in the war.

(٢٦) **بابٌ مَنْ حَدَّثَ بِمَشاهِدِهِ في الحَرْبِ،**

قالَهُ أبُو عُثمانَ عَنْ سَعْدٍ.

2824. Narrated As-Sā'ib bin Yazīd: I was in the company of Ṭalḥa bin 'Ubaidullāh, Sa'd, Al-Miqdād bin Al-Aswad and 'Abdur-Raḥmān bin 'Aūf رَضِيَ اللهُ عَنْهُمْ, and I heard none of them narrating anything from Allāh's Messenger ﷺ but Ṭalḥa was talking about the day (of the battle) of Uḥud.

٢٨٢٤ - **حدَّثنا** قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا حاتِمٌ، عَنْ مُحَمَّدِ بنِ يُوسُفَ، عَنِ السَّائِبِ بنِ يَزِيدَ قالَ: صَحِبْتُ طَلْحَةَ بنَ عُبَيْدِ اللهِ وسَعْداً والمِقْدادَ بنَ الأسْوَدِ وعَبْدَ الرَّحْمٰنِ ابنَ عَوْفٍ رَضِيَ اللهُ عَنْهُمْ فمَا سَمِعْتُ أحَداً مِنْهُمْ يُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ إلّا أنّي سَمِعْتُ طَلْحَةَ يُحَدِّثُ عَنْ يَوْمِ أُحُدٍ. [انظر: ٤٠٦٢]

(27) CHAPTER. The obligation of going out for *Jihād* when there is a general call to arms, and what sort of *Jihād* and intentions are compulsory.

(٢٧) **بابُ وُجُوبِ النَّفِيرِ وما يَجِبُ مِنَ الجِهادِ والنِّيةِ،**

And the Statement of Allāh عَزَّ وَجَلَّ:

"March forth, whether you are light (being young, healthy and wealthy) or heavy (being ill, old and poor), and strive

وقَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿ٱنفِرُوا۟ خِفَافًا وَثِقَالًا وَجَٰهِدُوا۟ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ فِى سَبِيلِ ٱللَّهِ ذَٰلِكُمْ خَيْرٌ لَّكُمْ

إِن كُنتُمْ تَعْلَمُونَ ﴿٤١﴾ لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَّاتَّبَعُوكَ وَلَٰكِن بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ ۚ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾﴾ الآيَةَ [التوبة: ٤١-٤٢]. وقَوْلِهِ تَعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمُ انفِرُوا فِي سَبِيلِ اللَّهِ اثَّاقَلْتُمْ إِلَى الْأَرْضِ ۚ أَرَضِيتُم بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ ۚ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ﴾ إِلى قولِهِ: ﴿عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾ [التوبة: ٣٨-٣٩] وَيُذْكَرُ عَنِ ابنِ عَبَّاسٍ: ﴿فَانفِرُوا ثُبَاتٍ﴾ [النساء: ٧١]: سَرَايا مُتَفَرِّقِينَ، وَيُقالُ: واحد الثُّباتِ، ثُبَةٌ.

hard with your wealth and your lives in the Cause of Allāh. This is better for you, if you but knew. Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabūk expedition) was long for them, and they would swear by Allāh (saying), 'If we only could, we would certainly have come forth with you.' They destroy their ownselves, and Allāh knows that they are liars," (V.9:41,42)

And His Statement:

"O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allāh, (i.e., *Jihād*), you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter?" (up to) Able to do all things." (V.9:38-39)

٢٨٢٥ - حدَّثَنا عَمْرُو بنُ عَليّ: حَدَّثَنا يحيى: حدَّثَنا سُفْيانُ قالَ: حدَّثَني مَنْصُورٌ، عَنْ مُجاهِدٍ، عَنْ طاوُس، عَنِ ابنِ عَبَّاس رَضِيَ اللهُ عَنْهُما: أنَّ النَّبِيَّ ﷺ قالَ يَوْمَ الفَتْحِ: «لا هَجرَةَ بَعْدَ الفَتْحِ ولٰكِنْ جِهادٌ ونِيَّةٌ. وإذَا اسْتُنْفِرْتُمْ فانْفِرُوا». [راجع: ١٣٤٩]

2825. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: On the day of the Conquest (of Makkah) the Prophet ﷺ said, "There is no emigration after the Conquest (of Makkah), but *Jihād* and intentions.[1] When you are called (by the Muslim ruler) for *Jihād* (holy fighting in Allāh's Cause) go forth immediately."

(See *Ḥadīth* No.2783)

(٢٨) بابُ الكافِرِ يَقْتُلُ المُسْلِمَ ثُمَّ يُسْلِمُ فَيُسَدِّدُ بعدُ ويُقْتَلُ

(28) CHAPTER. (What about) a disbeliever who kills a Muslim and later on embraces Islām and starts doing good deeds and gets killed (in Allāh's Cause)?

(1) (H. 2825) i.e., to participate in *Jihād* when there is a call for it, otherwise you must have intention to participate in *Jihād* and this intention has the same reward as that of the *Jihād* itself.

2826. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh welcomes two men with a smile; one of whom kills the other and both of them enter Paradise. One fights in Allāh's Cause and gets killed. Later on Allāh forgives the killer (who embraces Islām and) also gets martyred (in Allāh's Cause)."

٢٨٢٦ - **حدَّثنا** عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ، عَن أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «يَضْحَكُ اللهُ إلى رَجُلَينِ: يَقْتُلُ أحَدُهُمَا الآخَرَ، يَدْخُلانِ الجَنَّةَ يُقاتِلُ هذَا في سَبِيلِ اللهِ فَيُقْتَلُ ثُمَّ يَتُوبُ اللهُ عَلى القاتِلِ فَيُسْتَشْهَدُ».

2827. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I went to Allāh's Messenger ﷺ while he was at Khaibar after it had fallen in the Muslim's hands. I said, "O Allāh's Messenger! Give me a share (from the land of Khaibar)."

One of the sons of Sa'īd bin Al-'Āṣ said, "O Allāh's Messenger! Do not give him a share." I said, "This is the murderer of Ibn Qauqal." The son of Sa'īd bin Al-'Āṣ said, "Strange! A *Wabr* (i.e., guinea pig) who has come down to us from the mountain of Qadūm (i.e., grazing place of sheep) blames me for killing a Muslim who was given superiority by Allāh because of me, and Allāh did not disgrace me at his hands (i.e., was not killed as an infidel)." (The subnarrator said, "I do not know whether the Prophet ﷺ gave him a share or not.")

٢٨٢٧ - **حدَّثنا** الحُمَيدِيُّ: حَدَّثَنا سُفْيانُ: حدَّثَنا الزُّهْرِيُّ قالَ: أخْبرَني عَنْبَسَةُ بنُ سَعِيدٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: أتَيْتُ رَسُولَ اللهِ ﷺ وهُوَ بخَيْبَرَ بَعْدَما افْتَتَحُوها فَقُلْتُ: يا رَسُولَ اللهِ أسْهِمْ لي، فَقالَ بَعْضُ بَني سَعِيدِ بنِ العاصِ: لا تُسْهِمْ لَهُ يا رَسُولَ اللهِ، فَقالَ أبُو هُرَيْرَةَ: هذَا قاتِلُ ابنِ قَوْقَلٍ، فَقالَ ابنُ سَعِيدِ بنِ العاصِ: واعَجَبا لِوَبْرٍ تَدَلَّى عَلَيْنا مِنْ قَدومِ ضَأنٍ يَنْعَى عليَّ قَتْلَ رَجُلٍ مُسْلِمٍ أكْرَمَهُ اللهُ عَلى يَدَيَّ ولم يُهِنِّي عَلى يَدَيْهِ، قالَ: فَلا أدْرِي أسْهَمَ لَهُ أمْ لَمْ يُسْهِمْ. قالَ سُفْيانُ، وحدَّثَنِيهِ السَّعِيدِيُّ عَنْ جَدِّهِ، عَنْ أبي هُرَيْرَةَ. السَّعِيدِيُّ هو عَمْرُو بنُ يَحْيَى بنِ سعيد ابن عَمْرِو بنِ سَعِيدِ بنِ العاصِ. [انظر: ٤٢٣٧، ٤٢٣٨، ٤٢٣٩]

(29) CHAPTER. Whoever preferred *Jihād* to *Saum* (fasting).

(٢٩) **بابٌ** مَنِ اخْتارَ الغَزْوَ عَلى الصَّوْمِ

2828. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: In the lifetime of the Prophet ﷺ Abū Ṭalḥa did not observe *Saum* (fast) because of the *Jihād*, but after the Prophet ﷺ died I never saw him without observing *Saum* except on *'Eīd-ul-Fiṭr* and *'Eīd-ul-Aḍḥā*.

٢٨٢٨ - **حدَّثَنا** آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا ثابِتٌ البُنانيُّ قالَ: سَمِعْتُ أنَسَ ابنَ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ أبُو طَلْحَةَ لا يَصُومُ على عَهْدِ النَّبيِّ ﷺ منْ أجْلِ الغَزْوِ. فَلَمَّا قُبِضَ النَّبيُّ ﷺ لَمْ أرَهُ مُفْطِراً إلَّا يَوْمَ فِطْرٍ أوْ أضْحَى.

(30) CHAPTER. There are seven martyrs other than those who are killed in *Jihād* (i.e., eight).[1]

(٣٠) **بابٌ**: الشهادةُ سَبْعٌ سِوَى القَتْلِ

2829. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Five are regarded as martyrs: They are those who die because of (1) plague, (2) abdominal disease, (3) drowning or (4) wrecking of building etc., and (5) the martyrs in Allāh's Cause."

٢٨٢٩ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنْ سُمَيٍّ، عَنْ أبي صالِحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «الشُّهَدَاءُ خَمْسَةٌ: المَطْعُونُ، والمَبْطُونُ، والغَرِقُ، وصَاحِبُ الهَدْمِ، والشَّهِيدُ في سَبِيلِ اللهِ».

[راجع: ٦٥٣]

2830. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Plague (the cause of) martyrdom of every Muslim (who dies because of it)."

٢٨٣٠ - **حدَّثَنا** بِشْرُ بنُ مُحَمَّدٍ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا عاصِمٌ، عَنْ حَفْصَةَ بِنْتِ سِيرِيْنَ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «الطَّاعُونُ شَهادَةٌ لِكُلِّ مُسْلِمٍ».

[انظر: ٥٧٣٢]

(31) CHAPTER. The Statement of Allāh عز وجل:

(٣١) **بابٌ** قَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿لَّا يَسْتَوِى ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُو۟لِى

(1) (Ch. 30) Five are mentioned in *Ḥadīth* No.82 plus, the one who dies because of burns, pneumonia and childbirth.

"Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame) ..(up to).. Ever Oft-Forgiving, Most Merciful." (V.4:95,96).

﴿ٱلضَّرَرِ﴾ إلى قوله: ﴿غَفُورًا رَّحِيمًا﴾ [النساء ٩٥ - ٩٦].

2831. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: When the Divine Revelation: "Not equal are those of the believers who sit (at home)..., was revealed, the Prophet ﷺ sent for Zaid (bin Thābit) who came with a shoulder-blade and wrote on it. Ibn Umm Maktūm complained about his blindness and on that the following verse was revealed: "Not equal are those of the believers who sit (at home) except those who are disabled (by injury, or are blind or lame)..." (V.4:95)

٢٨٣١ - حدَّثنا أبو الوَليدِ: حدَّثنا شُعْبَةُ، عَنْ أبي إسحاقَ قالَ: سَمِعْتُ البَرَاءَ رَضِيَ اللهُ عَنْهُ يَقُولُ: لمَّا نَزَلَتْ: ﴿لَّا يَسْتَوِى ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ﴾ دَعا رَسُولُ اللهِ ﷺ زَيْداً، فَجاءَهُ بكَتِفٍ فَكَتَبَها. وشَكا ابنُ أُمِّ مَكْتُوم ضَرارَتَهُ فَنَزَلَتْ ﴿لَّا يَسْتَوِى ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُو۟لِى ٱلضَّرَرِ﴾.

[انظر: ٤٥٩٣، ٤٥٩٤، ٤٩٩٠]

2832. Narrated Sahl bin Sa'd As-Sā'idī: I saw Marwān bin Al-Ḥakam sitting in the mosque. So, I came forward and sat by his side. He told us that Zaid bin Thābit had told him that Allāh's Messenger ﷺ had dictated to him the Divine Verse:

"Not equal are those of the believers who sit (at home) and those who strive hard and fight in the Cause of Allāh." (V.4:95)

Zaid said, "Ibn Umm Maktūm came to the Prophet ﷺ while he was dictating to me that very Verse. On that Ibn Umm Maktūm said, "O Allāh's Messenger! If I had power, I would surely take part in *Jihād*." He was a blind man. So Allāh تعالى sent down the revelation to His Messenger ﷺ while his thigh was on mine and it became so heavy for me that I feared that my thigh would be broken. Then that state of the Prophet ﷺ was over after Allāh revealed "... except those who are disabled (by injury or are blind or lame)." (V.4:95)

٢٨٣٢ - حدَّثنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثنا إبْراهِيمُ بنُ سَعْدٍ الزُّهْرِيُّ قالَ: حدَّثني صَالِحُ بنُ كَيْسانَ، عَنِ ابنِ شِهابٍ، عَنْ سَهْلِ بنِ سَعْدٍ السَاعِدِيِّ أنَّهُ قالَ: رَأيْتُ مَرْوَانَ بنَ الحَكَمِ جالِساً في المَسْجِدِ فأقْبَلْتُ حتَّى جَلَسْتُ إلى جَنْبِهِ فأخْبَرَنا أنَّ زَيْدَ بنَ ثابِتٍ أخْبَرَهُ: أنَّ رَسُولَ اللهِ ﷺ أمْلى عَلَيَّ ﴿ٱللَّهِ﴾ قالَ: فَجاءَهُ ابنُ أُمِّ مَكْتُومٍ وهُوَ يُمِلُّها عليَّ فَقالَ: يا رَسُولَ اللهِ، لَوْ أسْتَطِيعُ الجِهادَ لجاهَدْتُ. وكانَ رَجُلاً أعمَى، فأنْزَلَ اللهُ تَعالى عَلى رَسُولِهِ ﷺ وفَخِذُهُ عَلى فَخِذي فَثَقُلَتْ عَلَيَّ حتَّى خِفْتُ أنْ تَرُضَّ فَخِذي ثُمَّ سُرِّيَ

عَنْهُ. فأنْزَلَ اللهُ عَزَّ وجَلَّ ﴿غَيْرُ أُوْلِي الضَّرَرِ﴾. [انظر: ٤٥٩٢]

(32) CHAPTER. Patience during fighting.

(٣٢) بابُ الصَّبرِ عِنْدَ القِتَالِ

2833. Narrated Sālim Abū An-Naḍr: 'Abdullāh bin Abī Aūfa wrote and I read what he wrote... that Allāh's Messenger ﷺ said, "When you meet them (i.e., your enemy in the battlefield) then be patient."

٢٨٣٣ - حدَّثني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا مُعاوِيَةُ بنُ عَمْرٍو: حدَّثَنا أبُو إسحَاقَ، عَنْ مُوسَى بنِ عُقْبَةَ، عَن سالِمٍ أبي النَّضْرِ: أنَّ عَبْدَ اللهِ بنَ أبي أوْفَى كَتَبَ: فَقَرَأْتُهُ أنَّ رَسُولَ اللهِ ﷺ قالَ: «إذا لَقِيتُمُوهُمْ فاصْبِرُوا». [راجع: ٢٨١٨]

(33) CHAPTER. Rousing and exhorting people to fight.

And the Statement of Allāh جَلَّ جَلالُه:

"Urge the believers to fight..." (V.8:65)

(٣٣) بابُ التَّحْرِيضِ عَلى القِتالِ وقَولِ اللهِ عَزَّ وَجَلَّ: ﴿حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ﴾ [الأنفال: ٦٥].

2834. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ went towards the *Khandaq* (i.e., trench) and saw the *Muhājirūn* (emigrants) and the *Anṣār* digging in a very cold morning as they did not have slaves to do that for them. When he noticed their fatigue and hunger he said, "O Allāh! The real life is that of the Hereafter, (so please) forgive the *Anṣār* and the *Muhājirūn*." In its reply the *Muhājirūn*[1] and the *Anṣār* said, "We are those who have given the *Bai'a* (pledge) to Muḥammad ﷺ that we will carry on *Jihād* as long as we live."

٢٨٣٤ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا مُعاوِيَةُ بنُ عَمْرٍو: حدَّثَنا أبُو إسحَاقَ، عَنْ حُمَيدٍ قالَ: سَمِعْتُ أنَساً رَضِيَ اللهُ عَنْهُ يَقُولُ: خَرَجَ رَسُولُ اللهِ ﷺ إلى الخَنْدَقِ فإذَا المُهاجِرُوْنَ والأنْصارُ يَحْفِرُوْنَ في غَدَاةٍ بارِدَةٍ فَلَمْ يَكُنْ لَهُمْ عَبِيدٌ يَعْمَلُونَ ذٰلك لَهُمْ. فَلَمَّا رَأى ما بِهِمْ مِنَ النَّصَبِ والجُوعِ قالَ:

«اللهُمَّ إنَّ العَيْشَ عَيْشُ الآخِرَةْ
فاغْفِرْ لِلأنْصارِ والمُهاجِرَةْ»

فَقالُوا مُجِيبِينَ لَهُ:

نَحْنُ الذِينَ بايَعُوا مُحَمَّدًا
عَلى الجِهادِ ما بَقِينَا أبَدَا

(1) (H. 2834) The word "Emigrants" at other places has been written as *Muhājirūn*. See glossary for *Muhājirūn*.

[انظر: ٢٨٣٥، ٢٩٦١، ٣٧٩٥، ٣٧٩٦، ٤٠٩٩، ٤١٠٠، ٦٤١٣، ٧٢٠١]

(34) CHAPTER. The digging of the *Khandaq* (trench).

(٣٤) بابُ حَفْرِ الخَنْدَقِ

2835. Narrated Anas رَضِيَ اللهُ عَنْهُ: The *Muhājirūn* (emigrants) and the *Anṣār* started digging the trench around Al-Madīna carrying the earth on their backs and saying, "We are those who have given the *Bai'a* (pledge) to Muḥammad ﷺ that we will carry on *Jihād* as long as we live." The Prophet ﷺ kept on replying, "O Allāh, there is no good except the good of the Hereafter; so confer Your Blessings on the *Anṣār* and the *Muhājirūn*."

٢٨٣٥ - حَدَّثَنا أَبُو مَعْمَرٍ: حَدَّثَنا عَبْدُ الوَارِثِ: حَدَّثَنا عَبْدُ العَزِيزِ، عَنْ أَنَسٍ رَضِيَ اللهُ تَعَالَى تَعالَى عَنْهُ قالَ: جَعَلَ المُهاجِرُونَ والأَنْصارُ يَحْفِرُونَ الخَنْدَقَ حَوْلَ المَدِينَةِ ويَنْقُلُونَ التُّرابَ عَلى مُتُونِهِمْ ويَقُولُونَ:

نَحْنُ الَّذِينَ بايَعُوا مُحَمَّدَا
عَلى الجِهادِ ما بَقِينا أَبَدَا

والنَّبِيُّ ﷺ يُجِيبُهُمْ ويَقُولُ:

«اللَّهُمَّ إِنَّهُ لا خَيرَ إِلَّا خَيْرُ الآخِرَهْ
فَبارِكْ فِي الأَنْصارِ والمُهاجِرَهْ»

[راجع: ٢٨٣٤]

2836. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ went on carrying (the earth) and saying, "Without You (O Allāh!) we would have got no guidance."

٢٨٣٦ - حَدَّثَنا أَبُو الوَلِيدِ: حَدَّثَنا شُعْبَةُ، عَنْ أَبِي إِسحَاقَ قَالَ: سَمِعْتُ البَرَاءَ رَضِيَ اللهُ عَنْهُ يَقُولُ: كانَ النَّبِيُّ ﷺ يَنْقُلُ ويَقُولُ: «لَوْلا أَنْتَ ما اهْتَدَيْنا». [انظر: ٢٨٣٧، ٣٠٣٤، ٤١٠٤، ٤١٠٦، ٦٦٢٠، ٧٢٣٦]

2837. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: On the day (of the battle) of *Al-Aḥzāb* (the Confederates) I saw the Prophet ﷺ carrying earth, and the earth was covering the whiteness of his abdomen. And he was saying, "Without You (O Allāh!) we would have got no guidance, nor given in charity, nor offered *Ṣalāt* (prayers). So please bless us

٢٨٣٧ - حَدَّثَنا حَفْصُ بنُ عُمَرَ: حَدَّثَنا شُعْبَةُ، عَنْ أَبِي إِسحَاقَ، عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ قالَ: رَأَيْتُ النَّبِيَّ ﷺ يَوْمَ الأَحْزَابِ يَنْقُلُ التُرابَ وقَدْ وَارَى التُرَابُ بَياضَ بَطْنِهِ وهُوَ يَقُولُ:

«لَوْلا أَنْتَ ما اهْتَدَيْنا، ولا تَصَدَّقْنا، ولا صلَّيْنا. فأنزلِ السَّكِينَةَ عَلَيْنا، وثَبِّتِ الأَقْدَامَ إنْ لاقَيْنا، إنَّ الأولى قَدْ بَغَوْا عَلَينا، إذَا أرَادُوا فِتْنَةً أبَيْنا». [راجع: ٢٨٣٦]

with tranquillity and make firm our feet when we meet our enemies. Indeed (these) people have rebelled against us, but never shall we yield if they try to bring *Fitnah* (trial, affliction) upon us."

(٣٥) بابٌ مَنْ حَبَسَهُ العُذْرُ عَنِ الغَزْوِ

(35) CHAPTER. (The reward of) whoever is held back from *Jihād* by a legal cause.

٢٨٣٨ - حدَّثنا أحْمَدُ بنُ يُونُسَ: حدَّثَنا زُهَيرٌ: حدَّثَنا حُمَيْدٌ: أنَّ أنساً حدَّثهُمْ قالَ: رَجَعْنا من غَزْوَةِ تَبُوكَ مَعَ النَّبيِّ ﷺ. [انظر: ٢٨٣٩، ٤٤٢٣]

2838. Narrated Anas رَضِيَ اللهُ عَنْهُ: We returned from the *Ghazwa* of Tabūk along with the Prophet ﷺ.
(See *Hadīth* No.2839 below).

٢٨٣٩ - حدَّثَنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادٌ هُوَ ابنُ زَيْدٍ، عَنْ حُمَيْدٍ عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبيَّ ﷺ كانَ في غَزاةٍ، فَقالَ: «إنَّ أقْوَاماً بالمَدِينَةِ خَلْفَنَا ما سَلَكْنا شِعْباً وَلا وَادِياً إلَّا وهُمْ مَعَنا فِيهِ، حَبَسَهُمُ العُذْرُ». [راجع: ٢٨٣٨]

وقالَ مُوسَى: حدَّثَنا حَمَّادٌ، عَنْ حُمَيْدٍ، عَنْ مُوسَى بن أنَسٍ، عَنْ أبيهِ: قالَ النَّبيُّ ﷺ. قالَ أبُو عَبْدِ اللهِ: الأوَّلُ أصَحُّ.

2839. Narrated Anas رَضِيَ اللهُ عَنْهُ: While the Prophet ﷺ was in a *Ghazwa* he said, "Some people have remained behind us in Al-Madīna and we never crossed a mountain path or a valley, but they were with us (i.e., sharing the reward with us), as they have been held back by a (legal) excuse."

(٣٦) بابٌ فَضْلِ الصَّوْمِ في سَبِيلِ اللهِ

(36) CHAPTER. The superiority of observing *Saum* (fast) in Allāh's Cause (to seek His good pleasure).

٢٨٤٠ - حدَّثَنا إسحَاقُ بنُ نَصْرٍ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أخْبرَنا ابنُ جُرَيْجٍ قالَ: أخْبرَني يَحْيى بنُ سَعِيدٍ،

2840. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "Whosoever observes *Saum* (fast) for one day in Allāh's Cause (to seek His good pleasure), Allāh will keep his face away from the (Hell) Fire (a

وَسُهَيْلُ ابن أبي صَالِحٍ: أَنَّهما سَمِعَا النُّعْمانَ بنَ أبي عَيَّاشٍ عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ صَامَ يَوْماً في سَبيل اللهِ بَعَّدَ اللهُ وَجْهَه عَنِ النَّارِ سَبْعِينَ خَرِيفاً».

distance covered by a journey of) seventy years."

(٣٧) بابُ فَضْلِ النَّفَقَةِ في سَبِيلِ اللهِ

(37) CHAPTER. The superiority of spending in Allāh's Cause (i.e., for *Jihād*).

٢٨٤١ - **حدَّثني** سَعْدُ بنُ حَفْصٍ: حدَّثَنا شَيْبانُ، عَنْ يَحْيى، عَنْ أبي سَلَمَةَ: أنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ أنْفَقَ زَوْجَينِ في سَبِيلِ اللهِ دَعاهُ خَزَنَةُ الجَنَّةِ، كُلُّ خَزَنَةِ بابٍ: أيْ فُلُ هَلُمَّ». قالَ. أبُو بَكْرٍ: يا رَسُولَ اللهِ، ذَاكَ الذي لا تَوَى عَلَيْهِ. فَقالَ النَّبِيُّ ﷺ: «إنّي لأرْجُو أنْ تَكُونَ مِنْهُمْ».

[راجع: ١٨٩٧]

2841. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "Whoever spends two things in Allāh's Cause, will be called by all the gatekeepers of Paradise who will be saying, 'O so-and-so! Come here.'" Abū Bakr said, "O Allāh's Messenger! Such persons will never be destroyed." The Prophet ﷺ said, "I hope you will be one of them."

٢٨٤٢ - **حدَّثَنا** مُحَمَّدُ بن سِنان: حدَّثَنا فُلَيْحٌ: حدَّثَنا هِلالٌ، عَنْ عطاءِ بنِ يَسارٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قامَ عَلى المِنْبرِ فَقالَ: «إنَّما أخْشَى عَلَيْكُمْ منْ بَعْدِ ما يُفْتَحُ عَلَيْكُمْ مِنْ بَرَكاتِ الأرْضِ». ثُمَّ ذَكَرَ زَهْرَةَ الدُّنْيا فَبَدَأَ بِإحْدَاهُمَا وَثَنَّى بالأُخْرَى، فَقامَ رَجُلٌ فَقالَ: يَا رَسُولَ اللهِ، أوَ يَأتي الخَيْرُ بالشَّرِّ؟ فسكَتَ عَنْهُ النَّبِيُّ ﷺ.

2842. Narrated Abū Sa'īd Al-Khudrī رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ ascended the pulpit and said, "Nothing worries me as to what will happen to you after me, except the temptation of worldly blessings which will be conferred on you." Then he mentioned the worldly pleasures. He started with the one (i.e., the blessings) and took up the other (i.e., the pleasures). A man got up saying, "O Allāh's Messenger! Can the good bring about evil?" The Prophet ﷺ remained silent and we thought that he was being inspired Divinely, so all the people kept silent with awe. Then the Prophet ﷺ wiped the sweat off his face and asked, "Where is the

preceding questioner?" "Do you think wealth is good?" He repeated thrice, adding, "No doubt, good brings nothing but good. Indeed it is like what grows on the banks of a stream which either kills or nearly kills the grazing animals because of gluttony except the vegetation-eating animal which eats till both its flanks are full (i.e., till it gets satisfied), and then stands in the sun and defecates and urinates and again starts grazing. This worldly property is sweet vegetation. How excellent the wealth of the Muslim is, if it is collected through legal means and is spent in Allāh's Cause and on orphans, poor people and travellers? But he who does not take it legally is like an eater who is never satisfied, and his wealth will be a witness against him on the Day of Resurrection."

قُلْنا: يُوحَى إِلَيْهِ، وسَكَتَ النَّاسُ كأَنَّ عَلى رُؤُوسِهِمُ الطَّيرَ. ثُمَّ إِنَّهُ مَسَحَ عَنْ وَجْهِهِ الرُّحضاءَ فَقالَ: «أَيْنَ السَّائِلُ آنِفاً؟ أَوَ خَيرٌ هُوَ؟» ثَلاثاً، «إِنَّ الخَيرَ لا يَأتي إِلَّا بِالخَيرِ وإِنَّهُ كُلَّما يُنْبِتُ الرَّبِيعُ ما يَقْتُلُ حَبَطاً أَوْ يُلِمُّ، كُلَّما أَكَلَتْ إِلَّا آكِلَةَ الخَضِرِ، حتَّى إِذَا امْتَدَّتْ خاصِرَتاها، اسْتَقْبَلَتِ الشَّمْسَ فَثَلَطَتْ وبالَتْ ثُمَّ رَتَعَتْ. وإِنَّ هذا المَالَ خَضِرَةٌ حُلْوَةٌ. ونِعْمَ صَاحِبُ المُسْلِمِ لِمَنْ أَخَذَهُ بِحَقِّهِ فَجَعَلَهُ في سَبِيلِ اللهِ واليَتامى والمَساكِينِ وابنِ السبيلِ، ومَنْ لَمْ يأخذها بِحَقِّهِ فَهُوَ كالآكِلِ الذِي لا يَشْبَعُ، ويَكُونُ عَلَيْهِ شَهِيداً يَوْمَ القِيامَةِ». [راجع: ٩٢١]

(38) CHAPTER. The superiority of one who prepares a *Ghāzi* (fighter for *Jihād*) or looks after his dependents in his absence.

(٣٨) بابُ فَضْلِ مَنْ جَهَّزَ غازِياً أَوْ خَلَفَهُ بِخَيرٍ

2843. Narrated Zaid bin Khālid رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "He who prepares a *Ghāzī* going in Allāh's Cause is (given a reward equal to that of) a *Ghāzī*; and he who looks after properly the dependents of a *Ghāzī* going in Allāh's Cause is (given a reward equal to that of) a *Ghāzī*."

٢٨٤٣ - **حدَّثَنا** أبو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا الحُسَيْنُ: حدَّثَني يَحْيى قالَ: حدَّثَني أَبُو سَلَمَةَ: حدَّثَني بُسْرُ بنُ سَعِيدٍ قالَ: حدَّثَني زَيْدُ بنُ خالِدٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ جَهَّزَ غازِياً في سَبِيلِ اللهِ فَقَدْ غَزَا، ومَنْ خَلَفَ غازِياً في سَبِيلِ اللهِ بِخَيرٍ فَقَدْ غَزَا».

2844. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ used not to enter any house in Al-Madīna except the house of Umm Sulaim

٢٨٤٤ - **حدَّثَنا** مُوسَى بنُ إِسماعيلَ: حدَّثَنا هَمَّامٌ، عَنْ إِسحاقَ

بنِ عَبْدِ اللهِ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ يَدْخُلُ بَيْتاً بِالمَدِينَةِ غَيرَ بَيْتِ أُمِّ سُلَيمٍ إِلَّا عَلى أَزْوَاجِهِ. فَقِيلَ لَهُ فَقَالَ: «إِنِّي أَرْحَمُها، قُتِلَ أَخُوها مَعِي».

besides those of his wives... when he was asked why, he said, "I take pity on her as her brother was killed in my company."

(٣٩) بابُ التَّحَنُّطِ عِنْدَ القِتال

(39) CHAPTER. To apply *Hanūṭ* (i.e., a kind of scent) during the battle.

٢٨٤٥ - حدَّثَنا عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ: حدَّثَنا خالِدُ بنُ الحَارِثِ: حدَّثَنا ابنُ عَوْنٍ، عَنْ مُوسَى بنِ أَنَسٍ قالَ: ذكَرَ يَوْمَ اليمامَةِ قالَ: أَتَى أَنَسُ بنُ مالِكٍ ثابِتَ بنَ قَيْسٍ وقَدْ حَسَرَ عَنْ فَخِذَيْهِ وهُوَ يَتَحَنَّطُ فَقالَ: يا عَمِّ، ما يَحْبِسكَ أَلَّا تَجِيءَ؟ قالَ: الآنَ يا ابنَ أَخِي، وجَعل يَتَحَنَّطُ، يَعْني مِنَ الحَنُوطِ، ثُمَّ جاءَ فَجَلَسَ فذَكَرَ في الحَدِيثِ انْكِشافاً مِنَ النَّاسِ فَقالَ: هٰكَذَا عَنْ وُجُوهِنا حتَّى نُضارِبَ بِالقَوْمِ، ما هٰكَذَا كُنَّا نَفْعَلُ مَعَ رَسُولِ اللهِ ﷺ، بِئْسَ ما عَوَّدْتُمْ أَقْرَانَكُمْ. رَوَاهُ حَمَّادٌ عَنْ ثابِتٍ عَنْ أَنَسٍ.

2845. Narrated Ibn 'Aūn: Once Mūsa bin Anas while describing the battle of Yamāma, said, "Anas bin Mālik went to Thābit bin Qais, who had lifted his clothes from his thighs and was applying *Hanūṭ* to his body. Anas asked, 'O uncle! What is holding you back (from the battle)?' He replied, 'O my nephew! I am coming just now,' and went on perfuming himself with *Hanūṭ*, then he came and sat (in the row). Anas then mentioned that the people fled from the battlefield. On that Thabit said, 'Clear the way for me to fight the enemy. We would never do so (i.e., flee) in the company of Allāh's Messenger ﷺ. How bad the habits you have acquired from your enemies!' "

(٤٠) بابُ فَضْلِ الطَّلِيعَةِ

(40) CHAPTER. The superiority of the reconnoiterer.

٢٨٤٦ - حدَّثَنا أَبُو نُعَيمٍ: حدَّثَنا سُفْيانُ، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «مَنْ يَأْتِينِي بِخَبرِ القَوْمِ؟» يَوْمَ الأَحْزَابِ. فَقَالَ الزُّبَيرُ: أَنا. ثُمَّ قالَ:

2846. Narrated Jābir رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Who will bring me the information about the enemy on the day (of the battle) of *Al-Aḥzāb* (the Confederates)?" Az-Zubair said, "I will." The Prophet ﷺ said again, "Who will bring me the information about the enemy?" Az-Zubair said again, "I will." The Prophet ﷺ said, "Every Prophet

«مَنْ يأتِيني بِخَبرِ القَوْمِ؟» قالَ الزُّبَيرُ: أنا، فَقالَ النَّبي ﷺ: «إنَّ لِكُلِّ نَبيٍّ حَوارِيّاً وحَوارِيَّ الزُّبَيرُ». [انظر: ٢٨٤٧، ٢٩٩٧، ٣٧١٩، ٤١١٣، ٧٢٦١]

had a *Ḥawarī* (disciple) and my *Ḥawarī* is Az-Zubair."

(٤١) بابٌ هَلْ يُبْعَثُ الطَّلِيعَةُ وحْدَهُ؟

(41) CHAPTER. Can the reconnoitrer be sent alone?

٢٨٤٧ - حدَّثَنا صَدَقَةُ: أخبرَنا ابنُ عُيَيْنَةَ: حدَّثَنا ابنُ المُنْكَدِرِ: أنَّهُ سَمع جابرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: نَدَبَ النَّبيُّ ﷺ النَّاسَ - قالَ صَدَقَةُ: أظُنُّهُ يَوْمَ الخَنْدَقِ - فانْتَدَبَ الزُّبَيرُ، ثُمَّ نَدَبَ النَّاسَ فانْتَدَبَ الزُّبَيْرُ ثُمَّ نَدَبَ النَّاسَ فانْتَدَبَ الزُّبَيرُ. فَقالَ ﷺ: «إنَّ لِكُلِّ نَبيٍّ حَوارِيّاً وحَوارِيَّ الزُّبَيرُ بنُ العَوَّامِ». [راجع: ٢٨٤٦]

2847. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: When the Prophet ﷺ called the people (Ṣadaqa, a subnarrator, said, "Most probably that happened on the day of *Al-Khandaq*) Az-Zubair responded to the call (i.e., to act as a reconnoiterer). (The Prophet ﷺ) called the people again and Az-Zubair responded to the call. The Prophet ﷺ then said, "Every Prophet had a *Ḥawarī* (disciple) and my *Ḥawarī* is Az-Zubair bin Al-'Awwām."

(٤٢) بابٌ سَفَرِ الاثْنَين

(42) CHAPTER. The travelling of two persons together.

٢٨٤٨ - حدَّثَنا أحْمَدُ بنُ يُونُسَ: حدَّثَنا أبو شِهابٍ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ أبي قِلابَةَ، عَنْ مالِكِ بنِ الحُوَيْرِثِ قالَ: انْصَرَفْتُ مِنْ عِنْدِ النَّبيِّ ﷺ فَقالَ لَنا أنا وصاحِبٌ لي: «أذِّنا وأقِيما ولْيَؤُمَّكُما أكْبَرُكُما». [راجع: ٦٢٨]

2848. Narrated Mālik bin Al-Ḥuwairith: On my departure from the Prophet ﷺ he said to me and to a friend of mine, "You two, pronounce the *Adhān* and the *Iqāma* for the *Ṣalāt* (prayer) and let the elder of you lead the *Ṣalāt* (prayer)."

(٤٣) بابٌ: الخَيْلُ مَعْقُودٌ في نَواصِيها الخَيرُ إلى يَوْمِ القِيامَةِ

(43) CHAPTER. Good will remain (as a permanent quality) in the forelocks of horses (especially those kept for the purpose of *Jihād*) till the Day of Resurrection.

2849. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Good will remain (as a permanent quality) in the forelocks of horses (meant for *Jihād*) till the Day of Resurrection."

٢٨٤٩ - حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثنا مالكٌ، عَنْ نافعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ: «الخَيْلُ في نَواصِيها الخَيرُ إلى يَوْمِ القِيامَةِ».
[انظر: ٣٦٤٤]

2850. Narrated 'Urwa bin Al-Ja'd: The Prophet ﷺ said, "Good will remain (as a permanent quality) in the forelocks of horses (meant for *Jihād*), till the Day of Resurrection."

٢٨٥٠ - حدَّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عَنْ حُصَينٍ، وابنِ أبي السَّفَرِ عَنِ الشَّعْبِيِّ، عَنْ عُرْوَةَ بنِ الجَعْدِ عَنِ النَّبيِّ ﷺ قالَ: «الخَيْلُ مَعْقُودٌ في نَوَاصِيها الخَيرُ إلى يَوْمِ القِيامَةِ».

قالَ سُلَيمانُ: عَنْ شُعْبَةَ، عَنْ عُرْوَةَ ابنِ أبي الجَعْدِ. تابَعَهُ مُسَدَّدٌ، عَنْ هُشَيمٍ، عَنْ حُصَينٍ، عَنِ الشَّعْبِيِّ، عَنْ عُرْوَةَ بنِ أبي الجَعْدِ.
[انظر: ٢٨٥٢، ٣١١٩، ٣٦٤٣]

2851. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "There is a blessing in the forelocks of horses (meant for *Jihād*)."

٢٨٥١ - حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيى ابنُ أبي سعيدٍ، عَنْ شُعْبَةَ عَنْ أبي التَّيَّاحِ، عَن أنَسِ بنِ مالكٍ قالَ: قالَ رَسُولُ اللهِ ﷺ: «البَرَكَةُ في نَواصِي الخَيْلِ». [انظر: ٣٦٤٥]

(44) CHAPTER. *Jihād* is to be carried on whether the Muslim ruler who calls for it is good or bad.

By virtue of the saying of the Prophet ﷺ, "Good will remain (as a permanent quality) in the forelocks of horses (meant for *Jihād*), till the Day of Resurrection."

(٤٤) بابٌ: الجِهادُ ماضٍ مَعَ البَرِّ والفاجِرِ،

لِقَوْلِ النَّبيِّ ﷺ: «الخَيْلُ مَعْقُودٌ في نَواصِيها الخَيرُ إلى يَوْمِ القِيامَةِ».

2852. Narrated 'Urwa Al-Bāriqī: The Prophet ﷺ said, "Good will remain (as a

٢٨٥٢ - حدَّثنا أبو نُعَيمٍ: حدَّثنا

permanent quality) in the forelocks of horses (meant for *Jihād*) till the Day of Resurrection, for they bring about a reward (in the Hereafter) and booty (in this world)."

زَكَرِيَّا، عَنْ عامِرٍ: حدَّثَنا عُرْوَةُ البارِقِيُّ: أنَّ النَّبيَّ ﷺ قالَ: «الخَيْلُ مَعْقُودٌ في نَواصِيها الخَيْرُ إلى يَوْمِ القِيامَةِ، الأجْرُ والمَغْنَمُ».

[راجع: ٢٨٥٠]

(45) CHAPTER. (The superiority of) the one who keeps a horse (for the purpose of *Jihād* in Allāh's Cause), as is indicated by the Statement of Allāh جَلَّ جلاله:
"[And make ready against them all you can of power,] including steeds of war (tanks, planes, missiles, artillery etc.)..." (V.8:60)

(٤٥) بابُ مَنِ احْتَبَسَ فَرَساً [في سبيل الله]

لِقَوْلِهِ عَزَّ وجَلَّ: ﴿وَمِن رِّبَاطِ ٱلْخَيْلِ﴾ [الأنفال: ٦٠].

2853. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If somebody keeps a horse (for *Jihād*) in Allāh's Cause, motivated by his faith in Allāh and his belief in His Promise, then he will be rewarded on the Day of Resurrection for what the horse has eaten or drunk and for its dung and urine as good deeds in his balance."

٢٨٥٣ - حدَّثَنا عَلِيّ بنُ حَفْصٍ: حدَّثَنا ابنُ المُبارَكِ: أخْبرَنا طَلْحَةُ بنُ أبي سَعِيدٍ قالَ: سَمِعْتُ سَعِيداً المَقْبُرِيَّ يُحَدِّثُ أنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ النَّبِيُّ ﷺ: «مَنِ احْتَبَسَ فَرَساً في سَبِيلِ اللهِ إيماناً باللهِ وتَصْدِيقاً بِوَعْدِهِ فإنَّ شِبَعَهُ ورِيَّهُ ورَوْثَهُ وبَوْلَهُ في مِيزانِهِ يَوْمَ القِيامَةِ».

(46) CHAPTER. To name a horse and a donkey.

(٤٦) بابُ اسْمِ الفَرَسِ والحِمارِ

2854. Narrated 'Abdullāh bin Abī Qatāda: Abū Qatāda went out (on a journey) with Allāh's Messenger ﷺ but he was left behind with some of his companions who were in a state of *Iḥrām*. He himself was not in a state of *Iḥrām*. They saw an onager before he could see it. When they saw the onager, they did not speak anything till Abū Qatāda saw it. So, he rode over his horse

٢٨٥٤ - حدَّثَنا مُحَمَّدُ بنُ أبي بكْرٍ قالَ: حَدَّثَنا فُضَيْلُ بنُ سُلَيْمانَ: عن أبي حازِمٍ عن عبدِ اللهِ بنِ أبي قَتادَةَ: عن أبِيهِ أنَّه خَرَجَ مَعَ رَسُولِ اللهِ ﷺ فَتَخَلَّفَ أبُو قَتادَةَ مَعَ بَعْضِ أصْحابِهِ وهُمْ مُحْرِمُونَ وهُوَ غَيرُ

مُحْرِم. فَرَأَوا حمارَ وحشٍ قَبْلَ أَنْ يَراهُ، فَلَمَّا رَأَوْهُ تَركُوهُ حتَّى رَآهُ أَبو قَتَادَةَ فَرَكِبَ فَرَساً لَهُ - يُقالُ لَهُ: الجَرَادَةُ - فَسَألَهُمْ أَنْ يُناوِلُوهُ سَوْطَهُ فأبَوْا فَتَناوَلَهُ فَحَمَلَ فَعَقَرَهُ ثُمَّ أكَلَ فأكَلُوا فَنَدِمُوا، فَلَمَّا أَدْرَكُوهُ قالَ: «هَلْ مَعَكُمْ مِنْهُ شَيْءٌ؟» قالَ: مَعَنا رِجْلُهُ فَأَخَذَها النَّبِيُّ ﷺ فأكَلَها.

[راجع: ١٨٢١]

called Al-Jarāda and requested them to give him his lash, but they refused. So, he himself took it and then attacked the onager and slaughtered it. He ate of its meat and his companions ate too, but they regretted their eating. When they met the Prophet ﷺ (they asked him about it) and he asked, "Have you some of its meat (left) with you?" Abū Qatāda replied, "Yes, we have its leg with us." So, the Prophet ﷺ took and ate it.

٢٨٥٥ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ بْنِ جَعْفَرٍ: حدَّثنا مَعْنُ بنُ عِيسَى: حدَّثنا أُبَيُّ بنُ عَبَّاسِ بنِ سَهْلٍ عَنْ أبِيهِ، عَنْ جَدِّهِ قالَ: كانَ لِلنَّبِيِّ ﷺ في حائِطِنا فَرَسٌ يُقالُ لَهُ: اللُّحَيْفُ. قالَ أبو عَبْدِ اللهِ: وقالَ بَعْضُهُمْ: اللُّخَيفُ.

2855. Narrated Sahl: In our garden there was a horse belonging to the Prophet ﷺ called Al-Luḥaif or Al-Lukhaīf.

٢٨٥٦ - حدَّثنا إسحاقُ بنُ إبْرَاهِيمَ: أنَّهُ سَمعَ يَحْيى بنَ آدَمَ: حدَّثنا أبُو الأحْوَصِ، عَنْ أبي إسحاقَ، عَنْ عمْرِو ابنِ مَيْمُونٍ، عَنْ مُعاذٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ رِدْفَ النَّبِيِّ ﷺ عَلى حِمارٍ يُقالُ لَهُ: عُفَيرٌ، فَقالَ: «يا مُعاذُ وهَلْ تَدْري حَقَّ اللهِ عَلى عِبادِهِ؟ وما حَقُّ العِبادِ عَلى اللهِ؟» قُلْتُ: اللهُ ورَسُولُهُ أعْلَمُ، قالَ: «فَإِنَّ حَقَّ اللهِ عَلى الْعِبادِ أنْ يَعْبُدُوهُ ولا يُشْرِكُوا بِهِ شَيْئاً، وحَقُّ العِبادِ عَلى اللهِ أن لا يُعَذِّبَ مَنْ لا يُشْرِكُ بِهِ

2856. Narrated Mu'ādh رَضِيَ اللهُ عَنْهُ: I was a companion-rider behind the Prophet ﷺ on a donkey called 'Ufair. The Prophet ﷺ asked, "O Mu'ādh! Do you know what Allāh's Right on His slaves is, and what the right of His slaves on Him is?" I replied, "Allāh and His Messenger ﷺ know better." He said, "Allāh's Right on His slaves is that they should worship Him (Alone) and should not worship anything else besides Him. And slaves' right on Allāh is that He should not punish him who worships none besides Him." I said, "O Allāh's Messenger! Should I not inform the people of this good news?" He said, "Do not inform them of it, lest they should depend on it (solely)."

شَيْئاً». فَقُلْتُ: يا رَسُولَ اللهِ، أَفَلا أُبَشِّرُ بِهِ النَّاسَ؟ قالَ: «لا تُبَشِّرْهُمْ فَيَتَّكِلُوا». [انظر: ٥٩٦٧، ٦٢٦٧، ٦٥٠٠، ٧٣٧٣]

2857. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once there was a feeling of fright in Al-Madīna, so the Prophet ﷺ borrowed a horse belonging to us called Mandūb (and he rode away on it). (When the Prophet ﷺ returned) he said, "I have not seen anything of fright and I found it (i.e., this horse) very fast."

٢٨٥٧ - حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنا شُعْبَةُ: سَمِعْتُ قَتادَةَ، عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: - كانَ فَزَعٌ بالمَدِينَةِ فاسْتَعارَ النَّبِيُّ ﷺ فَرَساً لَنا - يُقالُ لَهُ: مَنْدُوبٌ - فَقالَ: «ما رَأَيْنا مِنْ فَزَعٍ وإنْ وَجَدْناهُ لَبَحْراً». [راجع: ٢٦٢٧]

(47) CHAPTER. What has been said about the evil omen of a horse.

(٤٧) بابٌ ما يُذْكَرُ مِنْ شُؤْمِ الفَرَسِ

2858. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: I heard the Prophet ﷺ saying, "Evil omen is in three things: The horse, the woman and the house."(1)

٢٨٥٨ - حَدَّثَنَا أَبُو اليمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي سالِمُ ابنُ عَبْدِ اللهِ أَنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إنَّما الشُّؤْمُ في ثَلاثَةٍ: في الفَرَسِ، والمَرْأَةِ، والدَّارِ». [راجع: ٢٠٩٩]

2859. Narrated Sahl bin Sa'd As-Sā'idī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said "If there is any evil omen in anything, then it is in the woman, the horse and the house".

[See the footnote of *Hadīth* No.2858].

٢٨٥٩ - حَدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ أَبِي حازِمِ بنِ دِينارٍ، عَنْ سَهْلِ بنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «إنْ كانَ في شَيْءٍ فَفِي

(1) (H. 2858) Superstition is disliked in Islām, but if one should think that there are things of bad omen, one may find such bad omen in a horse that is obstinate or not used for *Jihād*, a woman that is sterile or discontented or impudent, a house that is not spacious or far from mosque or neighbouring a bad neighbour.

الْمَرْأَةِ وَالفَرَسِ والمَسْكَنِ». [انظر: ٥٠٩٥]

(48) CHAPTER. Horses (are kept) for three (purposes), and the Statement of Allāh جَلَّ جلاله:
"And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge." (V.16:8)

(٤٨) **بابٌ**: الخَيْلُ لِثَلاثَةٍ، وقول الله عزَّ وجل: ﴿وَٱلْخَيْلَ وَٱلْبِغَالَ وَٱلْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ﴾. [النحل: ٨]

2860. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Horses are kept for one of three purposes; for some people they are a source of reward, for some others they are a means of shelter (livelihood) and for some others they are a source of sins. The one for whom they are a source of reward, is he who keeps a horse for Allāh's Cause (i.e., *Jihād*), tying it with a long tether on a meadow or in a garden with the result that whatever it eats from the area of the meadow or the garden where it is tied, will be counted as good deeds for his benefit, and if it should break its rope and jump over one or two hillocks then all its dung and its footmarks will be written as good deeds for him; and if it passes by a river and drinks water from it even though he had no intention of watering it, even then he will get the reward for its drinking. As for the man for whom horses are a source of sins, he is the one who keeps a horse for the sake of pride and show-off and showing enmity for Muslims, such a horse will be a source of sins for him. When Allāh's Messenger ﷺ was asked about donkeys, he replied, "Nothing has been revealed to me about them except this unique, comprehensive Verse:

'So, whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.'" (V.99:7,8)

٢٨٦٠ - حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ زَيْدِ بنِ أَسْلَمَ، عَنْ أبي صالحٍ السَّمَّانِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «الخَيْلُ لِثَلاثَةٍ: لِرَجُلٍ أَجْرٌ، ولِرَجُلٍ سِتْرٌ، وعَلى رَجُلٍ وِزْرٌ. فأمَّا الذي لَهُ أَجْرٌ فَرَجُلٌ ربَطَها في سَبِيلِ اللهِ فأطالَ في مرْجٍ أَوْ رَوْضَةٍ فمَا أَصَابَتْ في طِيَلِها ذٰلِكَ مِنَ المَرْجِ أَوِ الرَّوْضَةِ كانَتْ لَهُ حَسَناتٍ. ولَوْ أَنَّها قَطَعَتْ طِيَلَها فاسْتَنَّتْ شَرَفاً أَوْ شَرَفَيْنِ كانَتْ أَرْوَاثُها وآثارُها حَسَناتٍ لَهُ. ولَوْ أَنَّها مَرَّتْ بِنَهْرٍ فَشَرِبَتْ مِنْهُ وَلَمْ يُرِدْ أَنْ يَسْقِيَها كانَ ذلكَ حَسَناتٍ لَهُ. فأما الرجل الذي هي عليه وزر فهو رَجُلٌ رَبَطَها فَخْراً ورِيَاءً ونِوَاءً لأَهْلِ الإسْلامِ فَهِيَ وِزْرٌ عَلى ذٰلك». وسُئِلَ رَسُولُ اللهِ ﷺ عَنِ الحُمُرِ؟ فَقالَ: «ما أُنْزِلَ عَلَيَّ فِيها إلَّا هٰذِهِ الآيَةُ الجامِعَةُ الفاذَّةُ: ﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا

يَـرَهُۥ ۝٧ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَـرَهُۥ ۝٨﴾ [الزلزلة: ٧-٨]».

[راجع: ٢٣٧١]

(49) CHAPTER. Whoever beats somebody else's animal during the battle (intending to help its rider).

(٤٩) **بابٌ** مَنْ ضَرَبَ دَابَّةَ غَيْرِهِ في الغَزْوِ

2861. Narrated Abū 'Aqīl: Abū Al-Mutawakkil An-Nājī said: I called on Jābir bin 'Abdullāh Al-Anṣārī and said to him, "Relate to me what you have heard from Allāh's Messenger ﷺ." He said, "I accompanied him on one of the journeys." (Abū 'Aqīl said, "I do not know whether that journey was for the purpose of *Jihād* or *'Umra*.") "When we were returning," Jābir continued, "the Prophet ﷺ said, 'Whoever wants to return earlier to his family, should hurry up.' We set off and I was on a black red-tainted camel having no defect, and the people were behind me. While I was in that state the camel stopped suddenly (because of exhaustion). On that the Prophet ﷺ said to me, 'O Jābir, wait!' Then he hit it once with his lash and it started moving on a fast pace. He then said, 'Will you sell the camel?' I replied in the affirmative. When we reached Al-Madīna, and the Prophet ﷺ went to the mosque along with his companions, I, too, went to him after tying the camel on the pavement at the mosque gate. Then I said to him, 'This is your camel.' He came out and started examining the camel and saying, 'The camel is ours.' Then the Prophet ﷺ sent some *Awāq* (i.e., an amount) of gold saying, 'Give it to Jābir.' Then he asked, 'Have you taken the full price (of the camel)?' I replied in the affirmative. He said, 'Both the price and the camel are for you.'"

٢٨٦١ - حدَّثَنا مُسْلِمٌ: حدَّثنا أبُو عَقِيلٍ: حدَّثَنا أبُو المُتَوَكِّلِ النَّاجِيُّ قالَ: أَتَيْتُ جابِرَ بنَ عَبْدِ اللهِ الأنْصارِيَّ فَقُلْتُ لَهُ: حدِّثْني بِما سَمِعْتَ مِنْ رَسُولِ اللهِ ﷺ، قالَ: سافَرْتُ مَعَهُ في بَعْضِ أسْفارِهِ - قالَ أبُو عَقِيلٍ: لا أدْري غَزْوَةً أمْ عُمْرَةً - فَلَمَّا أنْ أقْبَلْنا قالَ النَّبِيُّ ﷺ: «مَنْ أحَبَّ أنْ يَتَعَجَّلَ إلى أهْلِهِ فَلْيُعَجِّلْ». قالَ جابِرٌ: فَأقْبَلْنا وأنا على جَمَلٍ لي أرْمَكَ لَيْسَ فِيها شِيَةٌ والنَّاسُ خَلْفي، فَبَيْنا أنا كذلكَ إذْ قامَ عَلَيَّ فقالَ لي النَّبِيُّ ﷺ: «يا جَابِرُ اسْتَمْسِكْ»، فَضَرَبَهُ بِسَوْطِهِ ضَرْبَةً فَوَثَبَ البَعِيرُ مَكانَه، فَقالَ: «أتَبِيعُ الجَمَلَ؟» قُلْتُ: نَعَمْ. فَلَمَّا قَدِمْنا المَدِينَةَ ودَخَلَ النَّبِيُّ ﷺ المَسْجِدَ في طَوائِفِ أصْحابِهِ فَدَخَلْتُ عليه وعَقَلْتُ الجَمَلَ في ناحِيَةِ البَلاطِ، فَقُلْتُ لَهُ: هذا جَمَلُكَ، فَخَرَجَ فَجَعَلَ يُطِيفُ بالجَمَلِ ويَقُولُ: «الجَمَلُ جَمَلُنا». فَبَعَثَ النَّبِيُّ ﷺ أوَاقٍ مِنْ ذَهَبٍ فَقالَ: «أعْطُوها جابِراً». ثُمَّ قالَ: «اسْتَوْفَيْتَ الثَّمَنَ؟»

قُلْتُ: نَعَمْ، قالَ: «الثَّمَنُ والجَمَلُ لَكَ». [راجع: ٤٤٣]

(50) CHAPTER. Riding on an unmanageable animal or a stallion horse.

(٥٠) بابُ الرُّكُوبِ عَلى الدَّابَّةِ الصَّعْبَةِ والفُحُولَةِ مِنَ الخَيْلِ،

Rāshid bin Sa'd said, "The early Muslims preferred to ride stallions, for they were faster and more daring (than mares)."

وقالَ رَاشِدُ بنُ سَعْدٍ: كانَ السَّلَفُ يَسْتَحِبُّونَ الفُحُولَةَ لأنَّها أجْرَأُ وأجْسَرُ.

2862. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: There was a feeling of fright in Al-Madīna, so the Prophet ﷺ borrowed a horse called Mandūb belonging to Abū Ṭalḥa and mounted it. (On his return) he said, "I did not see anything of fright and I found this horse very fast."

٢٨٦٢ - حدَّثَنا أحْمَدُ بنُ مُحَمَّدٍ: أخبرَنا عَبْدُ اللهِ: أخبرَنا شُعْبَةُ، عَنْ قَتادَةَ قالَ: سَمِعْتُ أنَسَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ بالمَدِينَةِ فَزَعٌ فاسْتَعارَ النَّبيُّ ﷺ فَرَساً لأبي طَلْحَةَ يُقالُ لَهُ: مَنْدُوبٌ، فَرَكِبَهُ وقالَ: «ما رَأيْنا مِنْ فَزَعٍ وإنْ وجَدْناهُ لَبَحْراً».

(51) CHAPTER. The share of the horse (from the booty)...

(٥١) بابُ سِهامِ الفَرَسِ، وقالَ مالِكٌ: يُسْهَمُ لِلْخَيْلِ والبَرَاذِينِ مِنْها لِقَوْلِهِ تَعالَى: ﴿وَٱلْخَيْلَ وَٱلْبِغَالَ وَٱلْحَمِيرَ لِتَرْكَبُوهَا﴾ [النحل: ٨] ولا يُسْهَمُ لأكْثَرَ مِنْ فَرَسٍ. [انظر: ٤٢٢٨]

Mālik said, "A share of the booty is to be devoted to horses including *Al-Baradhin* (non-Arab horses), by virtue of the Statement of Allāh:

'And (He has created) horses, mules and donkeys for you to ride...' " (V.16:8)

2863. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ fixed two shares for the horse and one share for its rider (from the war booty).

٢٨٦٣ - حدَّثَنا عُبَيْدُ بنُ إسماعِيلَ، عَنْ أبي أُسامَةَ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ جَعَلَ للفَرَسِ سَهْمَينِ ولِصاحِبِهِ سَهْماً.

(52) CHAPTER. Leading somebody else's animal during the battle.

(٥٢) بابُ مَنْ قادَ دَابَّةَ غَيْرِهِ في الحَرْبِ

2864. Narrated Abū Isḥāq: Somebody asked Al-Barā' bin 'Āzib, "Did you flee deserting Allāh's Messenger ﷺ during the battle of Ḥunain?" (Al-Barā') replied, "But Allāh's Messenger ﷺ did not flee. The people of the tribe of Hawāzin were good archers. When we met them, we attacked them, and they fled. When the Muslims started collecting the war booty, *Al-Mushrikūn* faced us with arrows, but Allāh's Messenger ﷺ did not flee. No doubt, I saw him on his white mule and Abū Sufyān was holding its reins and the Prophet ﷺ was saying, 'I am the Prophet without a lie: I am the son of 'Abdul Muṭṭalib.'"

٢٨٦٤ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا سَهْلُ ابنُ يُوسُفَ، عَنْ شُعْبَةَ، عَنْ أبي إسحَاقَ: قالَ رَجُلٌ للبرَاءِ بْنِ عازِبٍ رَضِيَ اللهُ عَنْهُ: أفَرَرْتُمْ عَنْ رَسُولِ اللهِ ﷺ يَوْمَ حُنَينٍ؟ قالَ: لٰكِنَّ رَسُولَ اللهِ ﷺ لَمْ يَفِرَّ، إنَّ هَوَازِنَ كانُوا قَوْماً رُماةً وإنَّا لَمَّا لَقيناهُمْ حَمَلنا عَليهِمْ فانهَزَمُوا. فأقْبَلَ المُسْلِمُونَ عَلى الغَنائِمِ. فَاسْتَقْبَلُونا بالسِّهامِ، فأمَّا رَسُولُ اللهِ ﷺ فَلَمْ يَفِرَّ. فَلَقَدْ رَأَيْتُهُ وإنَّهُ لَعَلى بَغْلَتِهِ البَيْضَاءِ، وإنَّ أبا سُفْيانَ آخِذٌ بِلِجامِها والنَّبِيُّ ﷺ يَقُولُ: «أنا النَّبِيُّ لا كَذِب، أنَا ابنُ عَبْدِ المُطَّلِب». [انظر: ٢٨٧٤، ٢٩٣٠، ٣٠٤٢، ٤٣١٥، ٤٣١٦، ٤٣١٧]

(53) CHAPTER. The saddle and the stirrup of an animal.

(٥٣) بابُ الرِّكاب والغَرز للدَّابَّةِ

2865. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: When the Prophet ﷺ put his feet in the stirrup and the she-camel got up carrying him he would start reciting *Talbiya* at the mosque of Dhul-Ḥulaifa.

٢٨٦٥ - حدَّثَنِي عُبَيْدُ بنُ إسمَاعِيلَ، عَنْ أبي أُسامَةَ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ: أنَّهُ كانَ إذَا أدْخَلَ رِجْلَه في الغَرْزِ واسْتَوَتْ بِهِ ناقَتُهُ قائمَةً أهَلَّ مِنْ عِنْدِ مَسْجِدِ ذِي الحُلَيْفَةِ. [راجع: ١٦٦]

(54) CHAPTER. The riding of an unsaddled horse.

(٥٤) بابُ رُكُوبِ الفَرَسِ العُرْيِ

2866. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ met them (i.e., the people) while

٢٨٦٦ - حدَّثَنا عَمْرُو بنُ عَوْنٍ:

حدَّثَنا حَمَّادٌ، عن ثابتٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: اسْتَقْبَلَهُمُ النَّبِيُّ ﷺ عَلى فَرَسٍ عُرْيٍ ما عَلَيْهِ سَرْجٌ، في عُنُقِهِ سَيْفٌ. [راجع: ٢٦٢٧]

he was riding an unsaddled horse with his sword slung over his shoulder.

(٥٥) بابُ الفرسِ القَطُوفِ

(55) CHAPTER. A slow horse.

٢٨٦٧ - حدَّثَنا عَبْدُ الأعْلى بنُ حَمَّادٍ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ أَهْلَ المَدِينَةِ فَزِعُوا مَرَّةً فَرَكِبَ النَّبِيُّ ﷺ فَرَساً لأبي طَلْحَةَ كانَ يَقْطِفُ أَوْ كانَ فِيهِ قِطافٌ فَلَمَّا رَجَعَ قالَ: «وجَدْنا فَرَسَكُمْ هذا بَحْراً»، فَكانَ بَعْدَ ذٰلكَ لا يُجارَى. [راجع: ٢٦٢٧]

2867. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once, the people of Al-Madīna were frightened, so the Prophet ﷺ rode a horse belonging to Abū Ṭalḥa and it ran slowly, or was of short paces. When he returned, he said, "I found your (i.e., Abū Ṭalḥa's) horse very fast. After that the horse could not be surpassed in running."

(٥٦) بابُ السَّبْقِ بَينَ الخَيْلِ

(56) CHAPTER. Horse races.

٢٨٦٨ - حدَّثَنا قَبِيصَةُ: حدَّثَنا سُفْيانُ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: أَجْرَى النَّبِيُّ ﷺ ما ضُمِّرَ مِنَ الخَيْلِ مِنَ الحَفْياءِ إلى ثَنِيَّةِ الوَدَاعِ وأَجرَى ما لَمْ يُضَمَّرْ مِنَ الثَّنِيَّةِ إلى مَسْجِدِ بَنِي زُرَيْقٍ. قالَ ابنُ عُمَرَ: وكُنْتُ فِيمَنْ أَجْرَى. قالَ عَبْدُ اللهِ: حدَّثَنا سُفْيانُ قال: حَدَّثني عُبَيْدُ اللهِ، قالَ سُفْيان: بَيْنَ الحَفْياءِ إلى ثَنِيَّةِ الوَداعِ خمسةُ أمْيالٍ أو سِتَّةٌ، وبينَ ثنيَّةَ إلى مَسْجِدِ بَنِي زُرَيْقٍ مِيلٌ. [راجع: ٤٢٠]

2868. Narrated ('Abdullāh) bin 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ arranged for a horse race amongst the horses that had been made lean to take place between Al-Ḥafyā' and T͟hanīyat Al-Wadā' (i.e., names of two places) and the horses which had not been made lean from At͟h-T͟hanīyat to the mosque of Banī Zuraiq. I was also amongst those who took part in that horse race. Sufyān, a subnarrator, said, "The distance between Al-Ḥafyā' and T͟hanīyat Al-Wadā' is five or six miles; and between T͟hanīyat and the mosque of Banī Zuraiq is one mile."

(٥٧) بابُ إضمارِ الخَيْلِ للسَّبْقِ

(57) CHAPTER. *Iḍmār* (the preparation) of horses for racing (by a process by which

strong fat horses are turned into lean ones through giving them limited amounts of food).

2869. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ arranged for a horse race of the horses which had not been made lean; the area of the race was from Ath-Thanīyat to the mosque of Banī Zuraiq. (The subnarrator said, " 'Abdullāh bin 'Umar was amongst those who participated in that horse race.").

٢٨٦٩ - حدَّثنا أحْمَدُ بنُ يُونُسَ: حدَّثَنا اللَّيْثُ، عَنْ نافعٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ سابَقَ بينَ الخَيْلِ التي لَمْ تُضَمَّرْ وكانَ أمَدُها مِنَ الثَّنِيَّةِ إلى مَسْجِدِ بَنِي زُرَيْقٍ، وأنَّ عَبْدَ اللهِ ابنَ عُمَرَ كانَ سابَقَ بِها. قالَ أبُو عَبْدِ اللهِ: أمَداً: غايةً ﴿فَطَالَ عَلَيْهِمُ ٱلْأَمَدُ﴾ [الحديد: ١٦]. [راجع: ٤٢٠]

(58) CHAPTER. The extreme limit of the distance of the race of horses that have been made lean.

(٥٨) بابُ غايَةِ السِّباقِ للخَيْلِ المُضَمَّرَةِ

2870. Narrated Abū Isḥāq: Mūsa bin 'Uqba said, Nāfi' said: Ibn 'Umar رَضِيَ اللهُ عَنْهُما said, "Allāh's Messenger ﷺ arranged a horse race amongst the horses that had been made lean, letting them start from Al-Ḥafyā' and their limit (distance of running) was up to Thanīyat Al-Wadā'. I asked Mūsa, 'What was the distance between the two places?' Mūsa replied, 'Six or seven miles. He arranged a race of the horses which had not been made lean sending them from Thanīyat-Al-Wadā', and their limit was up to the mosque of Banī Zuraiq.' I asked, 'What was the distance between those two places?' He replied 'One mile or so.' Ibn 'Umar was amongst those who participated in that horse race."

٢٨٧٠ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا مُعاوِيَةُ: حدَّثنا أبُو إسحاقَ، عَنْ مُوسَى ابن عُقْبَةَ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سابَقَ رَسُولُ اللهِ ﷺ بَيْنَ الخَيْلِ التي قَدْ أضمِرت فأرْسَلَها مِنَ الحَفْياءِ وكانَ أمَدُها ثَنِيَّةَ الوَدَاعِ. فَقُلْتُ لِمُوسَى: فَكَمْ كانَ بينَ ذٰلكَ؟ قالَ: سِتَّةُ أمْيالٍ أو سَبْعَةٌ. وسابَقَ بَيْنَ الخَيْلِ التي لَمْ تُضَمَّرْ فأرسلَها مِنْ ثَنِيَّةِ الوَدَاعِ وكانَ أمَدُها مَسْجِدَ بَنِي زُرَيْقٍ، قُلْتُ: فَكَمْ بَيْنَ ذٰلكَ؟ قالَ: مِيلٌ أوْ نَحْوُهُ. وكانَ ابنُ عُمَرَ مِمَّنْ سابَقَ فِيها. [راجع: ٤٢٠]

(59) CHAPTER. The she-camel of the Prophet ﷺ.

(٥٩) بابُ ناقَةِ النَّبِي ﷺ،

Ibn 'Umar said, "The Prophet ﷺ made

وَقالَ ابنُ عُمَرَ: أرْدَفَ النَّبِيُّ ﷺ

Usāma ride behind him on *Al-Qaṣwā'* (i.e., the Prophet's she-camel)." Al-Miswar said, "The Prophet ﷺ said, "*Al-Qaṣwā'* has not become stubborn."

أُسامةَ عَلى القَصْوَاءِ. وقالَ المِسْوَرُ: قالَ النَّبِيُّ ﷺ: «ما خَلأَتِ القَصْوَاءُ».

2871. Narrated Anas رَضِيَ الله عَنْهُ: The she-camel of the Prophet ﷺ was called *Al-'Aḍbā'*.

٢٨٧١ - **حدَّثَنا** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا مُعاوِيَةُ: حدَّثَنا أبو إسحَاقَ، عَنْ حُمَيْدٍ قالَ: سَمِعْتُ أنَساً رَضِيَ اللهُ عَنْهُ يَقُولُ: كانَتْ ناقَةُ النَّبِيِّ ﷺ يُقَالُ لهَا: العَضْباءُ. [انظر: ٢٨٧٢]

2872. Narrated Anas رَضِيَ الله عَنْهُ: The Prophet ﷺ had a she-camel called *Al-'Aḍbā'* which could not be excelled in a race. (Ḥumaid, a subnarrator said, "Or could hardly be excelled.") Once, a bedouin came riding a camel below six years of age which surpassed it (i.e., *Al-'Aḍbā*) in the race. The Muslims felt it so much that the Prophet ﷺ noticed their distress. He then said, "It is incumbent upon Allāh (or it is Allāh's law) that He lowers or brings down whatever rises high in the world."

[See Vol. 8, *Ḥadith* No.6501]

٢٨٧٢ - **حدَّثَنا** مالِكُ بنُ إسمَاعِيلَ: حدَّثَنا زُهَيرٌ، عَنْ حُمَيْدٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ للنَّبِيِّ ﷺ ناقَةٌ تُسَمَّى العَضْباءَ لا تُسْبَقُ. - قالَ حُمَيْدٌ: أوْ لا تَكادُ تُسْبَقُ، - فَجاءَ أعْرَابيٌّ عَلى قَعُودٍ فَسَبَقَها فَشَقَّ ذٰلكَ عَلى المُسْلِمِينَ حتَّى عَرَفَهُ فَقالَ: «حَقٌّ عَلى اللهِ أنْ لا يَرْتَفعَ شَيْءٌ منَ الدُّنْيا إلَّا وضَعَهُ».

طَوَّلَهُ مُوسَى عَنْ حَمَّادٍ، عَنْ ثابِتٍ، عَن أنَسٍ عَنِ النَّبِيِّ ﷺ.

[راجع: ٢٨٧١]

(60) CHAPTER. Going to holy battles on a donkey.

(٦٠) **بابُ** الغَزْوِ عَلى الحَمِيرِ،

(61) CHAPTER. The white mule of the Prophet ﷺ.

(٦١) **بابُ** بَغْلَةِ النَّبِيِّ ﷺ البَيْضاءِ،

(Anas referred to this in a narration). Abū Ḥumaid said, "The king of Aila presented a white mule to the Prophet ﷺ."

قالَهُ أنَسٌ. وقالَ أبو حُمَيْدٍ: أهْدَى مَلِكُ أيْلَةَ للنَّبِيِّ ﷺ بَغْلَةً بَيْضَاءَ.

2873. Narrated 'Amr bin Al-Hārith: The Prophet ﷺ did not leave anything behind him after his death except a white mule, his arms

٢٨٧٣ - **حدَّثَنا** عَمْرُو بنُ عَليٍّ: حدَّثَنا يَحْيى: حدَّثَنا سُفْيانُ قالَ:

and a piece of land which he left to be given in charity.

حدَّثني أبُو إسحَاقَ قالَ: سَمِعْتُ عَمْرَو بْنَ الحَارِثِ قالَ: «ما تَرَكَ رَسُول اللهِ ﷺ إلَّا بَغْلَتَهُ البَيْضاءَ وسِلاحَهُ وأرْضاً تَرَكَها صَدَقَةً.

[راجع: ٢٧٣٩]

2874. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ that a man asked him, "O Abū 'Umāra! Did you flee on the day (of the battle) of Ḥunain?" He replied, "No, by Allāh, the Prophet ﷺ did not flee; but the hasty people fled and the people of the tribe of Hawāzin attacked them with arrows, while the Prophet ﷺ was riding his white mule. Abū Sufyān bin Al-Ḥārith was holding its reins, and the Prophet ﷺ was saying, 'I am the Prophet without a lie, I am the son of 'Abdul Muṭṭalib.'"

٢٨٧٤ - **حدَّثنا** مُحمَّدُ بنُ المُثَنَّى: حدَّثنا يَحْيى بنُ سَعِيدٍ: عَنْ سُفْيانَ: حدَّثني أبُو إسحَاقَ، عَنِ البرَاءِ رَضِيَ اللهُ عَنْهُ، قالَ لَهُ رَجُلٌ: يا أبا عُمَارَةَ، ولَّيْتُمْ يَوْمَ حُنَينٍ، قالَ: لا واللهِ ما وَلَّى النَّبيُّ ﷺ ولٰكِنْ وَلَّى سَرَعانُ النَّاسِ فَلَقِيَهُمْ هَوَازِنُ بالنَّبْلِ والنَّبيُّ ﷺ على بَغْلَتِهِ البَيْضَاءِ، وأبُو سُفْيانَ بنُ الحَارِثِ آخِذٌ بِلِجامِها، والنَّبيُّ ﷺ يَقُولُ: «أنا النَّبيُّ لا كَذِب، أنا ابنُ عَبْدِ المُطَّلِب.

[راجع: ٢٨٦٤]

(62) CHAPTER. The *Jihād* of women.

(٦٢) **بابُ** جِهادِ النِّساءِ

2875. Narrated 'Āishah, رَضِيَ اللهُ عَنها the Mother of faithful believers: I requested the Prophet ﷺ to permit me to participate in *Jihād*, but he said, "Your *Jihād* is (the performance of) *Ḥajj*. (Pilgrimage to Makkah).

٢٨٧٥ - **حدَّثنا** مُحمَّدُ بنُ كَثِيرٍ: أخْبرَنا سُفْيانُ، عَنْ مُعاوِيَةَ بنِ إسحَاقَ، عَنْ عائِشَةَ بِنْتِ طلْحةَ، عَنْ عائِشَةَ أُمِّ المُؤْمِنِينَ رَضِيَ اللهُ عَنْها قالَت: اسْتَأذَنْتُ النَّبيَّ ﷺ في الجِهادِ فَقالَ: «جِهادُكُنَّ الحَجُّ». [راجع: ١٥٢٠]

وقالَ عَبْدُ اللهِ بنُ الوَلِيدِ: حدَّثنا سُفْيانُ، عَنْ مُعاوِيَةَ بِهٰذَا.

2876. Narrated 'Āishah, رَضِيَ اللهُ عَنها the Mother of the faithful believers: The

٢٨٧٦ - **حدَّثنا** قَبِيصَةُ: حدَّثنا

سُفْيانُ، عَنْ مُعاوِيَةَ بِهذَا. وعَنْ حَبِيبِ ابنِ أبي عَمرَةَ عَنْ عائِشَةَ بِنْتِ طَلْحَةَ عَنْ عائِشَةَ أُمِّ المُؤْمِنِينَ عَنِ النَّبِيِّ ﷺ: سَأَلَهُ نساؤُهُ عَنِ الجِهادِ؟ فَقالَ: «نِعْمَ الجِهادُ الحَجُّ». [راجع: ١٥٢٠]

Prophet ﷺ was asked by his wives about the *Jihād* and he replied, "The best *Jihād* (for you) is (the performance of) *Ḥajj*."

(٦٣) بابُ غَزْوِ المَرْأَةِ في البَحْرِ

(63) CHAPTER. The participation of a woman in a sea battle.

٢٨٧٧، ٢٨٧٨ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا مُعاوِيَةُ بنُ عَمْرٍو: حدَّثَنا أبُو إسحَاقَ هو الفزاري، عَنْ عَبْدِ اللهِ ابْنِ عَبْدِ الرَّحْمٰنِ الأنْصارِيِّ قالَ: سَمِعْتُ أنَساً رَضِيَ اللهُ عَنْهُ يَقُولُ: دَخَلَ رَسُولُ اللهِ ﷺ على ابْنَةِ مِلْحانَ فاتَّكَأ عِنْدَها، ثُمَّ ضَحِكَ فَقالَتْ: لِمَ تَضْحَكُ يا رَسُولَ اللهِ؟ فَقالَ: «نَاسٌ مِنْ أُمَّتِي يَرْكَبُونَ البَحْرَ الأخْضَرَ في سَبِيلِ اللهِ، مَثَلُهُمْ مَثَلُ المُلُوكِ عَلى الأسِرَّةِ»، فَقالَتْ: يا رَسُولَ اللهِ، ادْعُ اللهَ أنْ يَجْعَلَني مِنْهُمْ، قالَ: «اللَّهُمَّ اجْعَلْها مِنْهُمْ». ثُمَّ عادَ فَضَحِكَ فَقالَتْ لَهُ: مِثْلَ أوْ مِمَّ ذٰلكَ، فَقالَ لها مِثْلَ ذٰلكَ. فَقالَت: ادْعُ اللهَ أنْ يَجْعَلَني مِنْهُمْ، فَقالَ: «أنْتِ مِنَ الأوَّلِينَ ولَسْتِ مِنَ الآخِرِينَ». قالَ: قالَ أنَسٌ: فَتَزَوَّجَتْ عُبادَةَ بن الصَّامِتِ فَرَكِبَتِ البَحْرَ مَعَ بِنْتِ قَرَظَةَ، فَلَمَّا قَفَلَتْ رَكِبَتْ دَابَّتَها فَوَقَصَتْ بِها فَسَقَطَتْ عَنها فَمَاتَتْ.

2877, 2878. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ went to the daughter of Milḥān and reclined there (and slept) and then (woke up) smiling. She asked, "O Allāh's Messenger! What makes you smile?" He replied, "(In a dream I saw) some people amongst my followers were sailing on the green sea in Allāh's Cause, resembling kings on thrones." She said, "O Allāh's Messenger! Invoke Allāh to make me one of them." Then he (slept again and woke up and) smiled. She asked him the same question and he gave the same reply. She said, "Invoke Allāh to make me one of them." He replied, "You will be amongst the first group of them; you will not be amongst the last." Later on she married 'Ubāda bin Aṣ-Ṣamit and then she sailed on the sea with bint Qaraza, Mu'awīya's wife (for *Jihād*). On her return, she mounted her riding animal, which threw her down breaking her neck, and she died on falling down.

(64) CHAPTER. The man's selection of one of his wives to accompany him in holy battles.

2879. Narrated 'Āishah رَضِيَ الله عَنْها: Whenever the Prophet ﷺ intended to proceed on a journey, he used to draw lots amongst his wives and would take the one upon whom the lot fell. Once, before setting out for *Jihād*, he drew lots amongst us and the lot came to me; so I went with the Prophet ﷺ; and that happened after the revelation of the Verses of *Ḥijāb* (i.e., veiling).

(٦٤) بابُ حَمْلِ الرَّجُلِ امْرَأتَهُ في الغَزْوِ دُونَ بَعْضِ نِسائِهِ

٢٨٧٩ - حدَّثَنا حجاجُ بنُ مِنْهالٍ: حدَّثنا عَبْدُ اللهِ بنُ عُمَرَ النُّميريُّ: حدَّثَنا يُونُسُ قالَ: سَمِعْتُ الزُّهْرِيَّ قالَ: سَمِعْتُ عُرْوَةَ بنَ الزُّبيرِ وسَعِيدَ بنَ المُسَيَّبِ وعَلْقَمَةَ بنَ وقّاصٍ وعُبَيْدَ اللهِ بنَ عَبْدِ اللهِ عَنْ حَدِيثِ عائِشَةَ، كُلٌّ حدَّثَني طائِفَةً مِنَ الحَدِيثِ. قالَتْ: كانَ النَّبيُّ ﷺ إذا أرادَ أنْ يَخْرُجَ أقْرَعَ بَينَ نِسائِهِ فأيَّتُهُنَّ يَخْرُجُ سَهْمُها خَرَجَ بِها النَّبيُّ ﷺ فأقْرَعَ بَيْنَنا في غَزْوَةٍ غَزاهَا فَخَرَجَ فِيْها سَهْمي فَخَرَجْتُ مَعَ النَّبيِّ ﷺ بَعْدَما أُنْزِلَ الحِجابُ. [راجع: ٢٥٩٣]

(65) CHAPTER. The *Jihād* of women and their fighting along with men.

2880. Narrated Anas رَضِيَ الله عَنْهُ: On the day (of the battle) of Uḥud when (some) people retreated and left the Prophet ﷺ, I saw 'Āishah bint Abī Bakr and Umm Sulaim, with their robes tucked up so that the bangles around their ankles were visible[1] hurrying with their water-skins (in another narration it is said, "carrying the water-skins on their backs"). Then they would pour the water in the mouths of the people, and return to fill the water-skins again and came back again to pour water in the mouths of the people.

(٦٥) بابُ غَزْوِ النِّساءِ وقِتالِهِنَّ مَعَ الرِّجالِ

٢٨٨٠ - حدَّثَنا أبُو مَعْمَرٍ: حدَّثَنا عَبْدُ الوارِثِ: حدَّثَنا عَبْدُ العَزِيزِ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا كانَ يَوْمُ أُحُدٍ انهَزَمَ النَّاسُ عَنِ النَّبيِّ ﷺ قالَ: ولَقَدْ رَأيْتُ عائِشَةَ بِنْتَ أبي بَكْرٍ وأُمَّ سُلَيمٍ وإنَّهُما لمُشَمِّرَتانِ، أرَى خَدَمَ سوقِهما، تَنْقُزانِ القِرَبَ. وقالَ غَيْرُهُ: تَنْقُلانِ القِرَبَ عَلى مُتُونِهِما ثُمَّ تُفْرِغانِهِ في أفْواهِ القَوْمِ، ثُمَّ تَرْجِعانِ فتَمَلآنِها ثُمَّ تَجيئانِ فَتُفْرِغانِهِ في أفْواهِ

(1) (H. 2880) This event took place before the revelation of the Verses of *Ḥijāb* (i.e., the veil). (*Fatḥ Al-Bārī*; volume 6).

القَوْمِ . [انظر: ٢٩٠٢، ٣٨١١، ٤٠٦٤]

(66) CHAPTER. The carrying of water-skins by the women to the people (and giving them water to drink) during holy battles.

2881. Narrated Tha'laba bin Abī Mālik: 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ distributed some garments amongst the women of Al-Madīna. One good garment remained, and one of those present with him said, "O chief of the believers! Give this garment to your wife, the (grand) daughter of Allāh's Messenger ﷺ." They meant Umm Kulthūm, the daughter of 'Alī. 'Umar said, "Umm Salīṭ has more right (to have it). Umm Salīṭ was amongst those *Anṣārī* women who had given the *Bai'a* (pledge) to Allāh's Messenger ﷺ." 'Umar said, "She (i.e., Umm Salīṭ) used to carry the water-skins to provide us water on the day of Uḥud."

(٦٦) بابُ حَمْلِ النِّساءِ القِرَبَ إلى النَّاسِ في الغَزْوِ

٢٨٨١ - **حدَّثَنا** عَبْدَانُ: أَخْبَرَنا عَبْدُ اللهِ: أخبرَنا يُونُسُ، عَنِ ابنِ شِهابٍ: قالَ ثَعْلَبَةُ بنُ أبي مالِكٍ: إنَّ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ قَسَمَ مُرُوطاً بَيْنَ نِساءٍ مِنْ نِساءِ المَدِينَةِ. فَبَقِيَ مِرْطٌ جَيِّدٌ فَقالَ لَهُ بَعْضُ مَنْ عِنْدَهُ: يا أميرَ المُؤْمِنِينَ أعْطِ هذا ابْنَةَ رَسُولِ اللهِ الَّتِي عِنْدَكَ، يُرِيدُونَ أُمَّ كُلْثُومٍ بِنْتَ عَلِيٍّ، فَقالَ عُمَرُ: أُمُّ سَلِيطٍ أحَقُّ، وأُمُّ سَلِيطٍ مِنْ نِساءِ الأنْصارِ مِمَّنْ بايَعَ رَسُولَ اللهِ ﷺ، قالَ عُمَرُ: فإنَّها كانَتْ تَزْفِرُ لنا القِرَبَ يَوْمَ أُحُدٍ.

قالَ أبُو عَبْدِ اللهِ: تَزْفِرُ: تَخِيطُ.

[انظر: ٤٠٧١]

(67) CHAPTER. The treatment of the wounded by the women during holy battles.

2882. Narrated Ar-Rubaī' bint Mu'awwidh: We were in the company of the Prophet ﷺ providing the wounded with water and treating them and bringing the killed and the wounded (to Al-Madīna from the battlefield).

(٦٧) بابُ مُدَاوَاةِ النِّساءِ الجَرْحَى في الغَزْوِ

٢٨٨٢ - **حدَّثَنا** عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا بِشْرُ بنُ المُفَضَّلِ: حدَّثَنا خالِدُ بن ذَكْوَانَ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ قالَتْ: كُنَّا مَعَ النَّبِيِّ ﷺ نَسْقِي ونُدَاوِي الجَرْحَى ونَرُدُّ القَتْلى. [انظر: ٢٨٨٣، ٥٦٧٩]

(68) CHAPTER. The bringing back of the wounded and the killed by the women.

(٦٨) بابُ رَدِّ النِّساءِ الجَرْحَى والقَتْلى

2883. Narrated Ar-Rubai' bint Mu'awwidh: We used to take part in holy battles with the Prophet ﷺ by providing the people with water and serving them and bringing the killed and the wounded back to Al-Madīna.

٢٨٨٣ - **حَدَّثَنَا** مُسَدَّدٌ: حدَّثنا بِشْرُ ابنُ المُفَضَّلِ، عَنْ خالِدِ بنِ ذَكْوَانَ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ قالَتْ: كُنَّا نَغْزُو مَعَ النَّبِيِّ ﷺ فَنَسْقِي القَوْمَ ونَخْدُمُهُمْ ونَرُدُّ القَتْلَى والجَرْحَى إلى المَدِينَةِ. [راجع: ٢٨٨٢]

(69) CHAPTER. Removing the arrow from the body.

(٦٩) **بابُ** نَزْعِ السَّهْمِ منَ البَدَنِ

2884. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: Abū 'Āmir was hit with an arrow in his knee, so I went to him and he asked me to remove the arrow. When I removed it, the water started dribbling from it. Then I went to the Prophet ﷺ and told him about it. He said, "O Allāh! Forgive 'Ubaid Abū 'Āmir."

٢٨٨٤ - **حدَّثنا** مُحَمَّدُ بنُ العَلاءِ: حدَّثنا أبو أُسامَةَ، عَنْ بُرَيْدِ بنِ عَبْدِ اللهِ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: رُمِيَ أبُو عامِرٍ في رُكْبَتِهِ فانْتَهَيْتُ إلَيْهِ فَقالَ: انْزِعْ هذَا السَّهْمَ، فَنَزَعْتُهُ فَنَزَا مِنْهُ المَاءُ فَدَخَلْتُ عَلى النَّبِيِّ ﷺ فأخْبَرْتُهُ. فَقالَ: «اللَّهُمَّ اغْفِرْ لِعُبَيْدٍ أبي عامِرٍ». [انظر: ٤٣٢٣، ٦٣٨٣]

(70) CHAPTER. Vigilance during holy battles in Allāh's Cause.

(٧٠) **بابُ** الحِرَاسَةِ في الغَزْوِ في سَبِيلِ اللهِ

2885. Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ was vigilant one night and when he reached Al-Madīna, he said, "Would that a pious man from my companions guard me tonight!" Suddenly we heard the clatter of arms. He said, "Who is that?" He (the new comer) replied, "I am Sa'd bin Abī Waqqāṣ and have come to guard you." So, the Prophet ﷺ slept (that night).

٢٨٨٥ - **حَدَّثَنَا** إسمَاعِيلُ بنُ خَلِيلٍ: أخْبرَنا عَلِيُّ بنُ مُسْهِرٍ: أخْبرَنا يَحْيى بنُ سَعِيدٍ: أخْبرَنا عَبْدُ اللهِ بنُ عامِرِ بنِ رَبِيعَةَ قالَ: سَمِعْتُ عائِشَةَ رَضِيَ اللهُ عَنها تَقُولُ: كانَ النَّبِيُّ ﷺ سَهِرَ فَلَمَّا قَدِمَ المَدِينَةَ قالَ: «لَيْتَ رَجُلاً مِنْ أصحَابي صَالِحاً يَحْرُسُني اللَّيْلَةَ»، إذْ سَمِعْنا صَوْتَ سِلاحٍ فَقالَ: «مَنْ هٰذَا؟» فقالَ: أنَا سَعْدُ بنُ

أبي وقَّاصٍ جِئْتُ لأحْرُسَكَ، فنامَ النَّبيُّ ﷺ. [انظر: ٧٢٣١]

٢٨٨٦ - حدَّثنا يَحْيى بنُ يُوسُفَ: أخْبرَنا أبُو بَكْرٍ، عَنْ أبي حَصِينٍ، عَنْ أبي صَالحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «تَعِسَ عَبْدُ الدِّينارِ والدِّرْهَمِ والقَطِيفَةِ والخَمِيصَةِ، إنْ أُعْطِيَ رَضِيَ، وإن لَمْ يُعْطَ لَمْ يَرْضَ». لَمْ يَرْفَعْهُ إسْرَائِيلُ ومُحَمَّدُ بنُ جُحادَةَ عَنْ أبي حَصِينٍ. [انظر: ٢٨٨٧، ٦٤٣٥]

2886. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Let the slave of Dīnār and Dirham, and *Qaṭīfa* and *Khamīṣa* (i.e., money and luxurious clothes) perish for he is pleased if these things are given to him, and if not, he is displeased!"

٢٨٨٧ - وزَادَ لَنا عَمْرٌو قالَ: أخْبرَنا عَبْدُ الرَّحْمٰنِ بنُ عَبْدِ اللهِ بنِ دِينارٍ، عَنْ أبيهِ، عَنْ أبي صَالحٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «تَعِسَ عَبْدُ الدِّينارِ وعَبْدُ الدِّرْهَمِ وعَبْدُ الخَمِيصَةِ، إنْ أُعْطِيَ رَضِيَ وإنْ لم يُعْطَ سَخِطَ. تَعِسَ وانْتَكَسَ، وإذَا شِيْكَ فَلا انْتَقَشَ. طُوبى لِعَبْدٍ آخذٍ بعنانِ فَرَسِهِ في سَبِيلِ اللهِ أشْعَثَ رَأْسُهُ، مُغبَرَّةٍ قَدماه، إنْ كانَ في الحِرَاسَةِ كانَ في الحِرَاسَةِ، وإنْ كانَ في السَّاقَةِ كانَ في السَّاقَةِ. إنِ اسْتأذَنَ لَمْ يُؤْذَن لَهُ، وإنْ شَفَعَ لَمْ يُشَفَّعْ». وقالَ: فَتَعْساً، كأنَّهُ يَقُولُ: فأتْعَسَهُمُ اللهُ. طُوبى: فُعْلى مِنْ كُلِّ

2887. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Let the slave of Dīnār and Dihram, and *Qaṭīfa* and *Khamīṣa* perish as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and relapse, and if he is pierced with a thorn, let him not find anyone to take it out for him.[1] *Ṭuba* (all kinds of happiness or a tree in Paradise) is for him who holds the reins of his horse to strive in Allāh's Cause, with his hair unkempt and feet covered with dust: if he is appointed in the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rear guard, he accepts his post with satisfaction; (he is so simple and unambitious that) if he asks for permission, he is not permitted, and if he intercedes, his intercession is not accepted."[2]

(1) (H. 2887) So that he would not be able to work and earn what he desires most.

(2) (H. 2887) The latter are the characteristics of a person who is not interested in worldly privileges, he does not seek fame or high social rank; his sole ambition is to win Paradise and Allāh's Pleasure.

شَيْءٍ طَيِّبٍ وهي ياءٌ حُوِّلَتْ إلى الـوَاوِ، وهُـوَ مِـنْ يَـطِـيـبُ.

[راجع: ٢٨٨٦]

(71) CHAPTER. The service, during holy battles.

(٧١) بابُ الخِدْمَةِ في الغَزْوِ

2888. Narrated Anas رَضِيَ اللهُ عَنْهُ: I was in the company of Jarīr bin 'Abdullāh in a journey and he used to serve me, though he was older than I. Jarīr said, "I saw the *Anṣār* doing a thing (i.e., showing deep respect and great reverence to the Prophet ﷺ) for which I have vowed that whenever I meet any of them, I will serve him."

٢٨٨٨ - **حدَّثنا** مُحَمَّدُ بنُ عَرْعَرَةَ: حدَّثنا شُعْبَةُ، عَنْ يُونُسَ بنِ عُبَيْدٍ، عَنْ ثابِتٍ البُنانيِّ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: صَحِبْتُ جَرِيرَ بنَ عَبْدِ اللهِ فَكانَ يَخْدُمُني وهُوَ أَكْبَرُ مِنْ أَنَسٍ. قالَ جَرِيرٌ: إنِّي رَأَيْتُ الأَنْصارَ يَصْنَعُونَ شَيْئاً لا أَجِدُ أَحَداً مِنْهُمْ إلَّا أَكْرَمْتُهُ.

2889. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: I went along with the Prophet ﷺ to Khaibar so as to serve him. (Later on) when the Prophet ﷺ returned, he on seeing the Uḥud mountain, said, "This is a moutain that loves us and is loved by us." Then he pointed towards Al-Madīna with his hand and said, "O Allāh! make the area which is in between Al-Madīna's two mountains a sanctuary as Ibrāhīm (Abraham) made Makkah a sanctuary. O Allāh! Bless us in our *Ṣā'* and *Mudd* (i.e., units of measuring)."

٢٨٨٩ - **حدَّثنا** عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثني مُحَمَّدُ بنُ جَعْفَرٍ، عَنْ عَمْرٍو ابنِ أبي عَمْرٍو مَوْلَى المُطَّلِبِ بنِ حَنْطَبٍ، أَنَّهُ سَمِعَ أَنَسَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: خَرَجْتُ مَعَ رَسُولِ اللهِ ﷺ إلى خَيْبَرَ أَخْدُمُهُ فَلَمَّا قَدِمَ النَّبِيُّ ﷺ راجِعاً وبَدَا لَهُ أُحُدٌ قالَ: «هذا جَبَلٌ يُحِبُّنا ونُحِبُّهُ»، ثُمَّ أَشارَ بِيَدِهِ إلى المَدِينَةِ، قالَ: «اللَّهُمَّ إني أُحَرِّمُ ما بَيْنَ لابَتَيْها كَتَحْرِيمِ إبْراهِيمَ مَكَّةَ، اللَّهُمَّ بارِكْ لَنا في صَاعِنا ومُدِّنا». [راجع: ٣٧١]

2890. Narrated Anas رَضِيَ اللهُ عَنْهُ: We were with the Prophet ﷺ (on a journey) and the only shade one could have was the shade made by one's own garment. Those who observed *Ṣaum* (fast) did not do any work

٢٨٩٠ - **حدَّثنا** سُلَيمانُ بنُ داوُدَ أبُو الرَّبِيعِ، عَنْ إسماعِيلَ بنِ زَكَرِيَّا: حدَّثنا عاصِمٌ، عَنْ مُوَرِّقٍ العِجْليِّ،

and those who did not observe *Saum* (fast) served the camels and brought the water on them and treated the sick and (wounded). So, the Prophet ﷺ said, "Today, those who were not observing *Saum* (fast) took (all) the reward."(1)

عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ أَكْثَرُنا ظِلاًّ مَنْ يَسْتَظِلُّ بِكِسائِهِ، وأَمَّا الذِينَ صامُوا فَلَمْ يَعْمَلُوا شَيْئاً، وأَمَّا الذِينَ أَفْطَرُوا فَبَعَثُوا الرِّكابَ وامْتَهَنُوا وعالَجُوا، فَقالَ النَّبِيُّ ﷺ: «ذَهَبَ المُفْطِرُونَ اليَوْمَ بالأَجْرِ».

(72) CHAPTER. The superiority of him who carries the luggage of his companions during a journey.

(٧٢) بابٌ فَضْلِ مَنْ حَمَلَ مَتاعَ صاحِبِهِ في السَّفَرِ

2891. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Charity is obligatory every day on every joint of a human being.(2) If one helps a person in matters concerning his riding animal by helping him to ride it, or by lifting his luggage on to it, all this will be regarded as charity. A good word, and every step one takes to offer the compulsory congregational *Salāt* (prayer), is regarded as charity; and guiding somebody on the road is regarded as charity."

٢٨٩١ - حَدَّثَنا إِسْحاقُ بنُ نَصْرٍ: حَدَّثَنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «كُلُّ سُلامىٰ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ، يُعِينُ الرَّجُلَ في دابَّتِهِ، يُحامِلُهُ عَلَيْها أَوْ يَرْفَعُ عَلَيها مَتاعَهُ صَدَقَةٌ، والكَلِمَةُ الطَّيِّبَةُ، وكُلُّ خَطْوَةٍ يَمْشِيها إلى الصَّلاةِ صَدَقَةٌ، ودَلُّ الطَّرِيقِ صَدَقَةٌ».

[راجع: ٢٧٠٧]

(73) CHAPTER. The superiority of guarding (Muslims from infidels) for a day in Allāh's Cause.

(٧٣) بابٌ فَضْلِ رِباطِ يَوْمٍ في سَبِيلِ اللهِ،

And the Statement of Allāh جَلَّ جَلالُهُ:

"O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allāh, so

وقَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱصْبِرُوا۟ وَصَابِرُوا۟ وَرَابِطُوا۟ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾﴾. الآية [آل عمران: ٢٠٠].

(1) (H. 2890) This does not mean that those who deserved *Saum* (fast) did not deserve any reward, but it means that those who did not observed *Saum* deserved double reward, because they served themselves as well as the persons observing *Saum* (fast).

(2) (H. 2891) To show gratitude to Allāh by keeping your body safe and sound you should give in charity, or do charitable deeds.

that you may be successful." (V.3:200)

2892. Narrated Sahl bin Sa'd As-Sā'idī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "To guard Muslims from infidels in Allāh's Cause for one day is better than the world and whatever is on its surface, and a place in Paradise as small as that occupied by the whip of one of you is better than the world and whatever is on its surface; and a morning's or an evening's journey which a slave (person) travels in Allāh's Cause is better than the world and whatever is on its surface."

٢٨٩٢ - حدَّثَنا عَبْدُ اللهِ بْنُ مُنِيرٍ: سَمعَ أبا النَّضْرِ: حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ عَبْدِ اللهِ ابنِ دِينارٍ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «رِباطُ يَوْمٍ في سَبِيلِ اللهِ خَيرٌ مِنَ الدُّنْيا وما عَلَيها، ومَوْضِعُ سَوْطِ أحَدِكُمْ منَ الجَنَّةِ خَيرٌ مِنَ الدُّنْيا وما عَلَيْها. والرَّوْحَةُ يَرُوحُها العَبْدُ في سَبِيلِ اللهِ أوِ الغَدْوَةُ خَيرٌ منَ الدُّنْيا وما عَلَيْهَا». [راجع: ٢٧٩٤]

(74) CHAPTER. Whoever sets off for a holy battle accompanied by a boy-servant.

(٧٤) بابٌ مَنْ غَزا بِصَبيّ لِلْخِدْمَةِ

2893. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said to Abū Ṭalḥa, "Choose one boy from your boys to serve me till the expedition to Khaibar." Abū Ṭalḥa took me letting me ride behind him while I was a boy nearing the age of puberty. I used to serve Allāh's Messenger ﷺ when he stopped to rest. Very often I used to hear him saying, "O Allāh! I seek refuge with You from distress and sorrow, from helplessness and laziness, from miserliness and cowardice, from being overpowered by (other) men." When we reached Khaibar; and Allāh enabled him to conquer the fort (of Khaibar), the beauty of Ṣafiyya bint Ḥuyaī bin Akhṭab was described to him. Her husband had been killed while she was a bride. So, Allāh's Messenger ﷺ selected her for himself and took her along with him till we reached a place called Sad As-Ṣahbā', where she was clean from her menses, he

٢٨٩٣ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا يَعْقُوبُ عَنْ عَمْرٍو، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ قالَ لأبي طَلْحَةَ: «التَمِسْ لي غُلاماً مِنْ غِلْمانِكُمْ يَخْدُمُني حتَّى أخْرُجَ إلى خَيْبَرَ. فَخَرَجَ بي أبُو طَلْحَةَ مُرْدِفي وأنا غُلامٌ راهَقْتُ الحُلُمَ. فَكُنْتُ أخْدُمُ رَسُولَ اللهِ ﷺ إذا نَزَلَ، فَكُنْتُ أسمَعُهُ كَثِيراً يَقُولُ: «اللَّهُمَّ أعُوذُ بِكَ مِنَ الهَمِّ والحَزَنِ والعَجْزِ والكَسَلِ، والبُخْلِ والجُبْنِ، وضَلَعِ الدَّيْنِ، وغَلَبَةِ الرِّجالِ». ثُمَّ قَدِمْنا خَيْبَرَ، فَلَمَّا فَتَحَ اللهُ عَلَيْهِ الحِصْنَ ذُكِرَ لَهُ جَمالُ صَفِيَّةَ بِنْتِ حُيَيِّ بنِ أخْطَبَ وقَدْ قُتِلَ

took her for his wife. *Ḥais* (a kind of dish) was served on a small leather sheet. Then Allāh's Messenger ﷺ told me to call those who were around me. So, that was the marriage banquet of Allāh's Messenger ﷺ and Ṣafiyya. Then we left for Al-Madīna. I saw Allāh's Messenger ﷺ folding a cloak round the hump of the camel so as to make a wide space for Ṣafiyya (to sit on behind him). He sat beside his camel letting his knees for Ṣafiyya to put her feet on so as to mount the camel, we proceeded till we approached Al-Madīna; he looked at Uḥud (mountain) and said, "This is a mountain which loves us and is loved by us." Then he ﷺ looked at Al-Madīna and said, "O Allāh! I make the area between its (i.e., Al-Madīna's) two mountains a sanctuary as Ibrāhīm (Abraham) عليه السلام made Makkah a sanctuary. O Allāh! Bless them (i.e., the people of Al-Madina) in their *Mudd* and *Ṣā'* (i.e., units of measuring)."

زَوْجُها وكانَتْ عَرُوساً فاصْطَفَاها رَسُولُ اللهِ ﷺ لِنَفْسِهِ فَخَرَجَ بِها حتَّى بَلَغْنا سَدَّ الصَّهْباءِ حَلَّتْ فَبَنَى بِها ثُمَّ صَنَعَ حَيْساً في نِطَعٍ صَغِيرٍ، ثُمَّ قالَ رَسُولُ اللهِ ﷺ: «آذِنْ مَنْ حَوْلَكَ»، فَكانَتْ تِلْكَ ولِيمَةَ رَسُولِ اللهِ ﷺ عَلى صَفِيَّةَ. ثُمَّ خَرَجْنا إلى المَدِينَةِ، قالَ: فَرَأَيْتُ رَسُولَ اللهِ ﷺ يُحَوِّي لَها وراءَهُ بِعَباءَةٍ ثُمَّ يَجْلِسُ عِنْدَ بَعِيرِهِ فَيَضَعُ رُكْبَتَهُ فَتَضَعُ صَفِيَّةُ رِجْلَها عَلى رُكْبَتِهِ حتَّى تَرْكَبَ، فَسِرْنا حتَّى إذَا أَشْرَفْنا عَلى المَدِينَةِ نَظَرَ إلى أُحُدٍ فَقالَ: «هذا جَبَلٌ يُحِبُّنا ونُحِبُّهُ». ثُمَّ نَظَرَ إلى المَدِينَةِ فَقالَ: «اللَّهُمَّ إنِّي أُحَرِّمُ ما بَيْنَ لابَتَيْها بِمِثْلِ ما حَرَّمَ إبْرَاهِيمُ مَكَّةَ. اللَّهُمَّ بارِكْ لَهُمْ في مُدِّهِمْ وصَاعِهِمْ». [راجع: ٣٧١]

(75) CHAPTER. To go on a sea-voyage.

(٧٥) بابُ رُكُوبِ البَحْرِ

2894, 2895. Narrated Anas bin Mālik رضي الله عنه: Umm Ḥarām told me that the Prophet ﷺ one day took a midday nap in her house. Then he woke up smiling. Umm Ḥarām asked, "O Allāh's Messenger! What makes you smile?" He replied, "I was astonished to see (in my dream) some people amongst my followers on a sea-voyage looking like kings on the thrones." She said, "O Allāh's Messenger! Invoke Allāh to make me one of them." He replied, "You are amongst them." He slept again and then woke up smiling and said the same as before, twice or thrice. And she said, "O Allāh's Messenger! Invoke Allāh to make me one of them." And

٢٨٩٤، ٢٨٩٥ - حدَّثَنا أبُو النُّعمانِ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ يَحْيى، عَنْ مُحَمَّدِ بنِ يَحْيى بنِ حَبَّانَ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: حدَّثَتْني أُمُّ حَرَامٍ أنَّ النَّبِيَّ ﷺ قالَ يَوْماً في بَيْتِها فاسْتَيْقَظَ وهُوَ يَضْحَكُ. قلتُ: يا رَسُولَ اللهِ، ما يُضْحِكُكَ؟ قال: «عَجِبْتُ مِنْ قَوْمٍ مِنْ أُمَّتِي يَرْكَبُونَ البَحْرَ كالمُلُوكِ عَلى الأَسِرَّةِ»، فَقُلْتُ: يا رَسُولَ اللهِ، ادْعُ

he said, "You are amongst the first batch."

'Ubāda bin Aṣ-Ṣāmit married her (i.e., Umm Ḥarām) and then he took her for *Jihād*. When she returned, an animal was presented to her to ride, but she fell down and her neck was broken. (And she died).

اللهَ أَنْ يَجْعَلَني مِنْهُمْ، فَقالَ: «أَنْتِ مِنْهُمْ». ثُمَّ نامَ فاسْتَيقَظَ وهُوَ يَضْحَكُ فَقالَ مِثْلَ ذٰلكَ مرَّتَينِ أوْ ثَلاثاً، قُلْتُ: يا رَسُولَ اللهِ، ادْعُ اللهَ أَنْ يَجْعَلَني مِنْهُمْ. فَيَقُولُ: «أَنْتِ مِنَ الأَوَّلِينَ». فَتزَوَّجَ بِها عُبادَةُ بنُ الصَّامِتِ فَخَرَجَ بِها إلى الغَزْوِ فَلَمَّا رَجَعَتْ قُرِّبَت دابَّةٌ لِتَرْكَبها، فَوَقَعَتْ فانْدَقَّتْ عُنُقُها. [راجع: ٢٧٨٨، ٢٧٨٩]

(76) CHAPTER. Whoever sought the help of poor and pious men in war.

(٧٦) بابٌ مَنِ اسْتعانَ بالضُّعَفاءِ والصَّالحينَ في الحَرْبِ،

Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Abu-Sufyān said to me, "Caesar said to me, 'I asked you whether the wealthy people followed him (i.e., Muḥammad ﷺ) or the poor, and you said that the poor. Really, such are the followers of the Messengers.'"

وقالَ ابنُ عَبَّاسٍ: أَخْبرَني أَبو سُفْيانَ قال: قالَ لي قَيْصَرُ: سَأَلْتُكَ، آشْرافُ النَّاسِ اتَّبَعُوهُ أمْ ضُعَفاؤُهُمْ؟ فَزَعَمْتَ: ضُعَفاءُ هُمْ وهُمْ أَتْباعُ الرُّسُلِ.

2896. Narrated Muṣ'ab bin Sa'd: Once Sa'd (bin Abī Waqqāṣ رَضِيَ اللهُ عَنْهُ) thought that he was superior to those who were below him in rank. On that the Prophet ﷺ said, "You gain no victory or livelihood except through (the blessings and invocations of) the poor amongst you."

٢٨٩٦ - حدَّثَنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا مُحَمَّدُ بنُ طَلْحَةَ، عَنْ طَلْحَةَ، عَنْ مُصْعَبِ بنِ سَعْدٍ، قالَ: رَأى سَعْدٌ رَضِيَ اللهُ عَنْهُ أنَّ لَهُ فَضْلاً عَلى مَنْ دُونَهُ. فَقالَ النَّبيُّ ﷺ: «هَلْ تُنْصَرُونَ وَتُرزَقُونَ إلَّا بِضُعَفائِكُمْ؟».

2897. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A time will come when groups of people will go for *Jihād* and it will be asked, 'Is there anyone amongst you who has enjoyed the company of the Prophet ﷺ?' The answer will be, 'Yes.' Then they will be given victory (by Allāh). Then a time will come when it will be asked," 'Is there anyone amongst you who has enjoyed

٢٨٩٧ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا سُفْيانُ عَنْ عَمْرٍو: سَمِعَ جابِراً، عَنْ أبي سَعِيدٍ رَضِيَ اللهُ عَنْهُمْ عَنِ النَّبيِّ ﷺ قالَ: «يأتي زَمانٌ يَغْزُو فِئامٌ منَ النَّاسِ فَيُقالُ: فِيكُمْ مَنْ صَحِبَ النَّبيَّ ﷺ؟ فَيُقالُ: نَعَمْ،

the company of the companions of the Prophet ﷺ?' It will be said, 'Yes,' and they will be given victory (by Allāh). Then a time will come when it will be said: 'Is there anyone amongst you who has enjoyed the company of the companions of the Companions of the Prophet ﷺ?' It will be said, 'Yes,' and they will be given victory (by Allāh)."

فَيُفْتَحُ عَلَيْهِ. ثُمَّ يَأْتِي زَمانٌ فَيُقالُ: فِيكُمْ مَنْ صَحِبَ أَصْحابَ النَّبِيِّ ﷺ؟ فَيُقالُ: نَعَمْ: فَيُفْتَحُ. ثُمَّ يَأْتِي زَمانٌ، فَيُقالُ: فِيكُمْ مَنْ صَحِبَ صاحِبَ أَصْحابِ النَّبِيِّ ﷺ؟ فَيُقالُ: نَعَمْ، فَيُفْتَحُ». [انظر: ٣٥٩٤، ٣٦٤٩]

(77) CHAPTER. Do not say that so-and-so is a martyr.

(٧٧) بابٌ: لا يُقالُ: فُلانٌ شَهِيدٌ،

Narrated Abū Hurairah that the Prophet ﷺ said, "Allāh knows him who fights in His Cause, and Allāh knows him who gets wounded in His Cause".

وقالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «اللهُ أَعْلَمُ بِمَنْ يُجاهِدُ في سَبِيلِهِ. واللهُ أَعْلَمُ بِمَنْ يُكْلَمُ في سَبِيلِهِ».

2898. Narrated Sahl bin Sa'd As-Sā'idī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ and *Al-Mushrikūn* met each other in a battle and started fighting. When Allāh's Messenger ﷺ returned to his camp and when *Al-Mushrikūn* returned to their camp, somebody talked about a man amongst the companions of Allāh's Messenger ﷺ who would follow and kill with his sword any *Mushrik* going alone. He (or they) said, "Nobody did his job (i.e., fighting) so properly today as that man." Allāh's Messenger ﷺ said, "Indeed, he is one of the people of the (Hell) Fire." A man amongst the people said, "I shall accompany him (to watch what he does)". Thus he accompanied him, and wherever he stood, he would stand with him, and wherever he ran, he would run with him. Then the (brave) man got wounded seriously and he hurried to die quickly. So he planted the blade of the sword in the ground directing its sharp end towards his chest between his two breasts. Then he leaned on the sword and killed himself. Another man came to Allāh's Messenger ﷺ and said, "I testify that you are Allāh's Messenger ﷺ." The Prophet ﷺ

٢٨٩٨ - **حدَّثنا** قُتَيْبَةُ: حدَّثَنا يَعْقُوبُ ابنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي حازِمٍ، عَنْ سَهْلِ ابنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ التَقى هُوَ والمُشْرِكُونَ فاقْتَتَلُوا، فَلَمَّا مالَ رَسُولُ اللهِ ﷺ إلى عَسْكَرِهِ ومالَ الآخَرُونَ إلى عَسْكَرِهِمْ، وفي أَصْحابِ رَسُولِ اللهِ ﷺ رَجُلٌ لا يَدَعُ لَهُمْ شاذَّةً ولا فاذَّةً إلَّا اتَّبَعَها يَضْرِبُها بِسَيْفِهِ، فقالوا: ما أَجْزَأَ مِنَّا اليَوْمَ أَحَدٌ كما أَجْزَأَ فُلانٌ، فَقالَ رَسُولُ اللهِ ﷺ: «أَمَا إنَّهُ مِنْ أَهْلِ النَّارِ»، فَقالَ رَجُلٌ مِنَ القَوْمِ: أنا صاحِبُهُ. قالَ: فَخَرَجَ مَعَهُ كُلَّما وقَفَ وقَفَ مَعَهُ وإذَا أَسْرَعَ أَسْرَعَ مَعَهُ، قالَ: فَجُرِحَ الرَّجُلُ جُرْحاً شَدِيداً فاسْتَعْجَلَ المَوْتَ فَوَضَعَ نَصْلَ سَيْفِهِ في الأَرْضِ وذُبابَهُ بَيْنَ

ثَدْيَيْهِ، ثم تَحامَلَ عَلى سَيْفِهِ فَقَتَلَ نَفْسَهُ. فَخَرَجَ الرَّجُلُ إلى رَسُولِ اللهِ ﷺ فقالَ: أشْهَدُ أنَّكَ رَسُولُ اللهِ، قالَ: «وما ذاكَ؟» قالَ: الرَّجُلُ الَّذي ذَكَرْتَ آنِفاً أنَّهُ مِنْ أهْلِ النَّارِ فأعْظَمَ النَّاسُ ذٰلِكَ فَقُلْتُ: أنا لَكُمْ بِهِ، فَخَرَجْتُ في طَلَبِهِ ثُمَّ جُرِحَ جُرْحاً شَدِيداً، فاسْتَعْجَلَ المَوْتَ فَوَضَعَ نَصْلَ سَيْفِهِ في الأرْضِ وذُبابَهُ بَيْنَ ثَدْيَيْهِ، ثم تَحامَلَ عَلَيْهِ فَقَتَلَ نَفْسَهُ. فَقالَ رَسُولُ اللهِ ﷺ عِنْدَ ذٰلِكَ: «إنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أهْلِ الجَنَّةِ فِيما يَبْدُو لِلنَّاسِ وهُوَ مِنْ أهْلِ النَّارِ، وإنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أهْلِ النَّارِ فِيما يَبْدُو لِلنَّاسِ وهُوَ مِنْ أهْلِ الجَنَّةِ».

[انظر: ٤٢٠٣، ٤٢٠٧، ٦٤٩٣، ٦٦٠٧]

asked, "What has happened?" He replied, "(It is about) the man whom you had described as one of the people of the (Hell) Fire. The people were greatly surprised at what you said, and I said, 'I will find out his reality for you.' So, I came out seeking him. He got severely wounded, and hastened to die by planting the blade of his sword in the ground directing its sharp end towards his chest between his two breasts. Then he leaned on his sword and killed himself." Then Allāh's Messenger ﷺ said, "A man may seem to the people as if he were doing the deeds of the people of Paradise, while in fact he is from the people of the (Hell) Fire, another may seem to the people as if he were doing the deeds of the people of Hell (Fire), while in fact he is from the people of Paradise."

(٧٨) بابُ التَّحْرِيضِ عَلى الرَّمْيِ، وقَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ﴾

[الأنفال: ٦٠].

(78) CHAPTER. Exhortation to archery (i.e., arrow throwing).

And the Statement of Allāh عَزَّ وجَلَّ:

"And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery etc.) to threaten the enemy of Allāh and your enemy..." (V.8:60)

٢٨٩٩ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثَنا حاتِمُ بنُ إسماعِيلَ، عَنْ يَزِيدَ بنِ أبي عُبَيْدٍ قالَ: سَمِعْتُ سَلَمَةَ بنَ الأكْوَعِ رَضِيَ اللهُ عَنْهُ قالَ: مَرَّ النَّبِيُّ ﷺ عَلى نَفَرٍ مِنْ أسْلَمَ يَنْتَضِلُونَ. فَقالَ النَّبِيُّ ﷺ: «ارْمُوا

2899. Narrated Salama bin Al-Akwa' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ passed by some people of the tribe of Banī Aslam who were practising archery. The Prophet ﷺ said, "O Banī Ismā'īl! Practise archery as your father Ismā'īl was a great archer. Keep on throwing arrows and I am with Banī so-and-so." So, one of the parties ceased throwing. Allāh's Messenger ﷺ said, "What is the matter with

بَنِي إسمَاعِيلَ فإنَّ أباكُمْ كانَ رَامياً، ارْمُوا وأنا مَعَ بَنِي فُلانٍ». قالَ: فأمْسَكَ أحَدُ الفَرِيقَيْنِ بأيْدِيهِمْ، فَقالَ رَسُولُ اللهِ ﷺ: «ما لَكُمْ لا تَرْمُونَ؟» قالُوا: كَيْفَ نَرْمِي وأنْتَ مَعَهُمْ؟ فَقالَ النَّبِيُّ ﷺ: «ارْمُوا فأنا مَعَكُمْ كُلِّكُمْ».

[انظر: ٣٣٧٣، ٣٥٠٧]

you? Why have you ceased throwing?" They replied, "How should we throw while you are with them (i.e., on their side)?" On that the Prophet ﷺ said, "Throw, and I am with all of you."

٢٩٠٠ - حدَّثَنا أبُو نُعَيم: حدَّثنا عَبْدُ الرَّحْمٰنِ بنُ الغَسِيلِ، عَنْ حَمْزَةَ بنِ أبي أُسَيْدٍ، عنْ أبيهِ قالَ: قالَ النَّبِيُّ ﷺ يَوْمَ بَدْرٍ حِينَ صَفَفْنا لِقُرَيْشٍ وصَفُّوا لَنَا: «إذَا أكْثَبُوكُمْ فَعَلَيْكُم بالنَّبْلِ». [انظر: ٣٩٨٤، ٣٩٨٥]

2900. Narrated Abū Usaid رَضِيَ اللهُ عَنْهُ: On the day (of the battle) of Badr when we stood in rows against (the army of) Quraish and they stood in rows against us, the Prophet ﷺ said, "When they come near you, throw arrows at them."

(٧٩) بابُ اللَّهْوِ بالحِرَابِ ونَحْوِها

(79) CHAPTER. To play with spears and other similar arms.

٢٩٠١ - حدَّثَنَا إبْرَاهِيمُ بنُ مُوسَى قَالَ: أخْبرَنا هِشامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنِ ابنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: بَيْنا الحَبَشَةُ يَلْعَبُونَ عِنْدَ النَّبِيِّ ﷺ دَخَلَ عُمَرُ فأهْوَى إلى الحصباءِ فَحَصَبَهُمْ بِها، فَقالَ: «دَعْهُمْ يا عُمَرُ».

زَادَ عَلِيٌّ: حدَّثَنا عَبْدُ الرَّزَّاقِ، أخْبَرَنا مَعْمَرٌ: في المَسْجِدِ.

2901. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: While some Ethiopians were playing in the presence of the Prophet ﷺ, 'Umar came in, picked up a stone and hit them with it. On that the Prophet ﷺ said, "O 'Umar! Allow them (to play)." Ma'mar (the subnarrator) added that they were playing in the mosque.

(٨٠) بابُ المِجَنِّ ومَنْ يَتَرَّسُ بِتُرْسِ صَاحِبِهِ

(80) CHAPTER. The shield, and shielding oneself with the shield of his companion.

٢٩٠٢ - حدَّثَنا أحْمَدُ بنُ

2902. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Abū Ṭalḥa and the Prophet ﷺ used to shield

themselves with one shield. Abū Ṭalḥa was a good archer, and when he threw (his arrows) the Prophet ﷺ would look at the target of his arrows.

مُحَمَّد: أخْبَرَنا عَبْدُ الله: أخْبرَنا الأوْزَاعِيُّ عَنْ إسحَاقَ ابنِ عَبْدِ الله بنِ أبي طَلْحَةَ، عَنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ أبُو طَلْحَةَ يَتَرَّس مَعَ النَّبيِّ ﷺ بِتُرْسٍ وَاحِدٍ. وكانَ أبو طَلْحَةَ حَسَنَ الرَّمْيِ، فَكانَ إذَا رَمى يُشْرِفُ النَّبيُّ ﷺ فَيَنْظُرُ إلى مَوْضِعِ نَبْلِهِ. [راجع: ٢٨٨٠]

2903. Narrated Sahl رَضِيَ اللهُ عَنْهُ: When the helmet of the Prophet ﷺ was smashed on his head and blood covered his face, and one of his front teeth got broken, 'Alī brought the water in his shield and Fāṭima (the Prophet's daughter) washed him. But when she saw that the bleeding increased more by the water, she took a mat, burnt it, and the wound of the Prophet ﷺ, was filled with its ashes and so the blood stopped oozing out. (See H. 243)

٢٩٠٣ - حدَّثنا سَعِيدُ بنُ عُفَيرٍ: حدَّثَنا يَعْقُوبُ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ أبي حازِمٍ، عَنْ سَهْلٍ قالَ: لَمَّا كُسِرَتْ بَيْضَةُ النَّبيِّ ﷺ عَلى رَأسِهِ، وأُدْمِيَ وجْهُهُ وَكُسِرَتْ رَباعِيَتُهُ، وكانَ عَليٌّ يَخْتَلِفُ بالمَاءِ في المِجَنِّ، وكانَتْ فاطِمَةُ تَغْسِلُهُ، فَلَمَّا رَأتِ الدَّمَ يَزِيدُ عَلى المَاءِ كَثْرَةً عَمَدَتْ إلى حَصِيرٍ فأحْرَقَتْها وألْصقَتْها عَلى جُرْحِهِ فرقأ الدَّمُ. [راجع: ٢٤٣]

2904. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: The properties of Banī An-Naḍīr which Allāh had transferred to His Messenger ﷺ as *Faī*-booty[1] were not gained by the Muslims with their horses and camels. The properties therefore, belonged especially to Allāh's Messenger ﷺ who used to give his family their yearly expenditure and spend what remained thereof on arms and horses to be used in Allāh's Cause.

٢٩٠٤ - حدَّثنا عَليُّ بنُ عَبْدِ الله: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، عَنِ الزُّهْرِيِّ، عَنْ مالكِ بنِ أوْسِ بنِ الحَدَثانِ، عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ قالَ: كانَتْ أمْوَالُ بَني النَّضِيرِ مِمَّا أفاءَ اللهُ عَلى رَسُولِهِ ﷺ مِمَّا لَمْ يُوجِفِ المُسْلِمُونَ عَلَيْهِ بِخَيْلٍ ولا رِكابٍ، فَكانَتْ لِرَسُولِ الله ﷺ خاصَّةً، وكانَ يُنْفِقُ عَلى أهْلِهِ نَفَقَةَ

(1) (H. 2904) *Faī* – booty: See glossary.

سَنَتِهِ. ثُمَّ يَجْعَلُ ما بَقِيَ في السِّلاحِ والكُرَاعِ عُدَّةً في سَبِيلِ اللهِ. [انظر: ٣٠٩٤، ٤٠٣٣، ٤٨٨٥، ٥٣٥٧، ٥٣٥٨، ٦٧٢٨، ٧٣٠٥]

2905. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: I never saw the Prophet ﷺ saying, "Let my parents sacrifice their lives for you," to any man after Sa'd [i.e., Sa'd bin Mālik (Abī Waqqaṣ)]. I heard him saying (to him), 'Throw (the arrows)! Let my parents sacrifice their lives for you.' "

[See Vol.5, Ch.16 and *Ḥadīth* No.3725]

٢٩٠٥ - حدَّثَنا مُسَدَّدٌ، حدَّثَنا يحيىٰ: عن سُفْيانَ قال: حدَّثني سَعْدُ بنُ إبراهيمَ عَنْ عَبْدِ اللهِ بن شَدَّادٍ عن عليٍّ.

حدَّثَنا قَبِيصَةُ: حدَّثَنا سُفْيانُ، عَنْ سَعْدِ بنِ إبْرَاهِيمَ قالَ: حدَّثَني عَبْدُ اللهِ ابنُ شَدَّادٍ قالَ: سَمِعْتُ عَلِيّاً رَضِيَ اللهُ عَنْهُ يَقُولُ: ما رَأَيْتُ النَّبِيَّ ﷺ يُفَدِّي رَجُلاً بَعْدَ سَعْدٍ، سَمِعْتُهُ يَقُولُ: «ارْمِ فِدَاكَ أبي وأُمّي». [انظر: ٤٠٥٨، ٤٠٥٩، ٦١٨٤]

(81) CHAPTER. The (leather) shield.

(٨١) بابُ الدَّرَقِ

2906. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ came to my house while two girls were singing beside me the songs of Bu'āth [a story about the battle between the two tribes of the *Anṣār* (i.e., Khazraj and Aūs) before Islām]. The Prophet ﷺ reclined on the bed and turned his face to the other side. Abū Bakr came and scolded me and said protestingly, "Instruments of Satan in the presence of Allāh's Messenger ﷺ?" Allāh's Messenger ﷺ turned his face towards him and said, "Leave them." When Abū Bakr became inattentive, I waved the two girls to go away and they left.

٢٩٠٦ - حدَّثَنا إسمَاعِيلُ قالَ: حدَّثَني ابنُ وَهْبٍ: قالَ عَمْرٌو: حدَّثَني أبُو الأسْوَدِ، عَنْ عُرْوَةَ، عَن عائِشَةَ رَضِيَ اللهُ عَنها قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وعِنْدِي جارِيَتان تُغَنِّيَانِ بِغِناءِ بُعاثَ فاضْطَجَعَ عَلى الفِراشِ وحَوَّلَ وجْهَهُ. فَدَخَلَ أبُو بَكْرٍ فانْتَهرَني وقالَ: مِزْمارَةُ الشَّيْطانِ عِنْدَ رَسُولِ اللهِ ﷺ؟ فأقْبَلَ عَلَيْهِ رَسُولُ اللهِ ﷺ فَقالَ: «دَعْهُما»، فَلَمَّا غَفَلَ غَمزْتُهما فَخَرَجَتا. [راجع: ٤٥٤]

2907. 'Āishah added: It was the day of *'Eīd* and negroes were playing with leather

٢٩٠٧ - قالَتْ: وكانَ يَوْمَ عِيدٍ

shields and spears. Either I requested Allāh's Messenger ﷺ, or he himself asked me whether I would like to see the display. I replied in the affirmative. Then he let me stand behind him and my cheek was touching his cheek and he was saying, "Carry on, O Banī Arfida!" When I got tired, he asked me if that was enough. I replied in the affirmative and he told me to go.

يَلْعَبُ السُّودَانُ بالدَّرَقِ والحِرَابِ. فإمَّا سَأَلْتُ رَسُولَ اللهِ ﷺ وإمَّا قالَ: «تَشْتَهِينَ أن تنظري؟» فَقالَتْ: نَعَمْ. فأقامَني وَرَاءَهُ، خَدِّي عَلى خَدِّهِ ويَقُولُ: «دُونَكُمْ يا بَنِي أرفِدَةَ»، حتَّى إذَا مَلِلْتُ، قالَ: «حَسْبُكِ؟» قُلتُ: نَعَمْ. قالَ: «فاذْهَبِي». قالَ أحْمَدُ فَلَمَّا غَفَلَ. [راجع: ٩٤٩]

(82) CHAPTER. The straps for suspending swords and the hanging of the sword by the neck.

(٨٢) بابُ الحَمائِلِ وتَعْلِيقِ السَّيْفِ بالعُنُقِ

2908. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was the best and the bravest amongst the people. Once the people of Al-Madīna got terrified at night, so they went in the direction of the noise (that terrified them). The Prophet ﷺ met them (on his way back) after he had found out the cause of the noise. He was riding an unsaddled horse belonging to Abū Ṭalḥa and a sword was hanging by his neck, and he was saying, "Don't be afraid! Don't be afraid!" He further said, "I found it (i.e., the horse) very fast," or said, "This horse is very fast." (*Qasṭalānī*)

٢٩٠٨ - حدَّثَنا سُليمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ ثابِتٍ عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ أحْسَنَ النَّاسِ، وأشْجَعَ النَّاسِ. ولقَدْ فَزِعَ أهْلُ المَدِينَةِ لَيْلَةً فَخَرَجُوا نَحْوَ الصَّوْتِ فاسْتَقْبَلَهُمُ النَّبِيُّ ﷺ وقَدِ اسْتَبرَأَ الخبرَ وهُوَ عَلى فَرَسٍ لأبِي طَلْحَةَ عري، وفي عُنقِهِ السَّيْفُ وهُوَ يَقُولُ: «لَمْ تُرَاعُوا، لَمْ تُرَاعُوا». ثُمَّ قالَ: «وجَدْناهُ بَحْراً»، أوْ قالَ: «إنَّهُ لَبَحْرٌ». [راجع: ٢٦٢٧]

(83) CHAPTER. (What has been said regarding) the decoration of swords (with gold and silver etc.).

(٨٣) بابُ ما جاء في حِلْيَةِ السُّيُوفِ

2909. Narrated Abū Umāma: Some people conquered many countries and their swords were decorated neither with gold nor silver, but they were decorated with leather, lead and iron.

٢٩٠٩ - حدَّثَنا أحْمَدُ بنُ مُحَمَّدٍ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا الأوْزَاعِيُّ قالَ: سَمِعْتُ سُلَيمانَ بنَ حَبِيبٍ قالَ: سَمِعْتُ أبا أُمامَةَ يَقُولُ:

لَقَد فَتَحَ الفُتُوحَ قَوْمٌ ما كانَتْ حِلْيَةُ سُيُوفِهِمُ الذَّهَبَ ولا الفِضَّةَ، إنَّما كانَتْ حِلْيَتُهُمُ العَلابِيَّ والآنُكَ والحَدِيدَ.

(84) CHAPTER. Whoever hung his sword on a tree at midday nap.

(٨٤) بابٌ مَنْ عَلَّقَ سَيفَهُ بالشَّجَرِ في السَّفَرِ عِنْدَ القائِلَةِ

2910. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما that he proceeded in the company of Allāh's Messenger ﷺ towards Najd to participate in a *Ghazwa*(1) (holy battle). When Allāh's Messenger ﷺ returned, he too returned with him. Midday came upon them while they were in a valley having many thorny trees. Allāh's Messenger ﷺ and the people dismounted and dispersed to rest in the shade of the trees. Allāh's Messenger ﷺ rested under a tree and hung his sword on it. We all took a nap and suddenly we heard Allāh's Messenger ﷺ calling us. (We woke up) to see a bedouin with him. The Prophet said, "This bedouin took out my sword while I was sleeping and when I woke up, I found the unsheathed sword in his hand and he challenged me saying, 'Who will save you from me?' I said thrice, 'Allāh.'(2)" The Prophet ﷺ did not punish him and he was sitting there.

٢٩١٠ - حدَّثنا أبو اليمانِ: أخبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَني سِنانُ ابنُ أبي سِنانٍ الدُّؤَلِيُّ وأبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ: أنَّ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما أخبره أنَّهُ غَزَا مَعَ رَسُولِ اللهِ ﷺ قِبَلَ نَجْدٍ، فَلَمَّا قَفَلَ رَسُولُ اللهِ ﷺ قَفَلَ مَعَهُ فأدْرَكَتْهُمُ القائِلَةُ في وَادٍ كَثِيرِ العِضَاهِ فنزل رَسُولُ اللهِ ﷺ وتَفَرَّقَ النَّاس يستظلون بالشَّجَرِ فَنَزَلَ رَسُولُ اللهِ ﷺ تَحْتَ شجرة وعَلَّقَ بها سَيْفَهُ ونِمْنا نَوْمَةً فإذَا رَسُولُ اللهِ ﷺ يَدْعُونا وإذَا عِنْدَهُ أعْرَابِيٌّ، فَقالَ: «إنَّ هذَا اخْتَرَطَ عَلَيَّ سَيْفِي وأنا نائمٌ فاسْتَيْقَظْتُ وهُوَ في يَدِهِ صَلْتاً، فَقالَ: مَنْ يَمْنَعُكَ مِنِّي؟ فَقُلْتُ: اللهُ»، ثَلاثاً، ولَمْ يُعاقِبْهُ وجَلَسَ. [انظر: ٢٩١٣، ٤١٣٤، ٤١٣٥، ٤١٣٦]

(85) CHAPTER. The wearing of a helmet.

(٨٥) بابُ لُبْسِ البَيْضَةِ

---

(1) (H. 2910) *Ghazwa*: See glossary

(2) (H. 2910) Jibrīl (Gabriel) then hit the bedouin on the hand and let fall the sword which was picked up by Allāh's Messenger ﷺ. Allāh's Messenger ﷺ forgave the bedouin although he could have killed him on the spot if he had wished. (*Qasṭalānī*, Vol.5).

2911. Narrated Sahl رَضِيَ اللهُ عَنْهُ that he was asked about the wound of the Prophet ﷺ on the day (of the battle) of Uḥud. He said, "The face of the Prophet ﷺ was wounded and one of his front teeth was broken and the helmet over his head was smashed. Fāṭima عليها السلام washed off the blood while 'Alī رَضِيَ اللهُ عَنْهُ held water. When she saw that bleeding was increasing, she burnt a mat (of date-palm leaves) till it turned into ashes and she filled the wound with those ashes and thus the bleeding ceased."

٢٩١١ - حَدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثنا عَبْدُ العَزِيزِ بنُ أبي حازِمٍ، عَنْ أبيهِ عَنْ سَهْلٍ رَضِيَ اللهُ عَنْهُ أنَّهُ سُئِلَ عَنْ جُرْحِ النَّبِيِّ ﷺ يَوْمَ أُحُدٍ، فَقالَ: جُرِحَ وجهُ النَّبِيِّ ﷺ وكُسِرَتْ رَباعِيَتُهُ وهُشِمَتِ البَيْضَةُ عَلى رَأْسِهِ، فَكانَتْ فاطِمَةُ عَلَيها السَّلامُ تَغْسِلُ الدَّمَ وعَلِيٌّ رَضِيَ اللهُ عَنْهُ يُمْسِكُ، فَلَمَّا رَأَتْ أنَّ الدَّمَ لا يَرْتَدُّ إلا كثرةً أخَذَتْ حَصِيراً فأحْرَقَتْهُ حتَّى صارَ رَماداً أَلْزَقَتْهُ فاسْتَمْسَكَ الدَّمُ. [راجع: ٢٤٣]

(86) CHAPTER. Whoever does not consider it logical to break the weapons and to slaughter the animals of the deceased.[1]

(٨٦) بابٌ مَنْ لَمْ يَرَ كَسْرَ السِّلاحِ وَعقْرِ الدواب عِنْدَ المَوْتِ

2912. Narrated 'Amr bin Al-Ḥārith: The Prophet ﷺ did not leave behind him after his death, anything except his arms, his white mule, and a piece of land at Khaibar which he left to be given in charity.

٢٩١٢ - حَدَّثَنَا عَمْرُو بنُ عَبَّاسٍ: حدَّثنا عَبْدُ الرَّحْمٰنِ، عَنْ سُفْيانَ، عَن أبي إسحاقَ، عَنْ عَمْرِو بنِ الحَارِثِ قالَ: ما تَرَكَ النَّبِيُّ ﷺ إلَّا سِلاحَهُ وَبَغْلَةً بَيْضاءَ وأرْضاً بِخَيْبَرَ جَعَلَها صَدَقَةً. [راجع: ٢٧٣٩]

(87) CHAPTER. The dispersing of the people away from the *Imām* at midday to rest in the shade of trees.

(٨٧) بابٌ تَفَرُّقِ النَّاسِ عَنِ الإمامِ عِنْدَ القائِلَةِ والاسْتِظْلالِ بالشَّجَرِ

2913. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما that he participated in a *Ghazwa* (holy battle) in the company of Allāh's Messenger ﷺ. Midday came upon them while they were in a valley having many thorny trees. The people dispersed to rest in the shade of the

٢٩١٣ - حَدَّثَنَا أَبُو اليمانِ: أخْبَرَنا شُعَيْبٌ عَنِ الزُّهْرِيِّ: حدثني سِنانُ بنُ أبي سِنانٍ وأبُو سَلَمَةَ أنَّ جابِراً أخْبَرَهُ.

(1) (Ch. 86) This contradicts the practice of the people of the Pre-Islāmic Period who used to break the weapons of their dead chief and kill his animals. Islām abolished such practice. (*Fatḥ Al-Bārī*).

وَحدَّثَنا مُوسَى بن إسمَاعِيلَ: حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ: أَخْبرَنا ابنُ شِهابٍ، عَنْ سِنانِ بن أبي سِنانٍ الدُّؤَليِّ أن جابِرَ ابنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما أَخْبرَهُ أَنَّهُ غَزَا مَعَ النَّبيِّ ﷺ فأدْرَكَتْهُمُ القائِلَةُ في وَادٍ كَثِيرِ العِضَاهِ، فَتَفَرَّقَ النَّاسُ في العِضَاهِ يَسْتَظِلُّونَ بالشَّجَرِ فَنزَلَ النَّبيُّ ﷺ تَحْتَ شَجَرَةٍ فَعَلَّقَ بها سَيْفَهُ ثُمَّ نامَ، فاسْتَيْقَظَ وعِنْدَهُ رَجُلٌ وهُوَ لا يَشْعُرُ بِهِ، فَقالَ النَّبيُّ ﷺ: «إنَّ هذَا اخْتَرَطَ سَيْفِي فَقالَ: فَمَنْ يَمْنَعُكَ؟ قُلْتُ: اللهُ، فَشامَ السَّيْفَ فَها هُوَ ذَا جالِسٌ»، ثُمَّ لَمْ يُعاقِبْهُ.

[راجع: ٢٩١٠]

trees. The Prophet ﷺ rested under a tree, hung his sword on it, and then slept. Then he woke up to find near to him, a man whose presence he had not noticed before. The Prophet ﷺ said, "This (man) took my sword (out of its scabbard) and said, 'Who will save you from me.' I replied, 'Allāh.' So, he put the sword back into its scabbard, and you see him sitting here." Anyhow, the Prophet ﷺ did not punish him.

[See *Hadīth* No.2910]

(٨٨) **بابُ ما قِيلَ في الرِّماحِ،**

ويُذْكَرُ عَنِ ابنِ عُمَرَ عَنِ النَّبيِّ ﷺ قَالَ: «جُعِلَ رِزْقِي تَحْتَ ظِلِّ رُمحِي. وجُعِلَ الذِّلَّةُ والصَّغارُ عَلى مَنْ خالَفَ أمْرِي».

(88) CHAPTER. What is said regarding spears.

Narrated Ibn 'Umar that the Prophet ﷺ said, "My livelihood is under the shade of my spear,[1] and he who disobeys my orders will be humiliated by paying *Jizya*."[2]

٢٩١٤ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالكٌ، عَنْ أبي النَّضْرِ مَوْلى عُمَرَ ابنِ عُبَيْدِ اللهِ، عَنْ نافِعٍ مَوْلى أبي قَتادَةَ الأنْصارِيِّ عَنْ أبي قَتادَةَ رَضِيَ اللهُ عَنْهُ أنه كانَ مَعَ رَسُولِ اللهِ ﷺ حتَّى إذَا كانَ بِبَعْضِ

2914. Narrated Abū Qatāda رَضِيَ اللهُ عَنْهُ that he was in the company of Allāh's Messenger ﷺ and when they had covered a portion of the road to Makkah, he and some of the companions lagged behind. The latter were in a state of *Ihrām*[3] while he was not. He saw an onager and rode his horse and requested his companions to give him his lash but they refused. Then he asked them to give

(1) (Ch. 88) "Under the shade of my spear" means, from war booty.
(2) (Ch. 88) *Jizya*: See glossary.
(3) (H. 2914) *Ihrām*: See the glossary.

طَرِيقِ مَكَّةَ تَخَلَّفَ مَعَ أَصْحابٍ لَهُ مُحْرِمِينَ وهُوَ غَيرُ مُحْرِمٍ، فَرَأى حِماراً وَحْشِيّاً فاسْتَوَى عَلى فَرَسِهِ فَسَأَلَ أَصْحابَهُ أَنْ يُناوِلُوهُ سَوْطَهُ فأَبَوْا، فَسَأَلَهُمْ رُمْحَهُ فأَبَوْا فأَخَذَهُ ثُمَّ شَدَّ عَلى الحِمارِ فَقَتَلَهُ فأَكَلَ مِنْهُ بَعْضُ أَصْحابِ النَّبِيِّ ﷺ وأَبى بَعضٌ، فَلَمَّا أَدْرَكُوا رَسُولَ اللهِ ﷺ سَأَلُوهُ عَنْ ذٰلِكَ، قالَ: «إِنَّما هِيَ طُعْمَةٌ أَطْعَمَكُمُوها اللهُ».

وعَنْ زَيْدِ بنِ أَسْلَمَ عَنْ عَطاءِ بنِ يَسارٍ عَنْ أَبِي قَتادَةَ في الحِمارِ الوَحْشِيِّ مِثْلُ حَدِيثِ أَبِي النَّضرِ قالَ: «هَلْ مَعَكُمْ مِن لَحْمِهِ شَيْءٌ؟».

[راجع: ١٨٢١]

him his spear but they refused, so he took it himself, attacked the onager, and killed it. Some of the companions of the Prophet ﷺ ate of it while some others refused to eat. When they caught up with Allāh's Messenger ﷺ they asked him about that, and he said, "That was a meal Allāh fed you with." (It is also said that Allāh's Messenger ﷺ asked, "Have you got something of its meat?").

(٨٩) بابُ ما قيلَ في دِرْعِ النَّبِيِّ ﷺ والقَميصِ في الحَرْبِ،

وقالَ النَّبِيُّ ﷺ: «أَمَّا خالِدٌ فَقَدِ احْتَبَسَ أَدراعَهُ في سَبيلِ اللهِ».

(89) CHAPTER. What is said regarding the armour of the Prophet ﷺ and the coat of mail during the battle.

The Prophet ﷺ said, "As for Khālid, he has kept his armour for Allāh's Cause."

٢٩١٥ – حدَّثني مُحَمَّدُ بنُ المُثَنَّى: حدَّثنا عَبْدُ الوَهَّابِ: حدَّثنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبِيُّ ﷺ وهُوَ في قُبَّةٍ: «اللَّهُمَّ إِنِّي أَنْشُدُكَ عَهْدَكَ ووَعْدَكَ. اللَّهُمَّ إِنْ شِئْتَ لَمْ تُعْبَدْ بَعْدَ اليَوْمِ». فَأَخَذَ أَبُو بَكْرٍ بِيَدِهِ فَقالَ: حَسْبُكَ يا رَسُولَ اللهِ، فَقَدْ أَلْحَحْتَ عَلى رَبِّكَ، وهُوَ في الدِّرْعِ

2915. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ, while in a tent (on the day of the battle of Badr) said, "O Allāh! I request You to fulfil Your Covenant and Your Promise. O Allāh! If Your Will is that none should worship You after today." Abū Bakr then held him by the hand and said, "This is sufficient, O Allāh's Messenger! You have appealed to your Lord too pressingly." The Prophet ﷺ was clad in his armour at that time. He went out, saying, "Their multitude will be put to flight, and they will show their backs. Nay, but the Hour is their appointed time (for their full recompense), and that

فَخَرَجَ وهُوَ يَقُولُ: ﴿سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ۝ بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرُّ ۝﴾ [القمر: ٤٥، ٤٦]. وقالَ وُهَيْبٌ: حدَّثَنا خالِدٌ: يَوْمَ بَدْرٍ. [انظر: ٣٩٥٣، ٤٨٧٥، ٤٨٧٧]

Hour will be more grievious and more bitter." (V.54:45,46)

Khālid said, "That was on the day of the battle of Badr."

[See Vol. 5. *Ḥadīth* No.3953].

٢٩١٦ - حدَّثَنا مُحَمَّدُ بن كَثِيرٍ: أخْبرَنا سُفْيانُ، عَنِ الأعمَشِ عَنْ إبْراهيمَ، عَنِ الأسْوَدِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَت: تُوُفِّيَ رَسُولُ اللهِ ﷺ ودِرْعُهُ مَرْهُونَةٌ عِنْدَ يَهُودِيّ بِثَلاثِينَ صَاعاً مِنْ شَعِيرٍ.

وقالَ يَعْلى: حدَّثَنا الأعمَشُ: دِرْعٌ مِنْ حَدِيدٍ. وقالَ مُعَلّى: عَنْ عَبْدِ الوَاحِدِ، حَدَّثَنا الأعمَشُ وقالَ: رَهَنَهُ دِرْعاً مِنْ حَدِيدٍ. [راجع: ٢٠٦٨]

2916. Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ died while his (iron) armour was mortgaged to a Jew for thirty *Ṣā'* of barley.

٢٩١٧ - حدَّثَنا مُوسىٰ بنُ إسمَاعِيلَ: حدَّثَنا وُهَيْبٌ: حدَّثَنا ابنُ طَاوُسٍ عن أبيه عن أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «مَثَلُ البَخِيلِ والمُتَصَدِّقِ مَثَلُ رَجُلَينِ عَلَيْهِما جُبَّتانِ مِنْ حَدِيدٍ قَدِ اضْطَرَّتْ أيْدِيَهُما إلى تَرَاقِيْهِما. فَكُلَّما هَمَّ المُتَصَدِّقُ بِصَدَقَتِهِ اتَّسَعَتْ عَلَيْهِ حتَّى تُعَفِّيَ أثَرَهُ، وكُلَّما هَمَّ البَخِيلُ بالصَّدَقَةِ انْقَبَضَتْ كُلُّ حَلْقَةٍ إلى صَاحِبَتِها وتَقَلَّصَتْ عَلَيْهِ وانْضَمَّتْ يَداهُ إلى تَرَاقِيْهِ فَسَمِعَ النَّبِيَّ

2917. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The example of a miser and the one who gives in charity, is like the example of two men wearing iron cloaks so tightly that their arms are raised forcibly towards their collar-bones. So, whenever a charitable person intends to give in charity, his cloak spreads over his body so much so that it wipes out his traces,[1] but whenever the miser intends to give in charity, the rings (of the iron cloak) come closer to each other and press over his body, and his hands get connected to his collar-bones."[2] Abū Hurairah heard the Prophet ﷺ saying, "The miser then tries to widen it but in vain."

(1) (H. 2917) "Traces" here stands for sins. Charitable deeds cancel one's sins.

(2) (H. 2917) When a miser thinks of paying in charity, he feels dispirited and bored and remains clinging to his miserliness.

ﷺ يَقُولُ: «فَيَجْتَهِدُ أَنْ يُوسِّعَها فَلا تَتَّسِعُ». [راجع: ١٤٤٣]

(90) CHAPTER. The (wearing of a) cloak on journeys and in war.

(٩٠) بابُ الجُبَّةِ في السَّفَرِ والحَرْبِ

2918. Narrated Al-Mughīra bin Shu'ba رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ went out to answer the call of nature and on his return I brought some water for him. He performed the ablution while he was wearing a Shāmī cloak. He rinsed his mouth and washed his nose by putting water in it and then blowing it out, and then washed his face. Then he tried to take out his hands through his sleeves but they were tight, so he took them out from underneath, washed them and passed wet hands over his head and over his leather socks.

٢٩١٨ - **حَدَّثَنَا** مُوسَى بنُ إسماعِيلَ: حدَّثنا عَبْدُ الوَاحِدِ، حدَّثنا الأعمَشُ، عَنْ أبي الضُّحَى عَنْ مَسْرُوقٍ قالَ: حدَّثَني المُغِيرَةُ بنُ شُعْبَةَ قالَ: انْطَلَقَ رَسُولُ اللهِ ﷺ لِحاجَتِهِ ثُمَّ أقْبَلَ فتلقيته بِماءٍ فَتَوضَّأ وعَلَيْهِ جُبَّةٌ شامِيَّةٌ فَمَضْمَضَ واسْتَنْشَقَ وغَسَلَ وَجْهَهُ فَذَهَبَ يُخْرِجُ يَدَيْهِ مِنْ كُمَّيْهِ وكانا ضَيِّقَيْنِ فأخْرَجَهُما مِنْ تَحْتُ، فَغَسَلَهُما، ومَسَحَ بِرأسِهِ وعَلى خُفَّيْهِ. [راجع: ١٨٢]

(91) CHAPTER. The wearing of silk in war.

(٩١) بابُ الحَرِيرِ في الحَرْبِ

2919. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ allowed 'Abdur-Raḥmān bin 'Aūf and Az-Zubair to wear silken shirts because they had a skin disease causing itching.

٢٩١٩ - **حَدَّثَنَا** أحْمَدُ بنُ المِقْدَامِ: حدَّثنا خالدُ بنُ الحارِثِ: حدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ أنَّ أنَساً حدَّثَهُمْ: أنَّ النَّبيَّ ﷺ رَخَّصَ لِعَبدِ الرَّحْمٰنِ بنِ عَوْفٍ والزُّبَيرِ في قَميصٍ مِنْ حَرِيرٍ مِنْ حِكَّةٍ كانَتْ بِهِما. [انظر: ٢٩٢٠، ٢٩٢١، ٢٩٢٢، ٥٨٣٩]

2920. Narrated Anas رَضِيَ اللهُ عَنْهُ: 'Abdur-Raḥmān bin 'Aūf and Az-Zubair complained to the Prophet ﷺ, i.e., about the lice (that caused itching) so he allowed them to wear silken clothes. I saw them wearing such clothes in a *Ghazwa* (holy battle).

٢٩٢٠ - **حَدَّثَنَا** أبُو الوَلِيدِ: حدَّثَنا هَمَّامٌ، عَنْ قَتادَةَ، عَنْ أنَسٍ. **حدَّثَنا** مُحَمَّدُ بنُ سِنانٍ: حدَّثَنا هَمَّامٌ، عَنْ قَتادَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ: أنَّ عَبْدَ الرَّحْمٰنِ بنَ عَوْفٍ

والزُّبَيرَ شَكَوَا إلى النَّبِيِّ ﷺ - يَعْني القَمْلَ - فأرْخَصَ لهُما في الحَرِيرِ، فَرَأيْتُهُ عَلَيْهِما في غَزَاةٍ.
[راجع: ٢٩١٩]

2921. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ allowed 'Abdur-Raḥmān bin 'Aūf and Az-Zubair bin Al-'Awwām to wear silk.

٢٩٢١ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا يَحْيى، عَنْ شُعْبَةَ قالَ: أخْبرَني قَتادَةُ أنَّ أنَساً حَدَّثهُمْ قالَ: رَخَّصَ النَّبيُّ ﷺ لعَبْدِ الرَّحْمٰنِ بن عَوفٍ والزُّبَيرِ بنِ العَوَّامِ في حَرِيرٍ. [راجع: ٢٩١٩]

2922. Narrated Anas رَضِيَ اللهُ عَنْهُ: (Wearing of silk) was allowed to them (i.e., 'Abdur-Raḥmān and Az-Zubair) because they suffered from itching.

٢٩٢٢ - **حدَّثني** مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا غُنْدَرٌ: حدَّثنا شُعْبَةُ قالَ: سَمِعْتُ قَتادَةَ، عَنْ أنَسٍ قالَ: رَخَّصَ أوْ رُخِّصَ لهما لحِكَّةٍ بِهما.
[راجع: ٢٩١٩]

(92) CHAPTER. What is said about the knife.

(٩٢) بابُ ما يُذْكَرُ في السِّكِّينِ

2923. Narrated Umaiyya Aḍ-Ḍamrī: I saw the Prophet ﷺ eating of a shoulder (of a sheep) by cutting from it; and then he was called to *Ṣalāt* (prayer) and he offered *Ṣalāt* (prayer) without repeating his ablution.

Narrated Az-Zuhrī as above (*Ḥadīth* No.2923) and added that the Prophet ﷺ put the knife down.

٢٩٢٣ - **حدَّثنا** عَبْدُ العَزِيْزِ بنُ عَبْدِ اللهِ: حدَّثني إبْراهِيمُ بنُ سَعْدٍ، عَنِ ابنِ شِهابٍ، عَنْ جَعْفَرِ بنِ عَمْرِو بنِ أُمَيَّةَ الضمري عَنْ أبِيْهِ قالَ: رَأيْتُ النَّبِيَّ ﷺ يأكُلُ مِنْ كَتِفٍ يَحْتَزُّ مِنْها ثُمَّ دُعِيَ إلى الصَّلاةِ فَصَلَّى وَلَمْ يَتَوَضَّأْ.

حدَّثنا أبُو اليمانِ: أخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، وزَادَ: فألْقى السِّكِّينَ. [راجع: ٢٠٨]

(93) CHAPTER. What is said about the fighting against *Ar-Rūm* (the Byzantines).

(٩٣) بابُ ما قِيلَ في قِتَالِ الرُّومِ

2924. Narrated Khālid bin Ma'dān that 'Umair bin Al-Aswad Al-'Ansī told him that he went to 'Ubāda bin Aṣ-Ṣāmit while he was staying in his house of Ḥimṣ with (his wife) Umm Ḥarām. 'Umair said: Umm Ḥarām informed us that she heard the Prophet ﷺ saying, "Paradise will be granted to the first batch of my followers who will undertake a naval expedition." Umm Ḥarām added, "I said, 'O Allāh's Messenger! Will I be amongst them?' He replied, 'You are amongst them.' The Prophet ﷺ then said, 'The first army amongst my followers who will invade Caesar's city will be forgiven their sins.' I asked, 'Will I be one of them, O Allāh's Messenger?' He replied in the negative."

٢٩٢٤ - حدَّثَنِي إسحَاقُ بنُ يَزِيدَ الدِّمَشْقِيُّ: حدَّثَنا يَحْيى بنُ حَمْزَةَ قالَ: حدَّثَنِي ثَوْرُ بنُ يَزِيدَ، عَنْ خالِدِ بنِ مَعْدَانَ: أنَّ عُمَيرَ بنَ الأَسْوَدِ العَنْسِيَّ حدَّثَهُ أنَّهُ أَتى عُبادَةَ ابنَ الصَّامِتِ وهُوَ نازِلٌ في سَاحِلِ حِمْصَ وهُوَ في بِناءٍ لَهُ ومَعَهُ أُمُّ حَرَامٍ، قالَ عُمَيرٌ: فَحَدَّثَتْنا أُمُّ حَرَامٍ أنَّها سَمِعَتِ النَّبِيَّ ﷺ يَقُولُ: «أَوَّلُ جَيْشٍ مِنْ أُمَّتِي يَغْزُونَ البَحْرَ قَدْ أَوْجَبُوا. قالَتْ أُمُّ حَرَامٍ: قُلْتُ: يا رَسُولَ اللهِ أنا فِيهِمْ؟ قالَ: أنْتِ فِيهِمْ. ثُمَّ قالَ النَّبِيُّ ﷺ: «أَوَّلُ جَيْشٍ مِنْ أُمَّتِي يَغْزُونَ مَدِينَةَ قَيْصَرَ مَغْفُورٌ لَهُمْ»، فَقُلْتُ: أنا فِيهِمْ يا رَسُولَ اللهِ؟ قالَ: «لا».

[راجع: ٢٧٨٩]

(94) CHAPTER. Fighting against the Jews.

(٩٤) بابُ قِتالِ اليَهُودِ

2925. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "You (Muslims) will fight against the Jews till some of them will hide behind stones. The stones will (betray them) saying, 'O 'Abdullāh (i.e., slave of Allāh)! There is a Jew hiding behind me; so kill him.'"

٢٩٢٥ - حدَّثَنا إسحَاقُ بنُ مُحَمَّدٍ الفَرْوِيُّ: حدَّثَنا مالِكٌ عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ: «تُقاتِلُونَ اليَهُودَ حتَّى يَخْتَبِئَ أحَدُهُمْ وَرَاءَ الحَجَرِ فَيَقُولُ: يا عَبْدَ اللهِ هذَا يَهُودِيٌّ وَرَائي فاقْتُلْهُ». [انظر: ٣٥٩٣]

2926. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The Hour will not be established until you fight against the Jews, and the stone behind which a Jew will be hiding will say, 'O Muslim! There is a Jew hiding behind me, so kill him.'"

٢٩٢٦ - حدَّثَنا إسحَاقُ بنُ إبْرَاهِيمَ: أخْبَرَنا جَرِيرٌ، عَنْ عُمَارَةَ بنِ القَعْقاعِ عَنْ أبي زُرْعَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ

ﷺ قالَ: «لا تَقُومُ السَّاعَةُ حتَّى تُقاتِلُوا اليَهُودَ حتَّى يَقُولَ الحَجَرُ وراءَهُ اليَهُودِيُّ: يا مُسْلِمُ هذَا يَهُودِيٌّ وَرَائي فاقْتُلْهُ».

(95) CHAPTER. Fighting against the Turks.

(٩٥) بابُ قِتالِ التُّرْكِ

2927. Narrated 'Amr bin Taghlib: The Prophet ﷺ said, "One of the portents of the Hour is that you will fight against people wearing shoes made of hair; and one of the portents of the Hour is that you will fight against broad-faced people whose faces will look like shields coated with leather."

٢٩٢٧ - حدَّثنا أبو النُّعْمانِ: حدَّثنا جَرِيرُ بنُ حازِمٍ قالَ: سَمِعْتُ الحَسَنَ يَقُولُ: حدَّثنا عَمْرُو بنُ تَغْلِبَ قالَ: قالَ النَّبِيُّ ﷺ: «إنَّ من أشْرَاطِ السَّاعَةِ أنْ تُقاتِلُوا قَوْماً يَنْتَعِلُونَ نِعالَ الشَّعَرِ، وإنَّ منْ أشْرَاطِ السَّاعَةِ أنْ تُقاتِلُوا قَوْماً عِرَاضَ الوُجُوهِ كأنَّ وجُوهَهُمُ المَجانُّ المُطرَّقَةُ». [انظر: ٣٥٩٢]

2928. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "The Hour will not be established until you fight against the Turks; people with small eyes, red faces, and flat noses. Their faces will look like shields coated with leather. The Hour will not be established till you fight against people wearing shoes made of hair."

٢٩٢٨ - حدَّثني سَعِيدُ بنُ مُحَمَّدٍ: حدَّثنا يَعْقُوبُ: حدَّثنا أبي، عَنْ صَالِحٍ، عَنِ الأعْرَجِ قالَ: قالَ أبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: قالَ رَسُولُ اللهِ ﷺ: «لا تَقُومُ السَّاعَةُ حتَّى تُقاتِلُوا التُّرْكَ، صِغارَ الأعْيُنِ حُمْرَ الوُجُوهِ ذُلْفَ الأُنُوفِ، كأنَّ وجُوهَهُمُ المَجانُّ المُطَرَّقَةُ. ولا تَقُومُ السَّاعَةُ حتَّى تُقاتِلُوا قَوْماً نِعالُهُمُ الشَّعَرُ». [انظر: ٢٩٢٩، ٣٥٨٧، ٣٥٩٠، ٣٥٩١]

(96) CHAPTER. Fighting against people wearing shoes made of hair.

(٩٦) بابُ قِتالِ الَّذِينَ يَنْتَعِلُونَ الشَّعَرَ

2929. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "The Hour will not be established till you fight against people

٢٩٢٩ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ: قالَ الزُّهْرِيُّ عَنْ

سَعِيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لا تَقُومُ السَّاعَةُ حتَّى تُقاتِلُوا قَوْماً نِعالُهُمُ الشَّعَرُ، ولا تَقُومُ السَّاعَةُ حتَّى تُقاتِلُوا قَوْماً كأنَّ وجُوهَهُمُ المَجانُّ المُطَرَّقَةُ».

قالَ سُفْيانُ: وزَادَ فِيهِ أبُو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رِوَايَةً: «صِغارَ الأعْيُنِ، ذُلْفَ الأُنُوفِ، كأنَّ وجُوهَهُمُ المَجانُّ المُطَرَّقَةُ».

[راجع: ٢٩٢٨]

wearing shoes made of hair. And the Hour will not be established till you fight against people whose faces look like shields coated with leather." Abū Hurairah added, "They will be small-eyed, flat-nosed, and their faces will look like shields coated with leather."

(٩٧) بابٌ مَنْ صَفَّ أصْحابَهُ عِنْدَ الهَزِيمَةِ، ونَزَلَ عَنْ دَابَّتِهِ واسْتَنْصَرَ

(97) CHAPTER. Whoever arranged his companions at the time of defeat, and got down from his riding animal and requested Allāh for help.

٢٩٣٠ - حدَّثَنا عَمْرُو بنُ خالِدٍ الحرانيُّ: حدَّثَنا زُهَيرٌ: حدَّثَنا أبُو إسْحاقَ قالَ: سَمِعْتُ البرَاءَ وسَألَهُ رَجُلٌ: أكُنْتُمْ فَرَرْتُمْ يا أبا عُمَارَةَ يَوْمَ حُنَيْنٍ؟ قالَ: لا واللهِ، ما وَلَّى رَسُولُ اللهِ ﷺ ولٰكِنَّهُ خَرَجَ شُبَّانُ أصْحابِهِ وخِفَافُهُم حُسَّراً لَيْسَ بِسِلاحٍ فأتَوْا قَوْماً رُماةً جَمْعَ هَوَازِنَ وبَنِي نَصْرٍ ما يَكادُ يَسْقُطُ لَهُمْ سَهْمٌ فَرَشَقُوهُمْ رَشْقاً ما يَكادُونَ يُخْطِئُونَ. فأقْبَلُوا هُنالِكَ إلى النَّبِيِّ ﷺ وهُوَ عَلى بَغْلَتِهِ البَيْضاءِ وابنُ عَمِّهِ أبُو سُفْيانَ ابنُ الحَارِثِ بنِ عَبْدِ المُطَّلِبِ يَقُودُ بِهِ، فَنَزَلَ واسْتَنْصَرَ، ثُمَّ قالَ: «أنا النَّبِيُّ لا

2930. Narrated Abū Isḥāq: A man asked Al-Barā', "O Abū 'Umāra! Did you all flee on the day (of the battle) of Ḥunain?" He replied, "No, by Allāh! Allāh's Messenger ﷺ did not flee, but his young unarmed companions passed by the archers of the tribe of Hawāzin and Banī Naṣr, whose arrows hardly missed a target, and they threw arrows at them hardly missing a shot. So, the Muslims retreated towards the Prophet ﷺ while he was riding his white mule which was being led by his cousin Abū Sufyān bin Al-Ḥārith bin 'Abdul Muṭṭalib. The Prophet ﷺ dismounted and invoked Allāh for victory; then he said, 'I am the Prophet, without a lie; I am the son of 'Abdul Muṭṭalib,' and then he arranged his companions in rows."

كَذِب، أنا ابنُ عَبْدِ المُطَّلِب»، ثُمَّ صَفَّ أَصْحابَهُ. [راجع: ٢٨٦٤]

(98) CHAPTER. To invoke Allāh to defeat and shake *Al-Mushrikūn* (polytheists, idolaters, pagans).

(٩٨) بابُ الدُّعاءِ عَلى المُشْرِكِينَ بالهَزِيمَةِ والزَّلْزَلَةِ

2931. Narrated 'Alī رَضِيَ الله عَنْهُ: When it was the day of the battle of *Al-Aḥzāb* (i.e., the Confederates), Allāh's Messenger ﷺ said, "O Allāh! Fill their (i.e., the infidels') houses and graves with fire as they busied us so much that we did not perform the middle *Ṣalāt* (prayer) (i.e., '*Aṣr* prayer) till the sun had set."

٢٩٣١ - حدَّثَنا إبْرَاهِيمُ بنُ مُوسَى: أخْبَرنا عِيسَى عَنْ هِشامٍ، عَنْ مُحَمَّدٍ، عَنْ عُبَيْدَةَ عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا كانَ يَوْمُ الأَحْزَابِ قالَ رَسُولُ اللهِ ﷺ: «مَلأ اللهُ بُيُوتَهُمْ وقُبُورَهُمْ ناراً، شَغَلُونا عَنْ صَلَاةِ الوُسْطَى حَتَّى غابَتِ الشَّمْسُ».

[انظر: ٤١١١، ٤٥٣٣، ٦٣٩٦]

2932. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ used to recite the following invocations during *Qunūt*:

"O Allāh! Save Salama bin Hishām.

O Allāh! Save Al-Walīd bin Al-Walīd.

O Allāh! Save 'Ayyāsh bin Rabī'a.

O Allāh! Save the weak Muslims.

O Allāh! Be very hard on Muḍar tribe.

O Allāh! Afflict them with years (of drought or famine) similar to the (drought or famine) years of the time of (Prophet) Yūsuf (Joseph)."

٢٩٣٢ - حدَّثَنا قَبِيصَةُ: حدَّثَنا سُفْيانُ، عَنِ ابنِ ذَكْوَانَ، عَنِ الأَعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ يَدْعُو في القُنُوتِ: اللَّهُمَّ أَنْجِ سَلَمَةَ بنَ هِشامٍ، اللَّهُمَّ أَنْجِ الوَلِيدَ بنَ الوَلِيدِ، اللَّهُمَّ أَنْجِ عَيَّاشَ بنَ أبي رَبِيعَةَ، اللَّهُمَّ أَنْجِ المُسْتَضْعَفِيْنَ مِنَ المُؤْمِنِينَ. اللَّهُمَّ اشْدُدْ وطْأتَكَ عَلى مُضَرَ، اللَّهُمَّ سِنِينَ كَسِنِي يُوسُفَ». [راجع: ٧٩٧]

2933. Narrated 'Abdullāh bin Abī Aūfa رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ invoked evil upon *Al-Mushrikūn* (polytheists, idolaters, pagans) on the day (of the battle) of *Al-Aḥzāb*, saying, "O Allāh! The Revealer of the Holy Book, the Swift-Taker of Accounts, O Allāh, defeat *Al-Aḥzāb* (the Confederates), O Allāh, defeat them and shake them."

٢٩٣٣ - حدَّثَنا أَحْمَدُ بنُ مُحَمَّدٍ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا إسْمَاعِيلُ بنُ أبي خالِدٍ أنَّهُ سَمِعَ عَبْدَ اللهِ بنَ أبي أوْفى رَضِيَ اللهُ عَنْهُمَا يَقُولُ: دَعا رَسُولُ اللهِ ﷺ يَوْمَ الأَحْزَابِ عَلى المُشْرِكِينَ فَقالَ:

«اللَّهُمَّ مُنْزِلَ الكِتَابِ، سَرِيعَ الحِسَابِ. اللَّهُمَّ اهْزِمِ الأَحْزَابَ. اللَّهُمَّ اهزِمْهُمْ وزَلْزِلْهُمْ». [انظر: ٢٩٦٥، ٣٠٢٥، ٤١١٥، ٦٣٩٢، ٧٤٨٩]

2934. Narrated 'Abdullāh رَضِيَ الله عَنْهُ: Once the Prophet ﷺ was offering the *Ṣalāt* (prayers) in the shade of the Ka'bah. Abū Jahl and some *Quraishī* men sent somebody to bring the abdominal contents of a she camel which had been slaughtered somewhere in Makkah, and when he brought them, they put them over the Prophet ﷺ. Then Fāṭima (i.e., the Prophet's daughter) came and threw them away form him, and he said, "O Allāh! Destroy (*Al-Mushrikūn* of) Quraish; O Allāh! Destroy Quraish; O Allāh! Destroy Quraish," naming especially Abū Jahl bin Hishām, 'Utba bin Rabī'a, Shaiba bin Rabī'a, Al-Walīd bin 'Utba, Ubaī or (Umaiyya) bin Khalaf and 'Uqba bin Abī Mu'aiṭ. The narrator, 'Abdullāh added, "I saw them all killed and thrown in a well at Badr.

٢٩٣٤ - حَدَّثَنَا عَبْدُ اللهِ بنُ أبي شَيْبَةَ: حدَّثَنا جَعْفَرُ بنُ عَوْنٍ: حدَّثَنا سُفْيانُ عَنْ أبي إسْحَاقَ عَنْ عَمْرِو بنِ مَيْمُونٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ يُصَلِّي في ظِلِّ الكَعْبَةِ فَقالَ أبُو جَهْلٍ وناسٌ مِنْ قُرَيْشٍ، ونُحِرَتْ جَزُورٌ بناحِيَةِ مَكَّةَ، فأرْسَلُوا فَجاءوا مِنْ سَلاها وطَرَحُوا عَلَيْهِ. فَجاءَتْ فاطِمَةُ فألْقَتْهُ عَنْهُ، فَقالَ: «اللَّهُمَّ عليكَ بِقُرَيْشٍ، اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ، اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ»: لأبي جَهْلِ بنِ هِشامٍ، وعُتْبَةَ ابنِ رَبيعَةَ، وشَيْبَةَ بنِ رَبيعَةَ، والوَلِيدِ بنِ عُتْبَةَ، وأُبَيِّ بنِ خَلَفٍ وعُقْبَةَ بنِ أبي مُعَيْطٍ. قالَ عَبْدُ اللهِ: فَلَقَدْ رأيْتُهُمْ في قَلِيبِ بَدْرٍ قَتلى. قالَ أبُو إسْحَاقَ: ونَسِيتُ السَّابعَ. قالَ أبو عَبْدِ اللهِ، قَالَ يُوسُفُ بنُ أبي إسْحَاقَ، عَنْ أبي إسْحَاقَ: أُمَيَّةُ بنُ خَلَفٍ. وقالَ شُعْبَةُ: أُمَيَّةُ أوْ أُبَيٌّ، والصَّحيحُ أُمَيَّةُ. [راجع: ٢٤٠]

2935. Narrated 'Āishah رَضِيَ الله عَنْهَا: Once, the Jews came to the Prophet ﷺ and said, "Death be upon you." So I cursed them. The Prophet ﷺ said, "What is the matter"? I said, "Have you not heard what they said?"

٢٩٣٥ - حَدَّثَنَا سُلَيْمانُ بنُ حَرْبٍ. حدَّثَنا حَمَّادٌ، عَنْ أيُّوبَ، عَنِ ابنِ أبي مُلَيْكَةَ عَنْ عائِشَةَ رَضِيَ

اللهُ عَنْها: أنَّ اليَهُودَ دَخلُوا عَلى النَّبيِّ ﷺ فَقالُوا: السَّامُ عَلَيْكَ، وَلَعَنْتُهُمْ فَقالَ: «ما لكِ؟» قالَتْ: أَوَ لَمْ تَسْمَعْ ما قالُوا؟ قالَ: «فَلَمْ تَسْمَعي ما قُلْتُ؟ وعَلَيْكُمْ». [انظر: ٦٠٢٤، ٦٠٣٠، ٦٢٥٦، ٦٣٩٥، ٦٤٠١، ٦٩٢٧]

The Prophet ﷺ said, "Have you not heard what I replied (to them)? (I said), 'The same is upon you.'"[1]

(٩٩) بابٌ هَلْ يُرْشِدُ المُسْلِمُ أهْلَ الكِتابِ أوْ يُعَلِّمُهُمُ الكِتابَ

(99) CHAPTER. Can a Muslim preach to the people of the Scriptures, or teach them the Holy Book?

٢٩٣٦ - حدَّثَنا إسْحَاقُ: أخْبَرَنا يَعْقُوبُ بنُ إبْراهِيمَ: حدَّثَنا ابنُ أخِي ابنِ شِهابٍ، عَنْ عَمِّهِ قالَ: أخْبَرَني عُبَيْدُ اللهِ ابنُ عَبْدِ اللهِ بنِ عُتْبَةَ بنِ مَسْعُودٍ: أنَّ عَبْدَ اللهِ بنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما أخْبَرَهُ: أنَّ رَسُولَ اللهِ ﷺ كَتَبَ إلى قَيْصَرَ وقالَ: «فإنْ تَوَلَّيْتَ فإنَّ عَلَيْكَ إثْمَ الأرِيسِيِّينَ». [انظر: ٢٩٤٠]

2936 Narrated 'Abdullāh bin Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ wrote a letter to Caesar saying, "If you reject Islām, you will be responsible for the sins of the peasants (i.e., your people)."

(١٠٠) بابُ الدُّعاءِ لِلمُشْرِكِيْنَ بالهُدَى لِيَتألَّفَهُمْ

(100) CHAPTER. To invoke Allāh to bestow guidance upon *Al-Mushrikūn* (polytheists, idolaters, pagans) in order to attract them.

٢٩٣٧ - حدَّثَنا أبُو اليَمانِ: أخْبَرَنا شُعَيْبٌ: حدَّثَنا أبُو الزِّنادِ أنَّ عَبْدَ الرَّحْمٰنِ قالَ: قالَ أبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: قَدِمَ طُفَيْلُ بنُ عَمْرٍو

2937. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Ṭufail bin 'Amr Ad-Dausī and his companions came to the Prophet ﷺ and said, "O Allāh's Messenger! The people of the tribe of Daus disobeyed and refused to follow you; so invoke Allāh against them."

(1) (H. 2935) There is great similarity between the pronunciations of the Arabic words meaning "peace" and "death". The first is "*As-Salāmu*" and the second is "*As-Sāmu*". The Jews, instead of saying "*As-Salāmu 'Alaikum*" said, "*As-Sāmu 'Alaikum*", intending to invoke evil upon the Prophet ﷺ rather than to greet him, but the Prophet ﷺ noticed what they had said and invoked evil upon them in his turn. They were the losers, for Allāh would accept the Prophet's invocation and reject theirs.

The people said, "The tribe of Daus is ruined." The Prophet ﷺ said, "O Allāh! Give guidance to the people of Daus, and let them embrace Islām."

الدَّوْسِيُّ وأصْحابُهُ عَلى النَّبِيِّ ﷺ فَقالوا: يا رَسُولَ اللهِ، إنَّ دَوْساً عَصَتْ وأبَتْ فادْعُ اللهَ عَلَيْها، فَقِيلَ: هَلَكَتْ دَوْسٌ. قالَ: «اللَّهُمَّ اهْدِ دَوْساً وائْتِ بِهِمْ». [انظر: ٤٣٩٢، ٦٣٩٧]

(101) CHAPTER. (What is said regarding the invitation of the Jews and Christians (to Islām), and for what Muslims should declare war against them and what the Prophet ﷺ wrote to Khusrau and Caesar. The invitation to Islām is essential before declaring war.

(١٠١) بابُ دَعْوَةِ اليَهُودِ والنَّصارىٰ، وعَلى ما يُقاتَلُونَ عَلَيْهِ، وما كَتَبَ النَّبِيُّ ﷺ إلى كِسْرَى وقَيْصَرَ، والدَّعْوَةِ قَبلَ القِتالِ

2938. Narrated Anas رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ intended to write a letter to the ruler of the Byzantines, he was told that those people did not read any letter unless it was stamped with a seal. So, the Prophet ﷺ got a silver ring — as if I were just looking at its white glitter on his hand — and stamped on it the expression "Muḥammad, the Messenger of Allāh".

٢٩٣٨ - حدَّثَنا عَلِيُّ بنُ الجَعْدِ: أخْبَرنا شُعْبَةُ، عَنْ قَتادَةَ قالَ: سَمِعْتُ أنَساً رَضِيَ اللهُ عَنْهُ يَقُولُ: لَمَّا أرادَ النَّبِيُّ ﷺ أنْ يَكْتُبَ إلى الرُّومِ قِيلَ لَهُ: إنَّهُمْ لا يَقْرَؤُونَ كِتاباً إلَّا أنْ يَكُونَ مخْتُوماً، فاتَّخَذَ خاتَماً مِنْ فِضَّةٍ فَكَأنِّي أنْظُرُ إلى بَياضِهِ في يَدِهِ، ونَقَشَ فِيهِ: مُحَمَّدٌ رَسُولُ اللهِ. [راجع: ٦٥]

2939. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ sent his letter to Khusrau and ordered his messenger to hand it over to the Governor of Baḥrain who was to hand it over to Khusrau. So, when Khusrau read the letter he tore it. [Sa'īd bin Al-Musaiyab said, "The Prophet ﷺ then invoked Allāh to disperse them with full dispersion, (i.e., destroy Khursau and his followers)"].

٢٩٣٩ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ قالَ: حدَّثَني عُقَيْلٌ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بن عُتْبَةَ: أنَّ عَبْدَ اللهِ بنَ عَبَّاسٍ أخْبَرَهُ: أنَّ رَسُولَ اللهِ ﷺ بَعَثَ بِكِتابِهِ إلى كِسْرَى فأمَرَهُ أنْ يَدْفَعَهُ إلى عَظِيمِ البَحْرَيْنِ، يَدْفَعُهُ عَظِيمُ البَحْرَيْنِ إلى كِسْرَى، فَلَمَّا قَرَأهُ

كِسْرَى خَرَّقَهُ. فَحَسِبْتُ أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ قالَ: فَدَعا عَلَيهِمُ النَّبِيُّ ﷺ أَنْ يُمَزَّقُوا كُلَّ مُمَزَّقٍ. [راجع: ٦٤]

(102) CHAPTER. The invitation of Prophet (Muḥammad) ﷺ to the people to embrace Islām, and to believe in his Prophethood and not to take each other as Lords instead of Allāh. The Statement of Allāh تعالى:
"It is not (possible) for any human being whom Allāh has given the Book." (V.3:79)

(١٠٢) بابُ دُعاءِ النَّبِيِّ ﷺ إلى الإِسْلامِ والنُّبُوَّةِ، وأَنْ لا يَتَّخِذَ بَعْضُهُمْ بَعْضاً أَرْباباً مِنْ دُونِ اللهِ. وقَوْلِهِ تَعالى: ﴿مَا كَانَ لِبَشَرٍ أَن يُؤْتِيَهُ ٱللَّهُ ٱلْكِتَٰبَ﴾ الآيَةَ [آل عمران: ٧٩].

2940. Narrated 'Abdullāh bin 'Abbas رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ wrote to Caesar and invited him to Islām, and sent him his letter with Diḥya Al-Kalbī whom Allāh's Messenger ﷺ ordered to hand it over to the Governor of Baṣrah, who would forward it to Caesar. Caesar, as a sign of gratitude to Allāh, had travelled from Ḥimṣ to Ilyā (Jerusalem) when Allāh had granted him victory over the Persian forces. So, when the letter of Allāh's Messenger ﷺ reached Caesar, he said after reading it, "Seek for me any one of his people (Arabs of Quraish tribe) if present here, in order to ask him about Allāh's Messenger ﷺ."

٢٩٤٠ - حدَّثنا إبْرَاهِيمُ بنُ حَمْزَةَ: حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنْ صَالِحِ بنِ كَيْسانَ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ ابنِ عَبْدِ اللهِ بنِ عُتْبَةَ، عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ كَتَبَ إلى قَيْصَرَ يَدْعُوهُ إلى الإِسْلامِ وبَعَثَ بِكِتابِهِ إليهِ مَعَ دِحْيَةَ الكَلْبِيِّ، وأَمَرَهُ رَسُولُ اللهِ ﷺ أَنْ يَدْفَعَهُ إلى عَظِيمِ بُصْرَى لِيَدْفَعَهُ إلى قَيْصَرَ وكانَ قَيْصَرُ لَمَّا كَشَفَ اللهُ عَنْهُ جُنُودَ فارِسَ مَشَى مِنْ حِمْصَ إلى إيلياءَ شُكْراً لما أَبْلاهُ اللهُ. فَلَمَّا جاءَ قَيْصَرَ كِتابُ رَسُولِ اللهِ ﷺ قالَ حِينَ قَرَأَهُ: التمِسُوا لي هاهُنا أَحَداً مِنْ قَوْمِهِ لأَسْأَلَهُمْ عَنْ رَسُولِ اللهِ ﷺ. [راجع: ٢٩٣٦]

2941. Ibn Abbas added: At that time Abū Sufyān bin Ḥarb was in Sham with some men from Quraish who had come (to Sham) as merchants during the truce that had been concluded between Allāh's Messenger ﷺ and

٢٩٤١ - قالَ ابنُ عَبَّاسٍ: فأَخْبَرَني أَبُو سُفْيانَ بن حرب أَنَّهُ كانَ بالشَّامِ في رِجالٍ مِنْ قُرَيْشٍ قَدِمُوا

the infidels of Quraish. Abū Sufyān said, "Caesar's messenger found us somewhere in Sham, so he took me and my companions to Ilyā and we were admitted into Caesar's court to find him sitting in his royal court wearing a crown and surrounded by the senior dignitaries of the Byzantines. He said to his translator, 'Ask them who amongst them is closely related to the man who claims to be a Prophet.'" Abū Sufyān added, "I replied, 'I am the nearest relative to him.' He asked, 'What degree of relationship do you have with him?' I replied, 'He is my cousin,' and there was none of Banī 'Abd Manāf in the caravan except myself. Caesar said, 'Let him come nearer.' He then ordered that my companions stand behind me, near my shoulder and said to his translator, 'Tell his companions that I am going to ask this man about the man who claims to be a Prophet. If he tells a lie, they should contradict him immediately.'" Abū Sufyān added, "By Allāh! Had it not been shameful that my companions label me a liar, I would not have spoken the truth about him (i.e., the Prophet ﷺ) when he asked me. But I considered it shameful to be called a liar by my companions. So, I told the truth. He then said to his translator, 'Ask him what is that man's family status among you?' I replied, 'He belongs to a noble family amongst us.' He said, 'Have anybody else amongst you ever claimed the same before him?' I replied, 'No'. He said, 'Had you ever blamed him for telling lies before he claimed what he claimed?' I replied, 'No.' He said, 'Was anybody amongst his ancestors a king?' I replied, 'No.' He said, 'Do the noble or the poor follow him?' I replied, 'It is the poor who follow him.' He said, 'Are they increasing or decreasing (day by day)?' I replied, 'They are increasing.' He said,

تجاراً في المُدَّةِ التي كانَتْ بَينَ رَسُولِ اللهِ ﷺ وبَينَ كُفَّارِ قُرَيشٍ. قالَ أبُو سُفْيانَ فَوَجَدنَا رَسُولَ قَيْصَرَ بِبَعْضِ الشَّامِ، فانْطَلَقَ بي وبِأصْحابي حتَّى قَدِمْنا إيلياءَ، فأُدْخِلْنا عَلَيْهِ فإذَا هُوَ جالِسٌ في مَجْلِسِ مُلْكِهِ وعَلَيْهِ التَّاجُ، وإذَا حَوْلَهُ عُظَماءُ الرُّومِ. فَقالَ لِتَرْجُمانِهِ: سَلْهُمْ: أيُّهُمْ أقْرَبُ نَسَباً إلى هذَا الرَّجُلِ الذي يَزْعُمُ أنَّهُ نَبيٌّ؟ قالَ أبُو سُفْيانَ: فَقُلْتُ: أنا أقْرَبُهُمْ إلَيْهِ نَسَباً. قالَ: ما قَرابَةُ ما بَيْنَكَ وبَيْنَهُ؟ فَقُلْتُ: هُوَ ابنُ عَمٍّ، ولَيْسَ في الرَّكْبِ يَوْمَئِذٍ أحَدٌ مِنْ بَنِي عَبْدِ مَنافٍ غَيرِي، فَقالَ قَيْصَرُ: أدْنُوهُ، وأمَرَ بأصْحابي فَجُعِلُوا خَلْفَ ظَهْرِي عِنْدَ كَتِفي. ثُمَّ قالَ لِتُرْجُمانِهِ: قُلْ لأصْحابِهِ إنِّي سائِلٌ هذَا الرَّجُلَ عَنِ الَّذِي يَزْعُمُ أنَّهُ نَبيٌّ فإنْ كَذَبَ فَكَذِّبُوه. قالَ أبُو سُفْيانَ: واللهِ لَولا الحَياءُ يَوْمَئِذٍ مِنْ أنْ يأثُرَ أصْحابي عَنِّي الكَذِبَ لَكَذَبْتُهُ حِينَ سَألَنِي عَنْهُ، ولٰكِنِّي اسْتَحْيَيتُ أن يَأثُرُوا الكَذِبَ عَنِّي فَصَدَقْتُهُ. ثُمَّ قالَ لِتُرْجُمانِهِ: قُلْ لَهُ: كَيْفَ نَسَبُ هٰذَا الرَّجُلِ فِيكُمْ؟ قُلْتُ: هُوَ فِينا ذُو نَسَبٍ. قالَ: فَهَلْ قالَ هذَا القَوْلَ أحَدٌ مِنْكُمْ قَبْلَهُ؟ قُلْتُ: لا، فَقالَ: كُنْتُمْ تَتَّهِمُونَهُ عَلى الكَذِبِ قَبْلَ أنْ يَقُولَ ما قالَ؟ قُلْتُ:

لا . قالَ: فَهَلْ كانَ مِنْ آبائِهِ مِنْ ملِكٍ؟ قُلْتُ: لا، قالَ: فأشْرَافُ النَّاسِ يَتَّبِعُونَهُ أمْ ضُعَفاؤُهُمْ. قُلْتُ: بَلْ ضُعَفاؤُهُمْ. قالَ: فَيزِيدُونَ أوْ يَنْقُصُونَ؟ قُلْتُ: بَلْ يَزِيدُونَ. قالَ: فَهَلْ يَرْتَدُّ أحَدٌ سَخْطَةً لِدِينِهِ بَعْدَ أنْ يَدخُلَ فِيهِ؟ قُلْتُ: لا. قالَ: فَهَلْ يَغْدِرُ؟ قُلْتُ: لا، ونَحْنُ الآنَ مِنْهُ في مُدَّةٍ، نَحْنُ نَخافُ أنْ يَغْدِرَ. قالَ: أبُو سُفْيانَ: ولَمْ تُمكِنِّي كَلِمَةٌ أُدْخِلُ فِيها شَيْئاً أنْتَقِصُهُ بِهِ لا أخافُ أنْ تُؤثَرَ عَنِّي غَيرُها. قالَ: فَهَلْ قاتَلْتُمُوهُ وَقاتَلَكُمْ؟ قُلْتُ: نَعَمْ. قالَ: فَكَيْفَ كانَتْ حَرْبُهُ وحَرْبُكُمْ؟ قُلْتُ: كَانَتْ دُوَلاً وسِجالاً، يُدَالُ عَلَيْنا المَرَّةَ ونُدَالُ عَلَيْهِ الأُخْرَى. قالَ: فماذَا يَأمُرُكُمْ بهِ؟ قالَ: يأمُرُنا أنْ نَعْبُدَ اللهَ وَحْدَهُ لا نُشْرِكُ بِهِ شَيْئاً، ويَنْهانا عمَّا كانَ يَعْبُدُ آباؤُنا. ويَأْمُرُنا بالصَّلاةِ والصَّدَقَةِ والعَفافِ، والوَفاءِ بالعَهْدِ وأدَاءِ الأمانَةِ. فَقالَ لِتُرْجمانِهِ حِينَ قُلْتُ ذٰلِكَ لَهُ: قُلْ لَهُ: إنِّي سَألْتُكَ عَنْ نَسَبِهِ فِيكُمْ فَزَعَمْتَ أنَّهُ ذُو نَسَبٍ، وكَذٰلِكَ الرُّسُلُ تُبْعَثُ في نَسَبِ قَوْمِها. وسَألْتُكَ: هَلْ قالَ أحَدٌ مِنْكُم هٰذَا القَوْلَ قَبلَهُ فَزَعَمْتَ أنْ لا، فَقُلْتُ: لَوْ كانَ أحَدٌ مِنْكُمْ قالَ هذَا القَوْلَ قَبْلَهُ، قُلْتُ رَجُلٌ يأتَمُّ بِقَولٍ قَدْ

'Does anybody amongst those who embrace his (the Prophet's) religion become displeased and then discard his religion?' I replied, 'No.' He said, 'Does he ever betray or prove treacherous to his covenants?' I replied, 'No, but we are now at truce with him, and we are afraid that he may betray us.'" Abū Sufyān added, "Other than the last sentence, I could not say anything against him. Caesar then asked, 'Have you ever had a battle with him?' I replied, 'Yes.' He said, 'What was the outcome of your battles with him?' I replied, 'The result was undecided; the victory is shared by us in turns.' He said, 'What does he order you to do?' I said, 'He tells us to worship Allāh Alone, and not to worship others along with Him, and to leave all that our forefathers used to worship. He orders us to offer *Ṣalāt* (prayer), give in charity, be chaste, keep promises and return what is entrusted to us.' When I had said that, Caesar said to his translator, 'Say to him: I ask you about his lineage and your reply was that he belonged to a noble family. In fact, all the Messengers came from the noblest lineage of their nations. Then I questioned you whether anybody else amongst you had claimed such a thing, and your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following a claim that had been said before him. When I asked you whether he was ever blamed for telling lies, your reply was in the negative, so I took it for granted that a person who did not tell a lie about (others) the people, could never tell a lie about Allāh. Then I asked you whether any of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. When I asked you whether the

قِيلَ قَبْلَهُ. وسَأَلْتُكَ هلْ كُنْتُمْ تَتَّهِمُونَهُ بالكَذِبِ قَبْلَ أَنْ يَقُولَ ما قالَ؟ فَزَعمْتَ أنْ لا، فَعَرَفْتُ أَنَّهُ لَمْ يَكُنْ لِيَدَعَ الكَذِبَ عَلى النَّاسِ ويَكْذِبَ عَلى اللهِ. وسَأَلْتُكَ: هَلْ كانَ مِنْ آبائِهِ مِنْ مَلِكٍ؟ فَزَعمْتَ أنْ لا. فَقُلْتُ: لَوْ كانَ مِنْ آبائِهِ مَلِكٌ قُلْتُ يَطْلُبُ مُلكَ آبائِهِ. وسَأَلْتُكَ: أَشْرَافُ النَّاسِ يَتَّبِعُونَهُ أَمْ ضُعَفاؤُهُمْ؟ فَزَعمْتَ أَنَّ ضُعَفاءَهُمُ اتَّبَعُوهُ، وهُمْ أَتْباعُ الرُّسُلِ. وسَأَلْتُكَ هَلْ يَزِيدُونَ أَوْ يَنْقُصُونَ؟ فزَعمْتَ أَنَّهُمْ يَزِيدُونَ، وكذٰلِكَ الإيمانُ حَتَّى يَتِمّ. وسَأَلْتُكَ هَلْ يَرْتَدُّ أَحَدٌ سَخْطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ؟ فَزَعمْتَ أَنْ لا، فَكَذٰلكَ الإيمانُ حِينَ تَخْلِطُ بَشاشَتُهُ القُلُوبَ لا يَسْخَطُهُ أَحَدٌ. وسَأَلْتُكَ هَلْ يَغْدِرُ فَزَعمْتَ أَنْ لا، وكَذٰلكَ الرُّسُلُ لا يَغْدِرُونَ. وسَأَلْتُكَ هَلْ قاتَلْتُمُوهُ وقاتَلَكُمْ، فَزَعمْتَ أَنْ قَدْ فَعَلَ، وأَنَّ حَرْبَكُمْ وحَرْبَهُ يَكُونُ دُوَلاً، يُدَالُ عَلَيْكُمُ المرَّةَ وتُدَالونَ عَلَيْهِ الأُخْرَى؛ وكَذٰلكَ الرُّسُلُ تُبْتَلَى وتَكُونُ لَهُ العاقِبَةُ. وسَأَلْتُكَ بِماذَا يأمُرُكُمْ فَزَعمْتَ أَنَّهُ يأمُرُكُمْ أنْ تَعْبُدُوا اللهَ ولا تُشْرِكُوا بهِ شَيْئاً، ويَنهاكُمْ عَمَّا كانَ يَعْبُدُ آباؤُكُمْ، ويَأْمُرُكُمْ بالصَّلاةِ والصَّدَقَةِ والعَفافِ، والوَفاءِ بالعَهْدِ،

rich or the poor people followed him, you replied that it was the poor who followed him. In fact, such are the followers of the Messengers. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing. In fact, this is the result of True Faith till it is complete (in all respects). I asked you whether there was anybody who, after embracing his religion, became displeased and discarded his religion; your reply was in the negative. In fact, this is the sign of True Faith, for when its cheerfulness enters and mixes in the hearts completely, nobody will be displeased with it. I asked you whether he had ever betrayed or proved treacherous to his covenants; you replied in the negative. And such are the Messengers; they never betray or prove treacherous to their covenants. When I asked you whether you fought with him and he fought with you, you replied that he did, and that sometimes he was victorious and sometimes you. Indeed, such are the Messengers; they are put to trials and the final victory is always theirs. Then I asked you what he ordered you. You replied that he ordered you to worship Allāh Alone, and not to worship others along with Him, to leave all that your forefathers used to worship, to offer *Ṣalāt* (prayer), to speak the truth, to be chaste, to be faithful to one's covenants and to return what is entrusted to you. These are really the qualities of a Prophet who, I knew (from the previous Scriptures) would appear, but I did not know that he would be from amongst you. If what you say is true, he will very soon occupy the earth under my feet, and if I knew that I would reach him, definitely, I would go immediately to meet him; and were I with him, then I would certainly wash his feet.' " Abū Sufyān added, "Caesar then asked for the letter of Allāh's

وأَدَاء الأمانَةِ. قالَ: وهذِهِ صِفَةُ نَبِيٍّ قَدْ كُنْتُ أَعْلَمُ أَنَّهُ خارِجٌ، ولَكِنْ لَمْ أَعْلَم أَنَّهُ مِنْكُمْ. وإِنْ يَكُ ما قُلْتَ حَقًّا، فَيُوشِكُ أَنْ يَمْلِكَ مَوْضِعَ قَدَمَيَّ هاتَيْنِ، ولَوْ أَرْجُو أَنْ أَخْلُصَ إِلَيْهِ لَتَجَشَّمْتُ لِقاءه. ولَوْ كُنْتُ عِنْدَهُ لَغَسَلْتُ قَدَمَيْهِ.

قالَ أَبُو سُفْيانَ: ثُمَّ دَعا بِكِتابِ رَسُولِ اللهِ ﷺ فَقُرِئَ فإذَا فِيهِ:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ عَبْدِ اللهِ ورَسُولِهِ، إِلى هِرَقْلَ عَظِيمِ الرُّومِ. سَلامٌ على مَنِ اتَّبَعَ الهُدَى. أَمّا بعد، فإِنِّي أَدْعُوكَ بِدَاعِيَةِ الإِسْلامِ. أَسْلِمْ تَسْلَمْ، وأَسْلِمْ يُؤْتِكَ اللهُ أَجْرَكَ مَرَّتَيْنِ. فإِنْ تَوَلَّيْتَ فَعَلَيْكَ إِثْمُ الأَرِيسِيِّينَ. و: ﴿قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ فَإِن تَوَلَّوْا۟ فَقُولُوا۟ ٱشْهَدُوا۟ بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾﴾ [آل عمران: ٦٤].

قالَ أَبُو سُفْيانَ: فَلَمّا أَنْ قَضَى مَقالَتَهُ عَلَتْ أَصْوَاتُ الَّذِينَ حَوْلَهُ مِنْ عُظَماءِ الرُّومِ، وكَثُرَ لَغَطُهُمْ فَلا أَدْرِي ماذَا قالُوا، وأُمِرَ بِنا فأُخْرِجْنا. فَلَمّا أَنْ خَرَجْتُ مَعَ أَصحابي وخَلَوْتُ بِهِمْ، قُلْتُ لَهُمْ: لَقَدْ أَمِرَ أَمْرُ ابنِ أَبي كَبْشَةَ،

Messenger ﷺ and it was read. Its contents were:

In the Name of Allāh, the Most Gracious, the Most Merciful. (This letter is) from Muhammad, the slave of Allāh, and His Messenger, to Heraclius, the ruler of the Byzantines. Peace be upon him, who follows the (true) guidance. Now then, I invite you to Islām (i.e., surrender to Allāh), embrace Islām and you will be safe; embrace Islām and Allāh will bestow on you a double reward. But if you reject this invitation of Islām, you shall be responsible for misguiding the peasants (i.e., your nation). 'O people of the Scriptures (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allāh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh. Then if they turn away, say: Bear witness that we are Muslims.'" (V.3:64)

Abū Sufyān added, "When Heraclius had finished his speech, there was a great hue and cry caused by the Byzantinian royalties surrounding him, and there was so much noise that I did not understand what they said. So, we were turned out of the court. When I went out with my companions and we were alone, I said to them, 'Verily, Ibn Abī Kabsha's (i.e., the Prophet's)[1] affair has become so prominent that even the king of Banī Al-Aṣfar (Byzantines) is afraid of him.'" Abū Sufyān added, "By Allāh, I remained in a state of humility and was sure that his religion would be victorious till Allāh opened my heart for Islām, though I disliked it (i.e., embraced Islām)."

(1) (H. 2941) The name Ibn Abī Kabsha was said by Abū Sufyān just to slight the Prophet ﷺ, for this was not one of the Prophet's names.

هذا مَلِكُ بَنِي الأَصْفَرِ يَخافُهُ. قالَ أَبُو سُفْيانَ: واللهِ ما زِلْتُ ذَلِيلاً مُسْتَيْقِناً بأَنَّ أَمْرَهُ سَيَظْهَرُ، حَتَّى أَدْخَلَ اللهُ قَلْبِيَ الإِسْلامَ وأَنا كارِهٌ. [راجع: ٧]

2942. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ that he heard the Prophet ﷺ on the day (of the battle) of Khaibar saying, "I will give the flag to a person at whose hands Allāh will grant victory." So, the Companions of the Prophet ﷺ got up, wishing eagerly to see to whom the flag will be given, and everyone of them wished to be given the flag. But the Prophet ﷺ asked for 'Alī. Someone informed him that he was suffering from eye-trouble. So, he ordered them to bring 'Alī in front of him. Then the Prophet ﷺ spat in his eyes and his eyes were cured immediately as if he never had any eye-trouble. 'Alī said, "We will fight with them (i.e., infidels) till they become like us (i.e., Muslims)." The Prophet ﷺ said, "Be patient, till you face them and invite them to Islām, and inform them of what Allāh has enjoined upon them. By Allāh! If a single person embraces Islām at your hands (i.e., through you), that will be better for you than the red camels."

[See *Hadīth* No.2975]

٢٩٤٢ - حَدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ القَعْنَبِيُّ: حدَّثَنا عَبْدُ العَزِيزِ بنُ أَبِي حازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ: سَمِعَ النَّبِيَّ ﷺ يَقُولُ يَوْمَ خَيْبَرَ: «لأُعْطِيَنَّ الرَّايَةَ رَجُلاً يَفْتَحُ اللهُ عَلى يَدَيْهِ». فَقامُوا يَرْجُونَ لِذلِكَ أَيُّهُمْ يُعْطَى، فَغَدَوْا وكُلُّهُمْ يَرْجُو أَنْ يُعْطَى. فَقالَ: «أَيْنَ عَلِيٌّ؟» فَقِيلَ: يَشْتَكِي عَيْنَيْهِ. فَأَمَرَ فَدُعِيَ لَهُ فَبَصَقَ في عَيْنَيْهِ فَبَرَأَ مَكانَهُ حَتَّى كأَنَّهُ لَمْ يَكُنْ بِهِ شَيْءٌ. فَقالَ: نُقاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنا؟ فَقالَ: «عَلى رِسْلِكَ حَتَّى تَنْزِلَ بِساحَتِهِمْ ثُمَّ ادْعُهُمْ إِلى الإِسلامِ، وأَخْبِرْهُمْ بِما يَجِبُ عَلَيْهِمْ. فَوَاللهِ لأَنْ يُهْدَى بِكَ رَجُلٌ واحِدٌ خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ». [انظر: ٣٠٠٩، ٣٧٠١، ٤٢١٠]

2943. Narrated Anas رَضِيَ اللهُ عَنْهُ: Whenever Allāh's Messenger ﷺ attacked some people, he would never attack them till it was dawn. If he heard the *Adhān* [i.e., call for *Salāt* (prayer)][1] he would delay the fight, and if he did not hear the *Adhān*, he would attack them immediately after dawn. We

٢٩٤٣ - حَدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا مُعاوِيَةُ بنُ عَمْرٍو: حدَّثَنا أَبُو إِسحاقَ، عَنْ حُمَيْدٍ قالَ: سَمِعْتُ أَنَساً رَضِيَ اللهُ عَنْهُ يَقُولُ: كانَ رَسُولُ اللهِ ﷺ إِذا غَزا قَوْماً لَمْ

(1) (H. 2943) The Prophet ﷺ would wait till dawn to see whether the people he was attacking had been converted to Islām or not, and the sign of their embracing Islām will be the pronunciation of the *Ādhān*. He would not attack them if he heard the *Ādhān*.

يُغِرْ حتَّى يُصْبِحَ. فإنْ سَمِعَ أذاناً أمْسَكَ، وإنْ لَمْ يَسْمَعْ أذاناً أغارَ بَعْدَ ما يُصْبِحُ، فَنزَلْنا خَيْبَرَ لَيْلاً. [راجع: ٣٧١]

reached Khaibar at night.

٢٩٤٤ - حدَّثَنا قُتَيْبَةُ: حدَّثنا إسماعِيلُ بنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أنَسٍ: أنَّ النَّبيَّ ﷺ كانَ إذا غَزَا بِنا... [راجع: ٣٧١]

2944. Narrated Anas رَضِيَ اللهُ عَنْهُ: Whenever Allāh's Messenger ﷺ attacked ..... (as H. 2943)

٢٩٤٥ - وَحدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ حُمَيْدٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبيَّ ﷺ خَرَجَ إلى خَيْبَرَ فَجاءَها لَيْلاً، وكانَ إذا جاءَ قَوْماً بِلَيْلٍ لا يُغِيْرُ عَلَيهِمْ حتَّى يُصْبِحَ. فَلَمَّا أصْبَحَ خَرَجَتْ يَهُودُ بِمَساحِيهِمْ ومَكاتِلِهِمْ، فَلَمَّا رأَوْهُ قالُوا: مُحَمَّدٌ والخَمِيسُ. فَقالَ النَّبيُّ ﷺ: «اللهُ أكْبرُ، خَرِبَتْ خَيْبرُ، إنَّا إذَا نَزَلْنا بِساحَةِ قَوْمٍ فَساءَ صَباحُ المُنْذَرِينَ». [راجع: ٣٧١]

2945. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet set out for Khaibar and reached there at night. He used not to attack if he reached the people at night, till the day broke. So, when the day dawned, the Jews came out with their bags and spades. When they saw the Prophet ﷺ they said, "Muḥammad (ﷺ) and his army!" The Prophet said, "*Allāhu-Akbar*! (Allāh is the Most Great) and Khaibar is ruined, for whenever we approach a nation (i.e., enemy to fight) then it will be a miserable morning for those who have been warned."

٢٩٤٦ - حدَّثَنا أبُو اليمانِ: أخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حدَّثَني سَعِيْدُ بنُ المُسَيَّبِ أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أنْ أُقاتِلَ النَّاسَ حتَّى يَقُولُوا: لا إلَهَ إلَّا اللهُ، فَمَنْ قالَ: لا إلَهَ إلاَّ اللهُ، فَقَدْ عصَمَ مِنِّي نَفْسَهُ ومالَه إلَّا بِحَقِّهِ، وحِسابُهُ عَلى اللهِ». رَوَاهُ عُمَرُ وابنُ عُمَرَ عَنِ النَّبيِّ ﷺ.

2946. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "I have been ordered (by Allāh) to fight against the people till they say *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and whoever said *Lā ilāha illallāh*, he saved his life and property from me except for Islāmic law, and his accounts will be with Allāh (either to punish him or to forgive him)". (See H. 25, 1399)

(103) CHAPTER. Concealing the true destination of a *Ghazwa* by using an equivocation which indicates apparently that one is going to a different destination; and the preference of Thursday for journeys (by the Prophet ﷺ).

(١٠٣) بابٌ مَنْ أرادَ غَزْوَةً فَوَرَّى بِغَيرِها. ومَنْ أحبَّ الخُرُوجَ إلَى السَّفَرِ يَوْمَ الخَمِيْسِ

2947. Narrated Ka'b bin Mālik: Whenever Allāh's Messenger ﷺ intended to lead a *Ghazwa*, he would use an equivocation from which one would understand that he was going to a different destination.

٢٩٤٧ - حدَّثنا يَحيى بنُ بُكَيرٍ: حدَّثني اللَّيْثُ، عَنْ عُقَيلٍ، عَنِ ابنِ شِهابٍ قالَ: أخْبرَني عَبْدُ الرَّحْمٰنِ بنُ عَبْدِ اللهِ بنِ كَعْبِ بنِ مالكٍ أن عَبد الله ابن كَعب وكانَ قائدَ كَعْبٍ مِنْ بَنيهِ. قالَ: سَمِعْتُ كعبَ بنَ مالكٍ حِينَ تَخلَّفَ عَنْ رَسُولِ اللهِ ﷺ ولَمْ يَكُن رسُولُ الله ﷺ يُرِيدُ غَزْوَةً إلَّا ورَّى بِغَيرِها. [راجع: ٢٧٥٧]

2948. Narrated Ka'b bin Mālik رَضِيَ اللهُ عَنْهُ: Whenever Allāh's Messenger ﷺ intended to carry out a *Ghazwa*, he would use an equivocation to conceal his real destination, till it was the *Ghazwa* of Tabūk which Allāh's Messenger ﷺ carried out in very hot weather, as he was going to face a very long journey through a wasteland, and was to meet and attack a large number of enemies. So, he made the situation clear to the Muslims so that they might prepare themselves accordingly and get ready to conquer their enemy. The Prophet ﷺ informed them of the destination he was heading for.

٢٩٤٨ - حدَّثَنا أحْمَدُ بنُ مُحَمَّدٍ: أخبرَنا عَبْدُ اللهِ: أخبرَنا يُونُسُ، عَنِ الزُّهْرِيِّ قالَ: أخْبرَني عَبْدُ الرَّحْمٰنِ بنُ عَبْدِ اللهِ بنِ كَعْبِ بنِ مالكٍ قالَ: سَمِعْتُ كَعْبَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: كانَ رَسُولُ اللهِ ﷺ قَلَّما يُرِيدُ غَزْوَةً يَغْزُوها إلَّا وَرَّى بِغَيرِها، حتَّى كانَتْ غَزْوَةُ تَبُوكَ فَغَزَاها رَسُولُ اللهِ ﷺ في حَرٍّ شَدِيدٍ، واسْتَقْبَلَ سَفَراً بَعِيْداً ومَفازاً. واسْتَقْبَلَ غَزْوَ عَدُوٍّ كَثِيرٍ، فَجَلَّى لِلمُسْلِمِينَ أَمْرَهُ لِيَتأَهَّبُوا أُهْبَةَ عَدُوِّهِم وأخبرَهُم بِوَجْهِهِ الذِي يُرِيدُ. [راجع: ٢٧٥٧]

2949. Ka'b bin Mālik used to say, "Scarcely did Allāh's Messenger ﷺ set out for a journey on a day other than Thursday."

٢٩٤٩ - وعَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قالَ: أخْبرَني عَبْدُ الرَّحْمٰنِ

بنُ كَعْبِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ: أنَّ كَعْبَ بن مالكٍ كانَ يَقُولُ: لَقَلَّما كانَ رَسُولُ اللهِ ﷺ يَخْرُجُ إذَا خَرَجَ في سَفَرٍ إلَّا يَوْمَ الخَمِيسِ. [راجع: ٢٧٥٧]

2950. Narrated Ka'b bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ set out on Thursday for the *Ghazwa* of Tabūk and he used to prefer to set out on Thursday.

٢٩٥٠ - **حدَّثني** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا هِشامٌ: أخبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ كَعْبِ بنِ مالكٍ، عَنْ أبيهِ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ خَرَجَ يَوْمَ الخَميسِ في غَزْوَةِ تَبُوكَ وكانَ يُحِبُّ أنْ يَخْرُجَ يَوْمَ الخَميسِ. [راجع: ٢٧٥٧]

(104) CHAPTER. Setting out after midday.

(١٠٤) بابُ الخُرُوجِ بَعْدَ الظُّهْرِ

2951. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered *Zuhr* prayer as four *Rak'ā* at Al-Madīna and then offered *'Asr* prayer as two *Rak'āt* at Dhul-Hulaifa and I heard the Companions of the Prophet ﷺ reciting *Talbiya* aloud (for *Hajj* and *'Umra)* altogether.

٢٩٥١ - **حدَّثَنا** سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ عَنْ أيُّوبَ، عَنْ أبي قِلابَةَ عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ صلَّى بالمَدِينَةِ الظُّهْرَ أرْبعاً. والعَصْرَ بِذِي الحُلَيْفَةِ رَكْعَتَينِ وسَمِعْتُهُمْ يَصْرُخُونَ بِهِما جَمِيعاً. [راجع: ١٠٨٩]

(105) CHAPTER. Setting out in the last part of the month.

(١٠٥) بابُ الخُرُوجِ آخِرَ الشَّهْرِ،

Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ set out from Al-Madīna five days before the end of Dhul-Qa'da and reached Makkah on the fourth of Dhul-Hijjah.

وقالَ كُرَيْبٌ عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: انْطَلَقَ النَّبِيُّ ﷺ مِنَ المَدِينَةِ لِخَمْسٍ بَقِينَ مِنْ ذِي القَعْدَةِ وقَدِمَ مَكَّةَ لأرْبَعِ لَيالٍ خَلَوْنَ مِنْ ذِي الحِجَّةِ.

2952. Narrated 'Āishah رَضِيَ اللهُ عَنْها: We set out in the company of Allāh's Messenger ﷺ five days before the end of Dhul-Qa'da, intending to perform *Hajj* only. When we approached Makkah, Allāh's Messenger ﷺ

٢٩٥٢ - **حدَّثَنا** عَبْدُ اللهِ بنُ مَسلَمَةَ، عَنْ مالكٍ، عَنْ يَحْيى بنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ

ordered those who did not have the *Hady* (i.e., an animal for sacrifice) with them, to perform the *Ṭawāf* around the Ka'bah, and (*Sā'y*) between Aṣ-Ṣafa and Al-Marwa and then finish their *Iḥrām*. Beef was brought to us on the day of (i.e., the days of slaughtering) and I asked, "What is this?" Somebody said, "Allāh's Messenger ﷺ has slaughtered (a cow) on behalf of his wives."

أَنَّها سَمِعَتْ عائِشَةَ رَضِيَ اللهُ عَنْها تَقُولُ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ لِخَمْسٍ لَيالٍ بَقِيْنَ مِنْ ذِي القَعْدَةِ ولا نُرَى إلَّا الحجَّ، فَلَمَّا دَنَوْنا مِنْ مَكَّةَ أَمَرَ رَسُولُ اللهِ ﷺ مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ إذَا طافَ بالبَيْتِ وسَعَى بَين الصَّفا والمرْوَةِ أنْ يَحِلَّ، قالَتْ عائِشَةُ: فَدُخِلَ عَلَيْنا يَوْمَ النَّحْرِ بِلَحْمِ بَقَرٍ فَقُلْتُ: ما هذا؟ فقالَ: نَحَرَ رَسُولُ اللهِ ﷺ عَنْ أَزْوَاجِهِ.

قالَ يَحْيى: فَذَكَرْتُ هٰذا الحَديثَ لِلْقاسِمِ بنِ مُحَمَّدٍ فَقالَ: أَتَتْكَ واللهِ بالحَدِيثِ عَلى وجْهِهِ. [راجع: ٢٩٤]

(106) CHAPTER. Travelling in Ramaḍān.

(١٠٦) بابُ الخُرُوجِ في رَمَضانَ

2953. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Once, the Prophet ﷺ set out in the month of Ramaḍān. He observed *Ṣaum* (fasting) till he reached a place called Kadīd where he broke his fast.

٢٩٥٣ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ قالَ: حدَّثَني الزُّهْرِيّ عَنْ عُبَيْدِ اللهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: خَرَجَ النَّبِيُّ ﷺ في رَمَضانَ فَصامَ حتَّى بَلَغَ الكَدِيدَ أفْطَرَ، قالَ سُفْيانُ: قالَ الزُّهْرِيُّ: أخْبرَني عُبَيْدُ اللهِ، عَنِ ابنِ عَبَّاسٍ.. وساقَ الحَدِيثَ. [راجع: ١٩٤٤]

(107) CHAPTER. Bidding farewell.

(١٠٧) بابُ التَّوْدِيعِ ،

2954. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ sent us on a military expedition telling us, "If you find such and such persons (he named two men from Quraish), burn them with fire." Then we came to bid him farewell, when we wanted to

٢٩٥٤ - وقالَ ابنُ وَهْبٍ: أخْبرَني عَمْرٌو، عَنْ بُكَيرٍ، عَنْ سُلَيمانَ بن يَسارٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّهُ قالَ: بَعثَنا رَسُولُ

الله ﷺ في بَعْثٍ. فقال لَنا: «إنْ لَقِيتُمْ فُلاناً وفُلاناً - لِرَجُلَينِ منْ قُرَيْشٍ سَمَّاهما - فَحَرِّقُوهُما بالنَّارِ». قالَ: ثُمَّ أتَيْناهُ نُوَدِّعُهُ حِينَ أرَدْنا الخُرُوجَ، فَقالَ: «إنِّي كُنْتُ أمَرْتُكُمْ أنْ تُحَرِّقُوا فُلاناً وفُلاناً بالنَّارِ، وإنَّ النَّارَ لا يُعَذِّبُ بِها إلَّا اللهُ، فإنْ أخَذْتُمُوهُما فاقْتُلُوهُما». [انظر: ٣٠١٦]

set out, he said, "Previously I ordered you to burn so-and-so and so-and-so with fire, but as punishment with fire is done by none except Allāh, if you capture them, kill them, (instead)."

(١٠٨) بابُ السَّمْعِ والطَّاعَةِ للإمامِ

(108) CHAPTER. Listening to and obeying the *Imām* (i.e., Muslim ruler) (if he abides by Allāh's Orders).

٢٩٥٥ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيى، عَنْ عُبَيْدِ اللهِ قالَ: حدَّثَني نافِعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ. وحدَّثَنا مُحَمَّدُ بنُ الصَّبَّاحِ، عَنْ إسماعِيلَ بنِ زَكَرِيَّا، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «السَّمْعُ والطَّاعَةُ حَقٌّ ما لَمْ يُؤْمَرْ بِمَعْصِيَةٍ، فإذَا أُمِرَ بِمَعْصِيَةٍ فَلا سَمْعَ ولا طاعَةَ». [انظر: ٧١٤٤]

2955. Narrated Ibn 'Umar رَضِيَ الله عَنْهُما: The Prophet ﷺ said, "It is obligatory for one to listen to and obey (the Muslim ruler's orders) unless these orders involve one in disobedience (to Allāh); but if an act of disobedience (to Allāh) is imposed, one should not listen to or obey it."

(١٠٩) بابٌ: يُقاتَلُ مِنْ وَرَاءِ الإمامِ ويُتَّقى بِهِ

(109) CHAPTER. The *Imām* (i.e., Muslim ruler) should be defended (by the Muslims) and he is to be taken as their protector.

٢٩٥٦ - حدَّثَنا أبُو اليمانِ: أخْبَرَنا شُعَيْبٌ قالَ. حدَّثَنا أبُو الزِّنادِ أنَّ الأعْرَجَ حدَّثَهُ أنَّهُ سَمعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّهُ سَمعَ رَسُولَ اللهِ ﷺ يَقُولُ: «نَحْنُ الآخِرون السَّابِقُونَ» [راجع: ٢٣٨]

2956. Narrated Abū Hurairah رَضِيَ الله عَنْهُ that he heard Allāh's Messenger ﷺ saying, "We are the last but will be the foremost (to enter Paradise)." (See H. 238, 876, 896)

2957. The Prophet ﷺ added, "He who obeys me, obeys Allāh, and he who disobeys me, disobeys Allāh. He who obeys the Muslim chief, obeys me; and he who disobeys the Muslim chief, disobeys me. The *Imām* (Muslim ruler) is like a shelter for whose safety the Muslims should fight and they should seek protection with him. If the *Imām* (Muslim ruler) orders people to be dutiful to Allāh and fear Him and rules justly, then he will be rewarded for that; and if he does the opposite, he will be responsible for that."

٢٩٥٧ - وبِهٰذا الإسْنادِ: «مَنْ أطاعَني فَقَدْ أطاعَ اللهَ ومَنْ عَصاني فَقَدْ عَصَى اللهَ. ومَنْ يُطِعِ الأميرَ فَقَدْ أطاعَني، ومَنْ يَعْصِ الأميرَ فَقَدْ عَصاني. وإنَّما الإمامُ جُنَّةٌ يُقاتَلُ مِنْ ورائِهِ ويُتَّقَى بِهِ. فإنْ أمَرَ بِتَقْوَى اللهِ وعَدَلَ فإنَّ لَهُ بِذٰلكَ أجْراً. وإنْ قالَ بِغَيْرِهِ فإنَّ عَلَيْهِ مِنْهُ». [انظر: ٧١٣٧]

(110) CHAPTER. To give a *Bai'a* (pledge) for not to flee during a battle.

(١١٠) بابُ البَيْعَةِ في الحَرْبِ عَلى أنْ لا يَفِرُّوا

Some said, "(To give the *Bai'a* pledge) for death," according to the Statement of Allāh تعالى:

"Indeed, 'Allāh was pleased with the believers..." (V.48:18)

وقالَ بَعْضُهُمْ: عَلى المَوْتِ؛ لِقَوْلِهِ تَعالى: ﴿لَّقَدْ رَضِىَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ﴾ . . . الآيَةَ [الفتح: ١٨].

2958. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: When we reached (Hudaibiya) in the next year (of the treaty of *Hudaibiya*), not even two men amongst us agreed unanimously as to which was the tree under which we had given the *Bai'a* (pledge) and that was out of Allāh's Mercy.[1] (The subnarrator asked Nāfi', "For what did the Prophet ﷺ take their *Bai'a* (pledge), was it for death?" Nāfi' replied "No, but he took their *Bai'a* (pledge) for to be patient.")

٢٩٥٨ - حدَّثَنا مُوسَى بنُ إسماعِيلَ: حدَّثَنا جُوَيْرِيَةُ، عَنْ نافِعٍ قالَ: قالَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما: رَجَعْنا مِنَ العامِ المُقْبِلِ فما اجْتَمَعَ مِنَّا اثْنانِ عَلى الشَّجَرَةِ التي بايَعْنا تَحْتَها كانَتْ رَحْمَةً مِنَ اللهِ. فَسَأَلْنا نافِعاً: عَلى أيِّ شَيءٍ بايَعَهُمْ، عَلى المَوْتِ؟ قالَ: لا، بايَعَهُمْ عَلى الصَّبرِ.

2959. Narrated 'Abdullāh bin Zaid رَضِيَ اللهُ عَنْهُ that during the time (of the battle) of *Al-Harra* a person came to him and said, "Ibn

٢٩٥٩ - حدَّثَنا مُوسَى: حدَّثَنا وُهَيْبٌ: حدَّثَنا عَمْرُو بنُ يَحْيى، عَنْ

(1) (H. 2958) The narrator thanks Allāh for disabling them to recognize the tree, lest people should take it as something sacred because of the good that started under it when the first group of *Anṣār* embraced Islām.

Ḥanẓala is taking the *Bai'a* (pledge) from the people for death." He said, "I will never give a *Bai'a* (pledge) for such a thing to anyone after Allāh's Messenger ﷺ."

عَبَّادِ بنِ تَمِيمٍ، عَنْ عَبْدِ اللهِ بنِ زَيْدٍ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا كانَ زَمَنَ الحَرَّةِ أتاهُ آتٍ فَقالَ لَهُ: إنَّ ابنَ حَنْظَلَةَ يُبايِعُ النَّاسَ عَلى المَوْتِ. فَقالَ: لا أُبايِعُ عَلى هذَا أحَداً بَعْدَ رَسُولِ اللهِ ﷺ. [انظر: ٤١٦٧]

2960. Narrated Yazīd bin 'Ubaid: Salama رَضِيَ اللهُ عَنْهُ said, "I gave the *Bai'a* (pledge) (*Ar-Riḍwān*) to Allāh's Messenger ﷺ and then I moved to the shade of a tree. When the number of people around the Prophet ﷺ diminished, he said, 'O Ibn Al-Akwa'! Will you not give to me the *Bai'a* (pledge)?' I replied, 'O Allāh's Messenger! I have already given to you the *Bai'a* (pledge).' He said, 'Do it again.' So I gave the *Bai'a* (pledge) for the second time." I asked "O Abū Muslim! For what did you give the *Bai'a* (pledge) on that day?" He replied, "We gave the *Bai'a* (pledge) for death."

٢٩٦٠ - حدَّثنا المَكِّيُّ بنُ إبْرَاهِيمَ: حدَّثنا يَزِيدُ بنُ أبي عُبَيْدٍ، عَنْ سَلَمَةَ رَضِيَ اللهُ عَنْهُ قالَ: بايَعْتُ النَّبِيَّ ﷺ ثُمَّ عَدَلْتُ إلى ظِلِّ شَجَرَةٍ، فَلَمَّا خَفَّ النَّاسُ قالَ: «يا ابنَ الأكْوَعِ ألا تُبايِعُ؟» قالَ: قُلْتُ: قَدْ بايَعْتُ يا رَسُولَ اللهِ، قالَ: «وأيْضاً»، فَبايَعْتُهُ الثَّانِيَةَ. فَقُلْتُ لَهُ: يا أبا مُسْلِمٍ، عَلى أيِّ شَيءٍ كُنْتُمْ تُبايِعُونَ يَوْمَئِذٍ؟ قالَ: عَلى المَوْتِ. [انظر: ٤١٦٩، ٧٢٠٦، ٧٢٠٨]

2961. Narrated Anas رَضِيَ اللهُ عَنْهُ: On the day (of the battle) of the Trench, the *Anṣār* were saying, "We are those who have given the *Bai'a* (pledge) to Muḥammad ﷺ for *Jihād* (for ever) as long as we live." The Prophet ﷺ replied to them, "O Allāh! There is no life except the life of the Hereafter. So, honour the *Anṣār* and emigrants with Your Blessings and Generosity."

٢٩٦١ - حدَّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عَنْ حُمَيْدٍ قالَ: سَمِعْتُ أنَساً رَضِيَ اللهُ عَنْهُ يَقُولُ: كانَتِ الأنْصارُ يَوْمَ الخَنْدَقِ تَقُولُ:

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدَا
عَلى الجِهادِ ما حَيِينا أبَدَا

فأجابَهُمْ فَقالَ: «اللَّهُمَّ لا عَيْشَ إلَّا عَيْشُ الآخِرَهْ. فأكْرِمِ الأنْصارَ والمُهاجِرَهْ». [راجع: ٢٨٣٤]

2962, 2963. Narrated Mujāshi' رَضِيَ اللهُ عَنْهُ: My brother and I came to the Prophet ﷺ and I requested him to take the *Bai'a* (pledge)

٢٩٦٢، ٢٩٦٣ - حدَّثنا إسحاقُ بنُ إبْرَاهِيمَ: سَمعَ مُحَمَّدَ بنَ فُضَيْلٍ،

عَنْ عاصِمٍ، عَنْ أبي عُثمانَ، عَنْ مُجاشِعٍ رَضِيَ اللهُ عَنْهُ قالَ: أَتَيْتُ النَّبِيَّ ﷺ أنا وأخِي فَقُلْتُ: بايِعْنا عَلى الهِجْرَةِ، فَقالَ: «مَضَتِ الهِجْرَةُ لأَهْلِها». فَقُلْتُ: عَلامَ تُبايِعُنا؟ قالَ: «عَلى الإسْلامِ والجِهادِ». [الحديث: ٢٩٦٢، انظر: ٣٠٧٨، ٤٣٠٥، ٤٣٠٧؛ [الحديث: ٢٩٦٣، انظر: ٣٠٧٩، ٤٣٠٦، ٤٣٠٨]

from us for emigration. He said, "Emigration has passed away with its people."[1] I asked, "For what will you take the *Bai'a* (pledge) from us then?" He said, "I will take [the *Bai'a* (pledge)] for Islām and *Jihād*."

(١١١) بابٌ عَزْمِ الإمامِ عَلى النَّاسِ فِيما يُطِيقُونَ

(111) CHAPTER. The *Imām* should order the people to do only those things that are within their ability.

٢٩٦٤ - حَدَّثَنا عُثمانُ بنُ أبي شَيْبَةَ: حدَّثَنا جَرِيرٌ، عَنْ مَنصُورٍ، عَنْ أبي وَائِلٍ قالَ: قالَ عَبْدُ اللهِ رَضِيَ اللهُ عَنْهُ: لَقَدْ أتاني اليَوْمَ رَجُلٌ فَسَأَلَني عَنْ أمْرٍ ما دَرَيْتُ ما أرُدُّ عَلَيْهِ، فَقالَ: أرَأيْتَ رَجُلاً مُؤْدِياً نَشِيطاً يَخْرُجُ مَعَ أُمَرائِنا في المَغازِي، فَيَعْزِمُ عَلَيْنا في أشْياءَ لا نُحْصِيها؟ فَقُلْتُ لَهُ: واللهِ ما أدْرِي ما أقُولُ لكَ إلَّا أنَّا كُنَّا مَعَ النَّبِيِّ ﷺ فَعَسَى أنْ لا يَعْزِمَ عَلَيْنا في أمْرٍ إلَّا مَرَّةً حتَّى نَفْعَلَهُ، وإنَّ أحَدَكُمْ لَنْ يَزالَ بِخَيْرٍ ما اتَّقى اللهَ. وإذا شَكَّ في نَفْسِهِ شَيءٌ سَألَ رَجُلاً فَشَفاهُ مِنْهُ وأوْشَكَ أنْ لا تَجِدُوهُ، والَّذِي لا إلٰهَ إلَّا هُوَ ما أذْكُرُ ما غَبَرَ مِنَ الدُّنْيا

2964. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Today a man came to me and asked a question which I did not know how to answer. He said, "Tell me, if a wealthy active man, well-equipped with arms, goes out on military expeditions with our chiefs, and orders us to do such things as we cannot do (should we obey him?)" I replied, "By Allāh, I do not know what to reply you, except that we were in the company of the Prophet ﷺ and he used to order us to do a thing once only till we finished it. And no doubt, everyone among you will remain in a good state as long as he obeys Allāh. If one is in doubt as to the legality of something, he should ask somebody who would satisfy him, but soon will come a time when you will not find such a man. By Him, except Whom none has the right to be worshipped, I see that the example of what has passed of this life (to what remains thereof) is like a pond whose fresh water has been used up and nothing remains but muddy water."

(1) (H. 2962, 2963) Emigration was no longer required after the conquest of Makkah.

إلَّا كالثَّغَبِ شُرِبَ صَفْوُهُ وبَقِيَ كَدَرُهُ.

(112) CHAPTER. If the Prophet ﷺ had not started fighting during the early hours of the day, he would delay it till the sun had declined (i.e., after midday).

(١١٢) بابٌ: كانَ النَّبِيّ ﷺ إذا لَمْ يُقاتِلْ أوَّلَ النَّهارِ أخَّرَ القِتالَ حتَّى تَزُولَ الشَّمْسُ

2965. Narrated Sālim Abū An-Naḍr, the freed slave of 'Umar bin 'Ubaidullāh who was 'Umar's clerk: 'Abdullāh bin Abī Aūfa wrote him (i.e., 'Umar) a letter that contained the following:

Allāh's Messenger ﷺ during some of his holy battles waited till the sun had declined.

٢٩٦٥ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا مُعاوِيَةُ بنُ عَمْرٍو: حدَّثَنا أبُو إسحَاقَ هو الفَزارِيُّ، عَنْ مُوسَى بنِ عُقْبَةَ، عَنْ سالمٍ أبي النَّضْرِ مَوْلى عُمَرَ بنِ عُبَيْدِ اللهِ وكانَ كاتِباً لَهُ، قالَ: كَتَبَ إلَيْهِ عَبْدُ اللهِ بنُ أبي أوْفى رَضِيَ اللهُ عَنْهُما فَقَرَأْتُهُ: أنَّ رَسُولَ اللهِ ﷺ في بَعضِ أيَّامِهِ التي لَقِيَ فِيها انْتَظَرَ حتَّى مالَتِ الشَّمْسُ. [راجع: ٢٩٣٣]

2966. And then he (Allāh's Mesenger ﷺ) got up among the people and said, "O people! Do not wish to meet the enemy (in a battle) and ask Allāh to save you (from calamities), but if you should meet the enemy, then be patient and let it be known to you that Paradise is under the shades of swords." He then said "O Allāh! The Revealer of the (Holy) Book, the Mover of the clouds, and Defeater of *Al-Aḥzāb* (i.e., the Confederates of infidels), defeat them (infidels) and bestow victory upon us."

٢٩٦٦ - ثُمَّ قامَ في النَّاسِ قالَ: «أيُّها النَّاسُ لا تَتَمَنَّوْا لِقاءَ العَدُوِّ وسَلُوا اللهَ العافِيَةَ، فإذَا لَقِيتُمُوهُمْ فاصْبِرَوا واعْلَمُوا أنَّ الجَنَّةَ تَحْتَ ظِلالِ السُّيوفِ». ثُمَّ قالَ: «اللَّهُمَّ مُنزِلَ الكِتابِ، ومُجْرِيَ السَّحابِ، وهازِمَ الأحْزَابِ، اهْزِمْهُمْ وانْصُرْنا عَلَيهِمْ». [راجع: ٢٨١٨]

(113) CHAPTER. Asking the permission of the *Imām* (if one wishes not to participate in a holy battle), as Allāh's Statement indicates:

"The true believers are only those who believe in (the Oneness of) Allāh and His Messenger (Muḥammad ﷺ), and when they are with him on some common matter, they do not go away unless they have asked his

(١١٣) بابُ استِئْذانِ الرَّجُلِ الإمامَ لِقَوْلِهِ: ﴿إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَإِذَا كَانُوا۟ مَعَهُۥ عَلَىٰٓ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا۟ حَتَّىٰ يَسْتَـْٔذِنُوهُ إِنَّ ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ﴾ إلى آخِرِ الآيةِ [النور: ٦٢].

permission. Verily! Those who ask your permission.. (to the end of verse)." (V.24:62)

2967. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: I participated in a *Ghazwa* along with Allāh's Messenger ﷺ. The Prophet ﷺ met me (on the way) while I was riding a camel of ours used for irrigation, and it had got so tired that it could hardly walk. The Prophet ﷺ asked me, "What is wrong with the camel?" I replied, "It has got tired." So, Allāh's Messenger ﷺ came from behind it and rebuked it and prayed for it so it started surpassing the other camels and going ahead of them. Then he asked me, "How do you find your camel (now)?" I replied, "I find it quite well, as it has received your blessings." He said, "Will you sell it to me?" I felt shy (to refuse his offer) though it was the only camel for irrigation we had. So, I said, "Yes." He said, "Sell it to me then." I sold it to him on the condition that I should keep on riding it till I reached Al-Madīna. Then I said, "O Allāh's Messenger! I am a bridegroom," and requested him to allow me to go home. He allowed me, and I set out for Al-Madīna before the people till I reached Al-Madīna, where I met my uncle, who asked me about the camel and I informed him all about it and he blamed me for that. When I took the permission of Allāh's Messenger ﷺ, he asked me whether I had married a virgin or a matron and I replied that I had married a matron. He said, "Why hadn't you married a virgin who would have played with you, and you would have played with her?" I replied, "O Allāh's Messenger! My father died (or was martyred) and I have some young sisters, so I felt it not proper that I should marry a young girl like them who would neither teach them manners nor serve them. So, I have married a matron so that she may serve them

٢٩٦٧ - **حدَّثَنا** إسحَاقُ بنُ إبْرَاهِيمَ: أَخْبَرَنا جَرِيرٌ، عَنِ المُغِيرَةِ، عَنِ الشَّعْبِيِّ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: غَزَوْتُ مَعَ رَسُولِ اللهِ ﷺ قالَ: فَتَلاحَقَ بي النَّبيُّ ﷺ وأنا على ناضِحٍ لَنا قَدْ أعْيَ فَلا يَكادُ يَسِيرُ، فَقالَ لِي: «ما لِبَعِيرِكَ؟» قالَ: قُلْتُ: أعْيَ، قالَ: فَتَخَلَّفَ رَسُولُ اللهِ ﷺ فَزَجَرَهُ ودَعا لَهُ فَما زَالَ بَيْنَ يَدَي الإبِلِ قُدَّامَها يَسِيرُ، فَقالَ لِي: «كَيْفَ تَرَى بَعِيرَكَ؟» قالَ: قُلْتُ: بِخَيرٍ قَدْ أصابَتْهُ بَرَكَتُكَ، قالَ: «أفَتَبِيعُنِيهِ؟» قالَ: فاسْتَحْيَيْتُ ولَمْ يَكُنْ لَنا ناضِحٌ غَيرَهُ قالَ: فَقُلْتُ: نَعَمْ. قالَ: «فَبِعْنِيهِ» فَبِعْتُهُ إيَّاهُ عَلى أنَّ لِي فِقارَ ظَهْرِهِ حتَّى أبْلُغَ المَدِينَةَ. قالَ: فَقُلْتُ: يا رَسُولَ اللهِ، إنِّي عَرُوسٌ، فاسْتَأْذَنْتُهُ فأذِنَ لِي فَتَقَدَّمْتُ النَّاسَ إلى المَدِينَةِ حَتَّى أتَيْتُ المدينَةَ فَلَقِيَني خالي فَسَأَلَني عنِ البَعِيرِ فأخْبَرْتُهُ بِما صَنَعْتُ فِيهِ فَلامَني. قالَ: وقَدْ كانَ رَسُولُ اللهِ ﷺ قالَ لِي حِينَ اسْتَأْذَنْتُهُ: «هلْ تَزَوَّجْتَ بِكْراً أمْ ثَيِّباً؟» فَقُلْتُ: تَزَوَّجْتُ ثَيِّباً. فَقالَ: «هَلَّا تَزَوَّجْتَ بِكْراً تُلاعِبُها وتُلاعِبُكَ؟» فَقُلْتُ: يا رَسُولَ اللهِ،

and teach them manners." When Allāh's Messenger ﷺ arrived in Al-Madīna, I took the camel to him the next morning and he gave me its price and gave me the camel itself as well.

تُوُفِّيَ والدِي أوِ اسْتُشْهِدَ ولي أخَوَاتٌ صِغارٌ فَكَرِهْتُ أنْ أتَزَوَّجَ مِثْلَهُنَّ فَلا تُؤَدِّبُهُنَّ ولا تَقُومَ عَلَيْهِنَّ، فَتَزَوجْتُ ثَيِّباً لِتَقُومَ عَلَيْهِنَّ وَتُؤَدِبُهُنَّ. قالَ: فَلَمَّا قَدِمَ رَسُولُ اللهِ ﷺ المَدِينَةَ غَدَوْتُ عَلَيْهِ بالبَعِيرِ فأعْطانِي ثَمَنَهُ ورَدَّهُ عَلَيَّ. قالَ المُغِيرَةُ: هذَا في قَضائِنا حَسَنٌ لا نَرَى بِهِ بَأساً. [راجع: ٤٤٣]

(114) CHAPTER. The participation in *Jihād* by one who has recently married.

(١١٤) بابٌ مَنْ غَزَا وهوَ حَدِيثُ عَهْدٍ بِعُرْسِهِ،

Jābir narrated a *Ḥadīth* from the Prophet ﷺ related to this chapter. (See H. 2967)

فِيهِ جابِرٌ عَنِ النَّبِيِّ ﷺ

(115) CHAPTER. Participation in *Jihād* after the consummation of marriage.

(١١٥) بابٌ مَنِ اخْتارَ الغَزْوَ بَعْدَ البناءِ،

Abū Hurairah narrated a *Ḥadīth* from the Prophet ﷺ related to this chapter.

فِيهِ أبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

(116) CHAPTER. The setting out of the *Imām*, before the people at the time of fright.

(١١٦) بابٌ مُبادَرَةِ الإمامِ عِنْدَ الفَزَعِ

2968. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once there was a feeling of fright at Al-Madīna, so Allāh's Messenger ﷺ rode a horse belonging to Abū Ṭalḥa and (on his return) he said, "We have not seen anything (to be afraid of), but we found this horse very fast."

٢٩٦٨ - حَدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيى، عَنْ شُعْبَةَ قالَ: حدَّثَني قَتادَةُ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ بالمَدِينَةِ فَزَعٌ، فَرَكِبَ رَسُولُ اللهِ ﷺ فَرَساً لأبي طَلْحَةَ فَقالَ: «ما رَأيْنا مِنْ شَيءٍ وإنْ وجَدْناهُ لَبَحْراً». [راجع: ٢٦٢٧]

(117) CHAPTER. To be quick and to make the horse gallop at the time of fright.

(١١٧) بابٌ السُّرْعَةِ والرَّكْضِ في الفَزَعِ

2969. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once the people got frightened, so Allāh's Messenger ﷺ rode a slow horse belonging to Abū Ṭalḥa, and he set out all alone, making the horse gallop. Then the people rode, making their horses gallop after him. On his return he said, "Don't be afraid (there is nothing to be afraid of), (and I have found) this horse a very fast one." That horse was never excelled in running henceforward.

[*Qasṭalānī* , Vol.5]

٢٩٦٩ - حَدَّثَنَا الفَضْلُ بنُ سَهْلٍ: حدَّثنا حُسَينُ بنُ مُحَمَّدٍ: حدَّثَنا جَرِيرُ بنُ حازِمٍ، عَنْ مُحَمَّدٍ، عَنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: فَزِعَ النَّاسُ فَرَكِبَ رَسُولُ اللهِ ﷺ فَرَساً لأبي طَلْحَةَ بَطِيئاً، ثُمَّ خَرَجَ يَرْكُضُ وَحْدَهُ، فَرَكِبَ النَّاسُ يَركُضُونَ خَلْفَهُ فَقالَ: «لَمْ تُرَاعُوا، إنَّهُ لَبَحْرٌ» فما سُبِقَ بَعْدَ ذلكَ اليَوْمِ.

[راجع: ٢٦٢٧]

(118) CHAPTER. Setting out alone at a time of fright.

(١١٨) **بابُ** الخُرُوجِ في الفَزَعِ وَحْدَهُ،

(119) CHAPTER. The wages given to somebody to fight on somebody else's behalf, and the riding animals presented to be used in Allāh's Cause.

Mujāhid said, "Once I said to Ibn 'Umar, 'Let us proceed for *Jihād*.' Ibn 'Umar replied, 'I would like to support you with some of my money.' I replied, 'Allāh has given me enough.' He said, 'Your wealth is for you, but I like that some of my money be spent in this cause.'"

'Umar said, "Some people take money (from the Muslim's Treasury) to strive in Allāh's Cause, but they don't strive. So, if someone does so, we have the right to take back whatever he has taken."

Ṭāwūs and Mujāhid said, "If something is given to you, so that you may strive in Allāh's Cause, then do whatever you like with it and keep it with your family."

(١١٩) **بابُ** الجَعائِلِ والحُملانِ في السَّبيلِ،

وقالَ مُجَاهِدٌ: قُلْتُ لابنِ عُمَرَ: الغَزْوَ، قالَ: إنِّي أُحِبُّ أنْ أُعينَكَ بطائفةٍ مِنْ مالي، قُلْتُ: أوْسَعَ اللهُ عَليَّ، قالَ: إنَّ غِناكَ لكَ، وإنِّي أُحِبُّ أنْ يَكُونَ مِنْ مالي في هذا الوَجْهِ. وقالَ عُمَرُ: إنَّ ناساً يأخُذُونَ مِنْ هذا المَالِ لِيُجاهِدُوا ثُمَّ لا يُجاهِدُون، فمَنْ فَعلَ فَنَحْنُ أحَقُّ بمالهِ حتَّى نَأخُذَ مِنْهُ ما أخَذَ. وقالَ طاوُسٌ ومُجَاهِدٌ: إذَا دُفِعَ إلَيْكَ شَيءٌ تَخْرُجُ بهِ في سَبيلِ اللهِ فاصْنَعْ بهِ ما شِئْتَ وضَعْهُ عِنْدَ أهْلِكَ.

2970. Narrated 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ: I gave a horse to be used in Allāh's Cause, but later on I saw it being

٢٩٧٠ - حدَّثنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ قالَ: سَمِعْتُ مالِكَ بنَ أنَسٍ

سَأَلَ زَيْدَ بنَ أَسْلَمَ فَقالَ زَيْدٌ: سَمِعْتُ أبي يَقُولُ: قالَ عُمَرُ بنُ الخَطَّابِ رَضِيَ اللهُ عَنْهُ: حَمَلْتُ عَلى فَرَسٍ في سَبِيلِ اللهِ فَرَأَيْتُهُ يُباعُ، فَسَأَلْتُ النَّبِيَّ ﷺ آشْتَرِيهِ، فَقالَ: «لا تَشْتَرِهِ ولا تَعُدْ في صَدَقَتِكَ». [راجع: ١٤٩٠]

sold. I asked the Prophet ﷺ whether I could buy it. He said, "Don't buy it and don't take back your gift of charity."

٢٩٧١ - حدَّثنا إسماعِيلُ قالَ: حدَّثني مالكٌ، عَنْ نافعٍ، عَنْ ابن عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ عُمَرَ حَمَلَ عَلى فَرَسٍ في سَبِيلِ اللهِ فَوَجَدَهُ يُباعُ، فأرادَ أنْ يَبْتاعَهُ، فَسَأَلَ رَسُولَ اللهِ ﷺ فَقالَ: «لا تَبْتَعْهُ ولا تَعُدْ في صَدَقَتِكَ». [راجع: ١٤٨٩]

2971. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: 'Umar gave a horse to be used in Allāh's Cause, but later on he found it being sold. So, he intended to buy it and asked Allāh's Messenger ﷺ who said, "Don't buy it and don't take back your gift of charity."

٢٩٧٢ - حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيى ابنُ سَعِيدٍ، عَنْ يَحْيى بنِ سَعِيدٍ الأنْصارِيِّ قالَ: حدَّثني أبُو صالحٍ، قالَ: سَمِعْتُ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لَوْلا أنْ أَشُقَّ عَلى أُمَّتِي ما تَخَلَّفْتُ عَنْ سَرِيَّةٍ ولٰكِنْ لا أجِدُ حَمُولَةً ولا أجِدُ ما أَحْمِلُهُمْ عَلَيْهِ، ويَشُقُّ عَلَيَّ أنْ يَتَخَلَّفُوا عَنِّي. وَلَوَدِدْتُ أنِّي قاتَلْتُ في سَبِيلِ اللهِ. فَقُتِلْتُ ثُمَّ أُحْيِيتُ، ثُمَّ قُتِلْتُ ثُمَّ أُحْيِيتُ». [راجع: ٣٦]

2972. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Were it not for the fear that it would be difficult for my followers, I would not have remained behind any *Sariya* (army-unit going for *Jihād* in Allāh's Cause), but I don't have riding camels and have no other means of conveyance to carry them on, and it is hard for me that my companions should remain behind me. No doubt I wish I could fight in Allāh's Cause and be martyred and come back to life again and then again to be martyred and then come back to life once more." (See H. 36, 2797)

(١٢٠) بابُ الأجِيرِ

وقالَ الحَسَنُ وابنُ سِيرِينَ: يُقْسَمُ لِلأجِيرِ مِنَ المَغْنَمِ. وأخَذَ عَطِيَّةُ بنُ قَيْسٍ فَرَساً عَلى النِّصفِ فَبَلَغَ سَهْمُ

(120) CHAPTER. The labourer (whose services are hired for the purpose of *Jihād*).

Al-Ḥasan and Ibn Sīrīn state that a labourer should be given a share from the war booty. 'Aṭiyya bin Qais hired a horse for half of its share (of the war booty). The share

of the horse amounted to four hundred Dīnār, so he retained two hundred and gave two hundred to the owner of the horse.

2973. Narrated Ya'la رَضِيَ اللهُ عَنْهُ : I participated in the *Ghazwa* of Tabuk along with Allāh's Messenger ﷺ and I gave a young camel to be ridden in *Jihād* and that was, to me, one of my best deeds. Then I employed a labourer who quarrelled with another person. One of them bit the hand of the other, and the latter drew his hand from the mouth of the former; pulling out his front tooth. Then the former instituted a suit against the latter before the Prophet ﷺ who rejected that suit saying, "Do you expect him to put (forward) his hand for you to snap as a male camel snaps?"

الفَرَسِ أَرْبَعَمِائَةِ دِينارٍ فأَخَذَ مائَتَيْنِ وأَعْطَى صَاحِبَهُ مائَتَيْنِ.

٢٩٧٣ - حدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدٍ: أَخْبَرَنَا سُفْيانُ: حدَّثنا ابنُ جُرَيْجٍ، عَنْ عَطاءٍ، عَنْ صَفْوَانَ بنِ يَعْلَى، عَنْ أَبِيهِ رَضِيَ اللهُ عَنْهُ قالَ: غَزَوْتُ مَعَ رَسُولِ اللهِ ﷺ غَزْوَةَ تَبُوكَ فَحَمَلْتُ عَلى بَكْرٍ فَهُوَ أَوْثَقُ أَعمالي في نَفْسِي، فاسْتَأْجَرْتُ أَجِيراً فَقاتَلَ رَجُلاً فَعَضَّ أَحَدُهُما الآخَرَ فانْتَزَعَ يَدَه مِنْ فِيهِ ونَزَعَ ثَنِيَّتَهُ، فأتى النَّبِيَّ ﷺ فأهْدَرَها وَقَالَ: «أَيَدْفَعُ يَدَه إِلَيْكَ فَتَقْضمها كما يَقْضَمُ الفَحْلُ؟»

[راجع: ١٨٤٨]

(121) CHAPTER. What has been said regarding the flag of the Prophet ﷺ.

(١٢١) بابُ ما قِيلَ في لِوَاءِ النَّبِيِّ ﷺ

2974. Narrated Tha'laba bin Abī Mālik Al-Quraẓī: When Qais bin Sa'd Al-Anṣārī رَضِيَ اللهُ عَنْهُ who used to carry the flag of the Prophet ﷺ intended to perform *Ḥajj*, he combed his hair.

٢٩٧٤ - حدَّثَنَا سَعِيدُ بنُ أَبي مَرْيَمَ قالَ: حدَّثَنَا اللَّيْثُ قالَ: أَخْبَرَني عُقَيْلٌ، عَنِ ابنِ شِهابٍ عَنْ ثَعْلَبَة بن أَبي مالكٍ القُرَظِيِّ: أَنَّ قَيْسَ بنَ سَعْدٍ الأَنْصَارِيَّ رَضِيَ اللهُ عَنْهُ - وكانَ صَاحِبَ لِواءِ النَّبِيِّ ﷺ - أَرَادَ الحَجَّ فَرَجَّلَ.

2975. Narrated Salama bin Al-Akwa' رَضِيَ اللهُ عَنْهُ: 'Alī remained behind the Prophet ﷺ during the battle of Khaibar as he was suffering from some eye trouble but then he said, "How should I stay behind Allāh's Messenger ﷺ?" So, he set out till he joined the Prophet ﷺ. On the eve of the day of the conquest of Khaibar, Allāh's Messenger ﷺ

٢٩٧٥ - حدَّثَنَا قُتَيْبَةُ بن سعيد: حدَّثَنا حاتِمُ بنُ إِسماعِيلَ، عَنْ يَزِيدَ بنِ أَبي عُبَيْدٍ، عَنْ سَلَمةَ بنِ الأَكْوَعِ رَضِيَ اللهُ عَنْهُ قالَ: كانَ عَلِيّ رَضِيَ اللهُ عَنْهُ تَخَلَّفَ عَنِ النَّبِيِّ ﷺ في

خَيْبَر، وكانَ بِهِ رَمَدٌ. فَقالَ: أنا أتَخَلَّفُ عَنْ رَسُولِ اللهِ ﷺ فَخَرَجَ عَلِيٌّ فَلَحِقَ بالنَّبِيِّ ﷺ فَلَمَّا كانَ مَساءُ اللَّيْلَةِ الَّتي فَتَحَها في صَباحِها فَقالَ رَسُولُ اللهِ ﷺ: «لأُعْطِيَنَّ الرَّايَةَ، أوْ لَيَأْخُذَنَّ غَداً رَجُلٌ يُحِبُّهُ اللهُ وَرَسُولُه، أوْ قالَ: يُحِبُّ اللهَ وَرَسُولَهُ، يَفْتَحُ اللهُ عَلَيْهِ». فإذَا نَحْنُ بِعَلِيٍّ وما نَرْجُوه. فَقالُوا: هذَا عَلِيٌّ، فأعْطاه رَسُولُ اللهِ ﷺ فَفَتَحَ اللهُ عَلَيْهِ. [انظر: ٣٧٠٢، ٤٢٠٩]

said, "(No doubt) I will give the flag" or said, "tomorrow, a man whom Allāh and His Messenger love" or said, "who loves Allāh and His Messenger will take the flag. Allāh will bestow victory upon him." Suddenly 'Alī joined us though we were not expecting him. The people said, "Here is 'Alī." So, Allāh's Messenger ﷺ gave the flag to him and Allāh bestowed victory upon him.

٢٩٧٦ - حدَّثَنا مُحَمَّدُ بنُ العَلاءِ: حدَّثَنا أبُو أُسامَة، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبِيهِ، عَنْ نافِعِ بنِ جُبَيْرٍ قالَ: سَمِعْتُ العَبَّاسَ يَقُولُ لِلزُّبَيْرِ رَضِيَ اللهُ عَنْهُما: هاهُنا أمَرَكَ النَّبِيُّ ﷺ أنْ تَرْكُزَ الرَّايَةَ.

2976. Narrated Nāfi' bin Jubair: I heard Al-'Abbās telling Az-Zubair, "The Prophet ﷺ ordered you to fix the flag here."

(١٢٢) بابُ قَوْلِ النَّبِيِّ ﷺ: «نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ»،

وقَوْلِ اللهِ جَلَّ وَعَزَّ: ﴿سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ﴾ [آل عمران: ١٥١] قالَه جابِرٌ عَنِ النَّبِيِّ ﷺ.

(122) CHAPTER. The statement of the Prophet ﷺ: I have been made victorious for a distance of one month journey with terror (cast in the hearts of the enemy).

The Statement of Allāh جَلَّ جلاله:

"We shall cast terror into the hearts of those who disbelieve..." (V.3:151)

٢٩٧٧ - حدَّثَنا يَحْيى بنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «بُعِثْتُ بِجَوامِعِ الكَلِمِ.

2977. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with terror (cast in the hearts of the enemy), and while I was sleeping, the keys of the treasures of the world were brought to me and put in my hand." Abū

Hurairah added: Allāh's Messenger ﷺ has left the world; and now you people are bringing out those treasures (i.e., the Prophet ﷺ did not benefit by them).

ونُصِرْتُ بالرُّعْبِ. فَبَيْنا أنا نائمٌ أُوْتِيتُ مَفاتِيحَ خَزائِنِ الأرْضِ فَوُضِعَتْ في يَدِي». قال أبُو هُرَيْرَةَ: وقَدْ ذَهَبَ رَسُولُ اللهِ ﷺ وأنْتُمْ تَنْتَثِلُونَها. [انظر: ٦٩٩٨، ٧٠١٣، ٧٢٧٣]

2978. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Abū Sufyān said, "Heraclius sent for me when I was in 'Īlyā' (Jerusalem). Then he asked for the letter of Allāh's Messenger ﷺ and when he had finished its reading, there was a great hue and cry around him and the voices grew louder and we were asked to quit the place. When we were turned out, I said to my companions, 'The cause of Ibn Abī Kab<u>sh</u>a[1] has become so prominent that even the king of Banī Al-Aṣfar is afraid of him'."

٢٩٧٨ - حدَّثَنا أبُو اليمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قال: أخْبَرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ أنَّ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما أخْبَرَه أنَّ أبا سُفْيانَ أخْبَرَهُ أنَّ هِرَقْلَ أرْسَلَ إلَيْهِ وهُوَ بإيلياءَ ثُمَّ دَعا بِكِتابِ رَسُولِ اللهِ ﷺ، فَلَمَّا فَرَغَ مِنْ قِراءَةِ الكِتابِ كَثُرَتْ عِنْدَه الصَّخَبُ، وارْتَفَعَتِ الأصْواتُ وأُخْرِجْنا. فَقُلْتُ لأصْحابي حِينَ أُخْرِجْنا: لَقَدْ أمِرَ أمْرُ ابنِ أبي كَبْشَةَ، إنَّه يَخافُهُ مَلِكُ بَنِي الأصْفَرِ. [راجع: ٧]

(123) CHAPTER. Providing oneself with food when going on a military expedition.

(١٢٣) بابُ حَمْلِ الزَّادِ في الغَزْوِ،

And the Statement of Allāh عَزَّ وجَلَّ:

"...And take a provision (with you) for the journey, but the best provision is *At-Taqwa* (piety, righteousness).[2] (V.2:197)

وقَوْلِ اللهِ عَزَّ وجَلَّ: ﴿وَتَزَوَّدُوا فَإِنَّ خَيْرَ ٱلزَّادِ ٱلتَّقْوَىٰ﴾ [البقرة: ١٩٧].

2979. Narrated Asmā' bint Abū Bakr رَضِيَ اللهُ عَنْهما: I prepared the journey-food for Allāh's Messenger ﷺ in Abū Bakr's house when he intended to emigrate to Al-Madīna.

٢٩٧٩ - حدَّثَنا عُبَيْدُ بنُ إسْماعِيلَ قال: حدَّثَنا أبُو أُسامَةَ، عَنْ هِشامٍ قال: أخْبَرَني أبي وحدَّثَتْني

(1) (Ch. 123) *Taqi* and *Al-Muttaqūn*: means pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which Allāh has forbidden) and love Allāh much (perform all kinds of good deeds which Allāh has ordained).

(2) (H. 2978) Abī Kab<u>sh</u>a was not the father of the Prophet ﷺ but it was a mockery done by Abū Sufyān out of hostility against Prophet Muḥammad ﷺ.

I could not find anything to tie the food-container and the water-skin with. So, I said to Abū Bakr, "By Allāh, I do not find anything to tie (these things) with except my waistbelt." He said, "Cut it into two pieces and tie the water-skin with one piece and the food-container with the other, [the subnarrator added, "She did accordingly and for that reason she was named *Dhāt-un-Niṭāqain* (i.e., the owner of two belts)]."

أَيْضاً فاطِمَةُ عَنْ أَسمَاءَ رَضِيَ اللهُ عَنْها قالَتْ: صَنَعْتُ سُفْرَةَ رَسُولِ اللهِ ﷺ في بَيْتِ أَبي بَكْرٍ حِيْنَ أَرَادَ أَنْ يُهاجِرَ إلى المَدِينَةِ. قالَتْ: فَلَمْ نَجِدْ لِسُفْرَتِهِ، ولا لِسِقَائِهِ ما نَرْبِطُهُما بِهِ فَقُلْتُ لأبي بَكْرٍ: واللهِ ما أَجِد شَيْئاً أَرْبِطُ بِهِ إلَّا نِطاقِي، قالَ: فَشُقِّيْهِ باثْنَيْنِ فارْبِطِيهِ: بِوَاحِدٍ السِّقاءَ، وبالآخَرِ السُّفْرَةَ، فَفَعَلْتُ. فَلِذٰلِكَ سُمِّيْتُ ذَاتَ النِّطاقَيْنِ. [انظر: ٣٩٠٧، ٥٣٨٨]

2980. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: During the lifetime of the Prophet ﷺ we used to take the meat of sacrificed animals (as journey-food) to Al-Madīna.

[See Vol. 7, *Ḥadīth* No.5567]

٢٩٨٠ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: أَخْبَرَنا سُفْيانُ عَنْ عَمْرٍو قالَ عَمْرٌو: أَخْبَرَني عَطاءٌ: سَمِعَ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: كُنَّا نَتَزَوَّدُ لُحُومَ الأَضاحِيِّ عَلى عَهْدِ النَّبِيِّ ﷺ إلى المدِيْنَةِ. [راجع: ١٧١٩]

2981. Narrated Suwaid bin An-Nu'mān رَضِيَ اللهُ عَنْهُ that he went out in the company of the Prophet ﷺ during the year of Khaibar (campaign) till they reached a place called Aṣ-Ṣahbā', which is in the lower part of Khaibar. They offered the *'Aṣr* prayer (there) and the Prophet ﷺ asked for the food. Nothing but *Sawīq*[1]. was brought to the Prophet ﷺ. So, they chewed it and ate it and drank water. After that the Prophet ﷺ got up, washed his mouth, and they too washed their mouths and then offered the *Ṣalāt* (prayer).

٢٩٨١ - حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثنا عَبْدُ الوَهَّابِ قالَ: سَمِعْتُ يَحْيَى قالَ: أَخْبَرَني بُشَيْرُ بنُ يَسَارٍ أَنَّ سُوَيْدَ بنَ النُّعْمانِ رَضِيَ اللهُ عَنْهُ أَخْبَرَهُ «أَنَّهُ خَرَجَ مَعَ النَّبِيِّ ﷺ عامَ خَيْبَرَ حتَّى إذَا كانُوا بالصَّهْباءِ، وَهِيَ مِن خَيْبَرَ وهِيَ أَدْنى خَيْبَرَ، فَصَلَّوُا العَصْرَ فَدَعا النَّبِيُّ ﷺ بالأَطْعِمَةِ وَلَمْ يُؤْتَ النَّبِيُّ ﷺ إلَّا بِسَوِيقٍ، فَلُكْنَا فأَكَلْنا وشَرِبْنا، ثُمَّ قامَ

(1) (H. 2981) *Sawīq*: See glossary.

النَّبِيُّ ﷺ فَمَضْمَضَ ومَضْمَضْنا وصَلَّيْنا. [راجع: ٢٠٩]

2982. Narrated Salama رَضِيَ اللهُ عَنْهُ: Once the journey-food of the people ran short and they were in great need. So, they came to the Prophet ﷺ to take his permission for slaughtering their camels, and he permitted them. Then 'Umar met them and they informed him about it. He said, "What will sustain you after your camels (are finished)?" Then 'Umar went to the Prophet ﷺ and said, "O Allāh's Messenger! What will sustain them after their camels (are finished)?" Allāh's Messenger ﷺ said, "Make an announcement amongst the people that they should bring all their remaining food (to me)." (They brought it and) the Prophet ﷺ invoked Allāh and asked for His Blessings for it. Then he asked them to bring their food utensils and the people started filling their food utensils with their hands till they were satisfied. Allāh's Messenger ﷺ then said, "I testify that *Lā ilaha illallāh* (none has the right to be worshipped but Allāh) and I am the Messenger of Allāh."

٢٩٨٢ - حدَّثنا بِشْرُ بنُ مَرْحُومٍ: حدَّثنا حاتِمُ بنُ إسماعِيلَ، عَنْ يَزِيدَ بنِ أبي عُبَيْدٍ، عَنْ سَلَمَةَ رَضِيَ اللهُ عَنْهُ قالَ: خَفَّتْ أزْوادُ النَّاسِ وأملَقُوا، فأتَوُا النَّبيَّ ﷺ في نَحْرِ إبِلِهِمْ فأذِنَ لهُمْ فَلَقِيَهُمْ عُمَرُ فأخْبَرُوهُ فَقالَ: ما بَقاؤكُم بَعْدَ إبِلِكُمْ؟ فَدَخَلَ عُمَرُ عَلى النَّبِيِّ ﷺ فَقالَ: يا رَسُولَ اللهِ، ما بَقاؤهُمْ بَعْدَ إبِلِهِمْ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «نادِ في النَّاسِ يأتُونَ بِفَضْلِ أزْوادِهِمْ»، فَدَعَا وبَرَّكَ عليهم ثُمَّ دَعاهُمْ بِأوْعِيَتِهِمْ فاحْتَثى النَّاسُ حَتَّى فَرَغُوا، ثُمَّ قالَ رَسُولُ اللهِ ﷺ: «أشْهَدُ أنْ لا إلَهَ إلَّا اللهُ وأنِّي رَسُولُ اللهِ». [راجع: ٢٤٨٤]

(124) CHAPTER. To carry the journey-food on one's shoulder.

(١٢٤) بابُ حَمْلِ الزَّادِ عَلى الرِّقابِ

2983. Narrated Wahb bin Kaisān: Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما said, "We set out, and we were three hundred men, carrying our journey-food on our shoulders. Then we began to eat a single date each per day." A man asked (Jābir), "O Abū 'Abdullāh! How could a person be satisfied with a single date?" Jābir replied, "We realised the value of that one date when we could not even have that much till we reached the seashore, when all of a sudden we saw a huge fish cast by the sea. So, we ate of it as much as we

٢٩٨٣ - حدَّثنا صَدَقَةُ بنُ الفَضْلِ: أخْبَرَنا عَبْدَةُ، عَنْ هِشامٍ، عَنْ وَهْبِ بنِ كَيْسانَ، عَنْ جابِرِ بن عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: خَرَجْنا ونَحْنُ ثَلاثمائَةٍ نَحْمِلُ زَادَنا عَلى رِقابِنا فَفَنِيَ زَادُنا حتَّى كانَ الرَّجُلُ مِنَّا يَأكُلُ تَمْرَةً، قالَ رَجُلٌ: يا أبا عَبْدِ اللهِ، وأيْنَ كانَتِ التَّمْرَةُ تَقَعُ

مِنَ الرَّجُلِ؟ قالَ: لَقَدْ وجَدْنا فَقْدَها حِينَ فَقَدْناها، حتَّى أتَيْنا البَحْرَ، فإذَا حُوتٌ قذَفَهُ البَحْرُ، فأكَلْنا مِنْهُ ثَمانِيَةَ عَشَرَ يَوْماً ما أحْبَبْنَا. [راجع: ٢٤٨٣]

wished for eighteen days."

(١٢٥) **بابُ إرْدَافِ المَرْأةِ خَلْفَ أخِيها**

(125) CHAPTER. The sitting of a woman behind her brother as a companion-rider.

٢٩٨٤ - **حدَّثَنا** عَمْرُو بن عَلِيٍّ: حدَّثَنا أبُو عاصِمٍ: حدَّثَنا عُثْمانُ بنُ الأسْوَدِ: حدَّثَنا ابنُ أبي مُلَيْكَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أنَّها قالَتْ: يا رَسُولَ اللهِ، يَرْجِعُ أصْحابُكَ بأجْرِ حَجٍّ وعُمْرَةٍ، ولَمْ أزِدْ عَلى الحَجِّ، فَقالَ لَها: «اذْهَبِي ولْيُرْدِفْكِ عَبْدُ الرَّحْمٰنِ». فأمَرَ عَبْدَ الرَّحْمٰنِ أنْ يُعْمِرَها مِنَ التَّنْعِيمِ. فانْتَظَرَها رَسُولُ اللهِ ﷺ بأعْلى مَكَّةَ حتَّى جاءَتْ. [راجع: ٢٩٤]

2984. Narrated 'Āishah رَضِيَ الله عَنْها that she said, "O Allāh's Messenger! Your companions are returning with the reward of both *Hajj* and *'Umra*, while I am returning with (the reward of) *Hajj* only." He said to her, "Go, and let 'Abdur-Rahmān (i.e., your brother) make you sit behind him (on the animal)." So, he ordered 'Abdur-Rahmān to let her perform *'Umra* from At-Tan'īm. Then the Prophet ﷺ waited for her at the higher region of Makkah till she returned (after performing *'Umra*).

٢٩٨٥ - **حدَّثَنا** عَبْدُ اللهِ بنُ محمدٍ: حدَّثَنا ابنُ عُيَيْنَةَ، عَنْ عَمْرٍو وَهُوَ ابنُ دِينارٍ، عَنْ عَمْرِو بنِ أوْسٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أبي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُما قالَ: أمَرَني النَّبيُّ ﷺ أنْ أُرْدِفَ عائِشَةَ وأُعمِرَها مِنَ التَّنْعِيمِ. [راجع: ١٧٨٤]

2985. Narrated 'Abdur-Rahmān bin Abī Bakr As-Siddīq رَضِيَ الله عَنْهما: The Prophet ﷺ ordered me to let 'Āishah sit behind me (on the animal) and to let her perform *'Umra* from At-Tan'īm.

(١٢٦) **بابُ الارْتِدَافِ في الغَزْوِ والحَجِّ**

(126) CHAPTER. The sitting of two men together over a riding animal in military expeditions and in the *Hajj*.

٢٩٨٦ - **حدَّثَنا** قُتَيْبَةُ: حدَّثَنا عَبْدُ الوَهَّابِ: حدَّثَنا أيُّوبُ، عَنْ أبي

2986. Narrated Anas رَضِيَ الله عَنْهُ: I was riding behind Abū Talha (on the same riding animal) and (the Prophet's companions)

قِلابَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ رَدِيفَ أَبي طَلْحَةَ، وإنَّهُمْ لَيَصْرُخُونَ بِهِما جَمِيعاً: الحَجِّ والعُمْرَةِ. [راجع: ١٠٨٩]

were reciting *Talbīya*[1] aloud for both *Ḥajj* and *'Umra*.

(١٢٧) بابُ الرِّدْفِ عَلى الحِمارِ

(127) CHAPTER. The sitting of two men together on a donkey.

٢٩٨٧ - **حدَّثَنا** قُتَيْبَةُ: حدَّثَنا أبُو صَفْوانَ، عَنْ يُونُسَ بنِ يَزِيْدَ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ أُسامَةَ بنِ زَيْدٍ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ رَكِبَ عَلى حِمارٍ عَلى إكافٍ عَلَيْهِ قَطِيفَةٌ وأرْدَفَ أُسامَةَ وراءَهُ». [انظر: ٤٥٦٦، ٥٦٦٣، ٥٩٦٤، ٦٢٠٧]

2987. Narrated 'Urwa on the authority of Usāma bin Zaid رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ rode a donkey, on which there was a saddle covered by a velvet sheet, and let 'Umar ride behind him (on the donkey).

٢٩٨٨ - **حدَّثَنا** يَحْيى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ: قالَ حَدَّثَنَا يُونُسُ: أخْبَرني نافِعٌ: عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ أقْبَلَ يَوْمَ الفَتْحِ مِنْ أعْلى مَكَّةَ عَلى رَاحِلَتِهِ مُرْدِفاً أُسامَةَ بنَ زَيْدٍ ومَعَهُ بِلالٌ ومَعَهُ عُثمانُ بنُ طَلْحَةَ مِنَ الحَجبَةِ حَتَّى أناخَ في المَسْجِدِ، فأمَرَهُ أنْ يأتِيَ بِمِفْتاحِ البَيْتِ، فَفَتَحَ ودَخَلَ رَسُولُ اللهِ ﷺ ومَعَهُ أُسامَةُ وبِلالٌ وعُثمانُ، فمَكَثَ فِيها نَهاراً طَوِيلاً، ثُمَّ خَرَجَ فاسْتَبَقَ النَّاسُ. فكانَ عَبْدُ اللهِ بنُ عُمَرَ أوَّلَ مَنْ دَخَلَ، فَوَجدَ بِلالاً وَرَاءَ البابِ قَائماً، فَسألَهُ: أيْنَ صَلَّى

2988. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ came to Makkah through its higher region, on the day of the Conquest (of Makkah) riding his she-camel on which Usāma was riding behind him. Bilāl and 'Uthmān bin Ṭalḥa, from *Al-Hajabah* (i.e., the one who keeps the key of the door of the Ka'bah and is considered as a servant of the Ka'bah), were also accompanying him till he made his camel kneel in the mosque and ordered the latter to bring the key of the Ka'bah. He opened the door of the Ka'bah and Allāh's Messenger ﷺ entered in the company of Usāma, Bilāl and 'Uthmān, and stayed in it for a long period. When he came out, the people rushed to it, and I (Abdullāh bin 'Umar) was the first to enter it and found Bilāl standing behind the door. I asked Bilāl, "Where did the Prophet ﷺ offer his *Ṣalāt* (prayer)?" He pointed to the place where he had offered his *Ṣalāt*

(1) (H. 2986) *Talbīya*: See glossary.

(prayer). 'Abdullāh added, "I forgot to ask him how many *Rak'a* he had performed."

رَسُولُ اللهِ ﷺ؟ فأشارَ إلى المَكانِ الذي صَلَّى فيهِ. قالَ عَبْدُ اللهِ: فَنَسِيتُ أنْ أسألَهُ: كَمْ صلَّى مِنْ سجْدَةٍ؟ [راجع: ٣٩٧]

(128) CHAPTER. Holding the riding animal of somebody else (to help him ride).

(١٢٨) بابُ مَنْ أخَذَ بالرِّكابِ ونَحْوِهِ

2989. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "There is a (compulsory) *Ṣadaqa* (charity) to be given for every joint of the human body (as a sign of gratitude to Allāh) everyday the sun rises. To judge justly between two persons is regarded as *Ṣadaqa* (charity), and to help a man concerning his riding animal by helping him to ride it or by lifting his luggage on to it, is also regarded as *Ṣadaqa* (charity), and (saying) a good word is also *Ṣadaqa* (charity), and every step taken on one's way to offer the compulsory congregational *Ṣalāt* (prayer) (in the mosque) is also *Ṣadaqa* (charity), and to remove a harmful thing from the way is also *Ṣadaqa* (charity)."(1)

٢٩٨٩ - حدَّثنا إسحاقُ: أخْبَرَنا عَبْدُ الرَّزّاقِ: أخْبَرَنا مَعْمَرٌ، عَنْ هَمّامٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «كُلُّ سُلامَى مِنَ النّاسِ عَلَيْهِ صَدَقَةٌ. كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ يَعْدِلُ بَيْنَ الاثْنَيْنِ صَدَقَةٌ. ويُعِينُ الرَّجُلَ عَلى دابَّتِهِ فَيَحْمِلُ عَلَيها أوْ يَرْفَعُ عَلَيها مَتاعَهُ صَدَقَةٌ. والكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ. وكُلُّ خَطْوَةٍ يَخْطُوها إلى الصَّلاةِ صَدَقَةٌ، ويُمِيطُ الأذَى عَنِ الطَّرِيقِ صَدَقَةٌ». [راجع: ٢٧٠٧]

(129) CHAPTER. It is disliked for one to travel to a hostile country carrying copies of the Qur'ān.

(١٢٩) بابُ كَراهِيَةِ السَّفَرِ بالمَصاحِفِ إلى أرْضِ العَدُوِّ،

Ibn 'Umar said, "No doubt, the Prophet ﷺ and his companions travelled in the land of the enemy and they knew the Qur'ān then."

وكَذلكَ يُرْوَى عَنْ مُحَمَّدِ بنِ بِشْرٍ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ عَنِ النَّبِيِّ ﷺ. وتابَعَه ابنُ إسحاقَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ عَنِ النَّبِيِّ ﷺ. وقَدْ سافَرَ النَّبي ﷺ

(1) (H. 2989) *Ṣadaqa* means something given in charity. Such deeds as are mentioned in this *Hadīth* are considered as charitable deeds as rewardable as gifts given in charity, and are taken for signs of gratitude to Allāh for creating our complicated yet handy body.

وأصحابه في أرضِ العَدُوِّ وهُمْ يَعْلَمُونَ القُرْآنَ.

2990. Narrated 'Abdullāh bin 'Umar رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ forbade the people to travel to a hostile country carrying (copies of) the Qur'ān.

٢٩٩٠ - **حدَّثَنا** عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ نافعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ نَهى أنْ يُسافَرَ بالقُرْآنِ إلى أرْضِ العَدوِّ.

(130) CHAPTER. The recitation of *Takbīr* (*Allāhu Akbar*) in the war.

(١٣٠) بابُ التَّكْبِيرِ عِنْدَ الحَرْبِ

2991. Narrated Anas رَضِيَ الله عَنْهُ: The Prophet ﷺ reached Khaibar in the morning, while the people were coming out carrying their spades over their shoulders. When they saw him they said, "This is Muḥammad and his army!" So, they took refuge in the fort. The Prophet ﷺ raised both his hands and said, "*Allāhu Akbar*, Khaibar is ruined, for when we approach a nation (i.e., enemy to fight), then miserable is the morning of the warned ones." Then we found some donkeys which we (killed and) cooked: The announcer of the Prophet ﷺ announced: "Allāh and His Messenger ﷺ forbid you to eat donkey's meat." So, all the pots including their contents were turned upside down.

٢٩٩١ - **حدَّثَنا** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا سُفْيانُ، عَنْ أيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: صَبَّحَ النَّبِيُّ ﷺ خَيْبَرَ وقَدْ خَرَجُوا بالمَساحي عَلى أعْناقِهِمْ، فَلَمَّا رَأَوْهُ قالُوا: هذا مُحَمَّدٌ والخَمِيسُ، مُحَمَّدٌ والخَمِيسُ، فَلَجَؤُوا إلى الحِصْنِ، فَرَفَعَ النَّبِيُّ ﷺ يَدَيْهِ وقالَ: «اللهُ أكْبَرُ، خَرِبَت خَيْبَرُ، إنَّا إذَا نَزَلْنا بِساحَةِ قَوْمٍ فَساءَ صَباحُ المُنْذَرِينَ». وأصَبْنا حُمُراً فَطَبَخْناها. فَنادَى مُنادِي النَّبِيِّ ﷺ: إنَّ اللهَ ورَسُولَهُ يَنْهيانِكُمْ عَنْ لُحومِ الحُمُرِ، فأُكْفِئَتِ القُدورُ بما فِيها.

تابَعَهُ عَليٌّ، عَنْ سُفْيانَ: رَفَعَ النَّبِيُّ ﷺ يَدَيْهِ. [راجع: ٣٧١]

(131) CHAPTER. What is disliked as regards raising the voice when saying *Takbīr* (i.e., Allāh is the Most Great)

(١٣١) بابُ ما يُكْرَهُ مِنْ رَفْعِ الصَّوْتِ في التَّكْبِيرِ

2992. Narrated Abū Mūsa Al-Ash'arī رَضِيَ الله عَنْهُ: We were in the company of Allāh's

٢٩٩٢ - **حدَّثَنا** مُحَمَّدُ بنُ

Messenger ﷺ (during *Ḥajj*). Whenever we went up a high place we used to say: "*Lā ilāha illallāh* and *Allahu Akbar* (none has the right to be worshipped but Allāh, and Allāh is the Most Great)," and our voices used to raise. So the Prophet ﷺ said, "O people! Be merciful to yourselves (i.e., don't raise your voice), for you are not calling a deaf or an absent one, but One Who is with you, no doubt He is All-Hearer, Ever Near (to all things)."

يُوسُفَ: حدَّثَنا سُفْيانُ، عَنْ عاصِمٍ، عَنْ أبي عُثْمانَ، عَنْ أبي مُوسَى الأشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فَكُنَّا إذا أشْرَفْنا عَلى وادٍ هَلَّلْنا وكَبَّرْنا ارْتَفَعَتْ أصْوَاتُنا، فَقالَ النَّبيُّ ﷺ: «يا أيُّها النَّاسُ ارْبَعُوا عَلى أنْفُسِكُمْ، فإنَّكُمْ لا تَدْعُونَ أصَمَّ ولا غائِباً، إنَّهُ مَعَكُمْ، إنَّهُ سَمِيعٌ قَرِيبٌ». [انظر: ٤٢٠٢، ٦٣٨٤، ٦٤٠٩، ٦٦١٠، ٧٣٨٦]

(132) CHAPTER. The recitation of *Subḥān Allāh*[1] when going down a valley.

(١٣٢) بابُ التَّسْبِيحِ إذَا هَبَطَ وَادِياً

2993. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Whenever we went up a place we would say "*Allāhu Akbar* (i.e., Allāh is the Most Great)", and whenever we went down a place we would say: "*Subḥān Allāh*."

٢٩٩٣ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنْ حُصَيْنِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ سالِمِ بنِ أبي الجَعْدِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: كُنَّا إذَا صَعِدْنا كَبَّرْنا وإذَا نَزَلْنا سَبَّحْنا. [راجع: ٢٩٩٤]

(133) CHAPTER. To say *Takbīr* (*Allāhu Akbar* Allāh is the Most Great) on ascending a high place.

(١٣٣) بابُ التَّكْبِيرِ إذَا عَلا شَرَفاً

2994. Narrated Jābir رَضِيَ اللهُ عَنْهُ: Whenever we went up a place we would say *Takbīr* (i.e., *Allāhu Akbar* – Allāh is the Most Great) and whenever we went down we would say: "*Subḥān Allāh*."

٢٩٩٤ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا ابنُ أبي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ حُصَيْنٍ، عَنْ سالِمٍ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا إذَا صَعِدْنا كَبَّرْنا، وإذَا تَصَوَّبْنا سَبَّحْنا. [راجع: ٢٩٩٣]

2995. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Whenever the Prophet ﷺ returned from the *Ḥajj* or the *'Umra* or a *Ghazwa*, he

٢٩٩٥ - حدَّثَنا عَبْدُ اللهِ قالَ: حدَّثَني عَبْدُ العَزِيزِ بنُ أبي سَلَمَةَ، عَنْ

(1) (Ch. 132) *Subḥān Allāh*: See glossary.

صَالِحِ بنِ كَيْسانَ، عَنْ سالِمِ بنِ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبِيُّ ﷺ إذا قَفَلَ مِنَ الحجِّ أوِ العُمْرَةِ، ولا أعْلَمُهُ إلَّا قالَ: الغَزْوَ، يَقُولُ: كُلَّما أوْفى عَلى ثَنِيَّةٍ أوْ فَدْفَدٍ كَبَّرَ ثَلاثاً ثُمَّ قالَ: لا إله إلَّا اللهُ وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ المُلْكُ ولَهُ الحَمْدُ، وهُوَ عَلى كُلِّ شَيءٍ قَدِيرٌ. آيِبُونَ تائِبُونَ عابِدُونَ ساجِدُونَ لِرَبِّنا حَامِدُونَ، صَدَقَ اللهُ وَعْدَه، ونَصَرَ عَبْدَهُ، وهَزَمَ الأحْزَابَ وَحْدَهُ». قالَ صَالِحٌ: فَقُلْتُ لَهُ: ألَمْ يَقُلْ عَبْدُ الله: إنْ شاءَ اللهُ؟ قالَ: لا.

[راجع: ١٧٩٧]

would say *Takbīr* thrice. Whenever he came upon a mountain path or wasteland, and then he would say, "*Lā ilāha illallāh* (none has the right to be worshipped but Allāh Alone), Who has no partner. All the kingdom belongs to Him and all the Praises are for Him and He is Omnipotent. We are returning with repentance, worshipping, prostrating ourselves and praising our Lord. Allāh fulfilled His Promise, granted victory to His slave and He Alone defeated all the *Ahzāb* (Confederates)."

[See *Hadith* No.3084]

(١٣٤) بابٌ: يُكْتَبُ للمُسافِرِ مِثْلُ ما كانَ يَعْمَلُ في الإقامَةِ

(134) CHAPTER. A traveller is granted reward similar to that given for good deeds practised at home, as if he is practising the same while travelling.

٢٩٩٦ - حدَّثَنا مَطَرُ بنُ الفَضْلِ: حدَّثَنا يَزِيدُ بنُ هارُونَ: أخْبَرَنا العَوَّامُ: حدَّثَنا إبْراهِيمُ أبُو إسماعِيلَ السَّكْسَكِيُّ قالَ: سَمِعْتُ أبا بُرْدَةَ واصْطَحَبَ هُوَ ويَزِيدُ بنُ أبي كَبْشَةَ في سَفَرٍ فَكانَ يَزِيدُ يَصومُ في السَّفَرِ، فَقالَ لَهُ أبُو بُرْدَةَ: سَمِعْتُ أبا مُوسَى مِرَاراً يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «إذَا مَرِضَ العَبْدُ أوْ سافَرَ كُتِبَ لَهُ مِثْلُ ما كانَ يَعْمَلُ مُقِيماً صحيحاً».

2996. Narrated Ibrāhīm Abū Isma'īl As-Saksakī: I heard Abū Burda who accompanied Yazīd bin Abī Kab<u>sh</u>a on a journey. Yazīd used to observe *Saum* (fasting) on journeys. Abū Burda said to him, "I heard Abū Mūsa several times saying that Allāh's Messenger ﷺ said, 'When a slave (a believer) falls ill or travels, then he will get written to his accounts (the reward) similar to that he used to get for his good deeds practised at home and in good health' (as if he is doing them in journey and in illness)."

(135) CHAPTER. Travelling alone.

(١٣٥) **باب** السَّيْرِ وحْدَه

2997. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: On the day of the battle of the Trench, the Prophet ﷺ wanted somebody from amongst the people to volunteer to be a reconnoitrer. Az-Zubair volunteered. He demanded the same again and Az-Zubair volunteered again. Then he repeated the same demand (thrice) and Az-Zubair volunteered once more. The Prophet ﷺ then said, "Every Prophet has a *Ḥawarī* (disciple) and my *Ḥawarī* is Az-Zubair."

٢٩٩٧ - **حدَّثَنا** الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَني مُحَمَّدُ بنُ المُنْكَدِرِ قالَ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضيَ اللهُ عَنْهما يَقُولُ: نَدَبَ النَّبيُّ ﷺ النَّاسَ يَوْمَ الخَنْدَقِ، فانْتَدَبَ الزُّبَيْرُ. ثُمَّ نَدَبَهُمْ فانْتَدَبَ الزُّبَيْرُ. ثُمَّ نَدَبَهُم فانْتَدَبَ الزُّبَيْر، قالَ النَّبيُّ ﷺ: «إنَّ لِكُلِّ نَبيٍّ حَوارِيّاً وحَوارِيَّ الزُّبَيْرُ». قالَ سُفْيانُ: الحَوارِيُّ النَّاصِرُ.

[راجع: ٢٨٤٦]

2998. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "If the people knew what I know about travelling alone, then nobody would travel alone at night."[1]

٢٩٩٨ - **حدَّثَنا** أبُو الوَلِيدِ: حدَّثَنا عاصِمُ بنُ مُحَمَّدٍ قالَ: حدَّثَني أبي، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبيِّ ﷺ. ح

حدَّثَنا أبُو نُعَيْمٍ: حدَّثَنا عاصِمُ بنُ مُحَمَّدِ بنِ زَيْدِ بنِ عَبْدِ اللهِ بنِ عُمَرَ، عَنْ أبِيْه، عَنِ ابنِ عُمَرَ عَنِ النَّبيِّ ﷺ قالَ: «لَوْ يَعْلَمُ النَّاسُ ما في الوَحْدَةِ ما أعْلَمُ ما سارَ رَاكِبٌ بِلَيْلٍ وحْدَهُ».

(136) CHAPTER. Hastening in travel.

(١٣٦) **باب** السُّرْعَةِ في السَّيْرِ،

Narrated Abū Ḥumaid: The Prophet ﷺ said, "I am in a hurry to reach Al-Madīna; so whoever wants to hurry up with me, should hurry up".

وقالَ أبُو حُمَيْدٍ: قالَ النَّبيُّ ﷺ: «إنِّي مُتَعَجِّلٌ إلى المَدِيْنَةِ، فَمَنْ أرادَ أنْ يَتَعَجَّلَ مَعِي فَلْيَتَعَجَّلْ».

2999. Narrated Hishām's father: Usāma bin Zaid was asked at what pace the Prophet ﷺ rode during *Ḥajjat-ul-Wadā'*. Usāma

٢٩٩٩ - **حدَّثَنا** مُحَمَّدُ بنُ المُثَنَّى قالَ: حدَّثَنا يَحْيَى، عَنْ هِشامٍ قالَ:

(1) (H. 2998) *Ḥadīth* No. 2997 shows that travelling alone is permissible if necessary. *Ḥadīth* No.2998 indicates that it is not recommended for one to travel alone if it is not necessary to do so.

أخْبَرَني أبي قالَ: سُئِلَ أُسامَةُ بنُ زَيْدٍ رَضِيَ اللهُ عَنْهُما - كانَ يَحْيَى يَقُولُ وأنا أسْمَعُ فَسَقَطَ عَنِّي - عَنْ مَسِيْرِ النَّبيِّ ﷺ في حَجَّةِ الوَدَاعِ فَقالَ: فَكانَ يَسِيْرُ العَنَقَ فإذَا وجَدَ فَجْوَةً نَصَّ، والنَّصُّ: فَوْقَ العَنَقِ.

[راجع: ١٦٦٦]

replied, "He (ﷺ) rode at a medium pace, but when he came upon an open way he would go at full pace."

٣٠٠٠ - حدَّثنا سَعِيْدُ بنُ أبي مَرْيَمَ: أخْبَرَنا مُحَمَّدُ بنُ جَعْفَرٍ قالَ: أخْبَرَني زَيْدٌ هُوَ ابنُ أسْلَمَ عَنْ أبِيْهِ قالَ: كُنْتُ مَعَ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما بِطَرِيقِ مَكَّةَ، فَبَلَغَهُ عَنْ صَفِيَّةَ بِنْتِ أبي عُبَيْدٍ شِدَّةُ وجَعٍ فأسْرَعَ السَّيرَ حتَّى إذَا كانَ بَعْدَ غُرُوبِ الشَّفَقِ ثُمَّ نَزَلَ فَصلَّى المَغْرِبَ والعَتَمَةَ جَمَعَ بَيْنَهُما وَقالَ: إنِّي رَأَيْتُ النَّبيَّ ﷺ إذَا جَدَّ بِهِ السَّيرُ أخَّرَ المَغْرِبَ وجَمَعَ بَيْنَهُما. [راجع: ١٠٩١]

3000. Narrated Aslam: While I was in the company of 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما on the way to Makkah, he received the news of the severe illness of Ṣafīyya bint Abī 'Ubaid (i.e., his wife), so he proceeded at a high speed, and when the twilight disappeared, he dismounted and offered the *Maghrīb* and *'Ishā' Ṣalāt* (prayer) together and said, "I saw the Prophet ﷺ delaying the *Maghrīb* prayer to offer it along with the *'Ishā'* when he was in a hurry on a journey."

٣٠٠١ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنْ سُمَيٍّ مَوْلى أبي بَكْرٍ، عَنْ أبي صَالِحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «السَّفَرُ قِطْعَةٌ مِنَ العَذَابِ، يَمْنَعُ أحَدَكُمْ نَوْمَهُ وطَعامَهُ وشَرَابَهُ. فإذَا قَضَى أحَدُكُمْ نَهْمَتَهُ فَلْيُعَجِّلْ إلى أهْلِهِ». [راجع: ١٨٠٤]

3001. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Journey is a piece of torture, for it disturbs one's sleep, eating and drinking. So, when you fulfil your job, you should hurry up to your family."

(١٣٧) بابٌ: إذَا حَمَلَ عَلى فَرَسٍ فَرَآها تُباعُ

(137) CHAPTER. If someone gives his horse to be used for Allāh's Cause and then he sees it being sold.

3002. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: 'Umar bin Al-Khaṭṭāb gave a horse to be used for Allāh's Cause and then he found it being sold. He intended to purchase it. So, he consulted Allāh's Messenger ﷺ who said, "Don't buy it and don't take back your gift of charity."

٣٠٠٢ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكٌ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ عُمَرَ بنَ الخَطَّابِ حَمَلَ عَلى فَرَسٍ في سَبِيلِ اللهِ فَوَجَدَهُ يُباعُ، فأَرادَ أَنْ يَبْتاعَهُ، فَسأَلَ رَسُولَ اللهِ ﷺ، قالَ: «لا تَبْتَعْهُ ولا تَعُدْ في صَدَقَتِكَ». [راجع: ١٤٨٩]

3003. Narrated Aslam: I heard 'Umar bin Al-Khaṭṭāb saying, "I gave a horse to be used for Allāh's Cause and the person who got it intended to sell it or neglected it. So, I wanted to buy it as I thought he would sell it cheap. I consulted the Prophet ﷺ who said, "Do not buy it even if for one Dirham, because he who takes back his gift is like a dog swallowing its vomit."

٣٠٠٣ - حَدَّثَنا إِسْماعِيلُ: حَدَّثَني مالِكٌ، عَنْ زَيْدِ بنِ أَسْلَمَ، عَنْ أَبِيهِ قالَ: سَمِعْتُ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ يَقُولُ: حَمَلْتُ عَلى فَرَسٍ في سَبِيلِ اللهِ فابْتاعَهُ أَوْ فأَضاعَهُ الَّذي كانَ عِنْدَهُ، فأَرَدْتُ أَنْ أَشْتَرِيَهُ وظَنَنْتُ أَنَّهُ بائِعُهُ بِرُخْصٍ. فَسَأَلْتُ النَّبِيَّ ﷺ فَقالَ: «لا تَشْتَرِهِ وإِنْ بِدِرْهَمٍ، فإِنَّ العائِدَ في هِبَتِهِ كالكَلْبِ يَعُودُ في قَيْئِهِ». [راجع: ١٤٩٠]

(138) CHAPTER. The participation in *Jihād* with one's parent's permission.

(١٣٨) **بابُ الجِهادِ بإِذْنِ الأَبَوَيْنِ**

3004. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: A man came to the Prophet ﷺ asking his permission to take part in *Jihād*. The Prophet ﷺ asked him, "Are your parents alive?" He replied in the affirmative. The Prophet ﷺ said to him, "Then exert yourself in their service."

٣٠٠٤ - حَدَّثَنَا آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا حَبِيبُ بنُ أَبي ثابِتٍ قالَ: سَمِعْتُ أَبا العَبَّاسِ الشَّاعِرَ وكانَ لا يُتَّهَمُ في حَدِيثِهِ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ عَمْرٍو رَضِيَ اللهُ عَنْهُما يَقُولُ: جاءَ رَجُلٌ إِلى النَّبِيِّ ﷺ يَسْتَأْذِنُهُ في الجِهادِ فَقالَ: «أَحَيٌّ

وَالدَّاكَ؟» قالَ: نَعَمْ، قالَ: «فَفِيهِما فَجاهِدْ». [انظر: ٥٩٧٢]

(139) CHAPTER. What is said regarding the hanging of bells and the like, round the necks of camels.

(١٣٩) بابُ ما قِيلَ في الجَرَسِ ونَحْوِهِ في أعْناقِ الإبِلِ

3005. Narrated Abū Bashīr Al-Anṣārī رَضِيَ اللهُ عَنْهُ that he was in the company of Allāh's Messenger ﷺ on some of his journeys. The subnarrator 'Abdullāh adds, "I think that Abū Bashīr also said, 'And the people were at their sleeping places.'" Allāh's Messenger ﷺ sent a messenger ordering: "There shall not remain any necklace of string or any other kind of necklace round the necks of camels except it is cut off."

٣٠٠٥ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالكٌ، عَنْ عَبْدِ اللهِ بنِ أبي بَكْرٍ، عَنْ عَبَّادِ بنِ تَمِيمٍ: أنَّ أبا بَشِيرٍ الأنْصارِيَّ رَضِيَ اللهُ عَنْهُ أخْبَرَهُ: أنَّهُ كانَ مَعَ رَسُولِ اللهِ ﷺ في بَعْضِ أسْفارِهِ، قالَ عَبْدُ اللهِ: حَسِبْتُ أنَّهُ قالَ: والنَّاس في مَبِيتِهِمْ، فأرْسَلَ رَسُولُ اللهِ ﷺ رَسُولاً: «لا تَبْقَيَنَّ في رَقَبَةِ بَعِيرٍ قِلادَةٌ مِنْ وَتَرٍ - أوْ قِلادَةٌ - إلَّا قُطِعَتْ».

(140) CHAPTER. If a man has enlisted himself in the army and then his wife goes out for *Ḥajj*, or he has a genuine excuse, can he be given a leave?

(١٤٠) بابُ مَنِ اكْتُتِبَ في جَيْشٍ فَخَرَجَتِ امْرَأتُهُ حاجَّةً أوْ كانَ لَهُ عُذْرٌ هَلْ يُؤْذَنُ لَهُ؟

3006. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما that he heard the Prophet ﷺ saying, "It is not permissible for a man to be alone with a woman, and no lady should travel except with a *Maḥram* (i.e., her husband or a person whom she cannot marry in any case forever; e.g., her father, brother, etc.)." Then a man got up and said, "O Allāh's Messenger! I have been enlisted in the army for such and such *Ghazwa* and my wife is proceeding for *Ḥajj*." Allāh's Messenger ﷺ said, "Go, and perform the *Ḥajj* with your wife."

٣٠٠٦ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا سُفْيان، عَنْ عَمْرٍو، عَن أبي مَعْبَدٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّه سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «لا يَخْلُونَّ رَجُلٌ بامْرَأةٍ، ولا تُسافِرَنَّ امْرَأةٌ إلَّا ومَعَها مَحْرَمٌ». فَقامَ رَجُلٌ فَقالَ: يا رَسُولَ اللهِ، اكْتُتِبْتُ في غَزْوَةِ كَذَا وكَذَا وخَرَجَتِ امْرَأتي حاجَّةً، قالَ: «اذْهَبْ فَاحْجُجْ مَعَ امْرَأتِكَ». [راجع: ١٨٦٢]

(141) CHAPTER. The spy.

Spying means secret investigations. The Statement of Allāh عَزَّ وجَل:

"Take not My enemy and your enemy (i.e., disbelievers and polytheists, etc.) as friends..." (V.60:1)

3007. Narrated 'Ubaidullāh bin Abī Rāfi': I heard 'Alī رَضِيَ الله عَنْهُ saying, "Allāh's Messenger ﷺ sent me, Az-Zubair and Al-Miqdād somewhere saying, 'Proceed till you reach Rawdat Khākh. There you will find a lady with a letter. Take the letter from her.'" So, we set out and our horses ran at full pace till we got at Ar-Rawda, where we found the lady and said (to her), 'Take out the letter.' She replied, 'I have no letter with me.' We said, 'Either you take out the letter or else we will take off your clothes (to search the letter).' So, she took it out of her braid. We brought the letter to Allāh's Messenger ﷺ and it contained a statement from Ḥāṭib bin Abī Balta'a to some of the Makkan *Mushrikūn* informing them of some of the intentions of Allāh's Messenger ﷺ. Then Allāh's Messenger ﷺ said, 'O Ḥāṭib! What is this?' Ḥāṭib replied, 'O Allāh's Messenger! Don't hasten to give your judgement about me. I was a man closely connected with the Quraish, but I did not belong to this tribe, while the other emigrants with you had their relatives in Makkah who would protect their dependents and property. So, I wanted to recompense for my lacking blood relation to them by doing them a favour so that they might protect my dependents. I did this neither because of disbelief nor apostasy nor out of preferring *Kufr* (disbelief) to Islām.' Allāh's Messenger ﷺ said, 'Ḥāṭib has told you the truth.' 'Umar said, 'O Allāh's Messenger! Allow me to chop off the head of this hypocrite.' Allāh's Messenger ﷺ said, 'Ḥāṭib participated in the battle of Badr, and

(١٤١) بَابُ الجَاسُوسِ:

والتَّجَسُّسُ: التَّبَحُّثُ

وقَوْلِ اللهِ عَزَّ وجَلَّ: ﴿لَا تَتَّخِذُوا عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ﴾ الآيَةَ [الممتحنة: ١]

٣٠٠٧ - حدَّثَنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: حدَّثَنا عَمْرُو بنُ دِينارٍ سَمِعْتُ مِنْهُ مَرَّتَينِ قالَ: أَخْبَرَني حَسَنُ ابنُ مُحَمَّدٍ: أَخْبَرَني عُبَيْدُ اللهِ بنُ أبي رافِعٍ قالَ: سَمِعْتُ عَلِيّاً رَضِيَ اللهُ عَنْهُ يَقُولُ: بَعَثَني رَسُولُ اللهِ ﷺ أنا والزُّبَيرَ والمِقْدَادَ وقالَ: «انْطَلِقُوا حتَّى تَأْتُوا رَوْضَةَ خاخٍ فإنَّ بِها ظَعِينَةً ومَعَها كِتابٌ فَخُذُوهُ مِنْها». فانْطَلَقْنا تَعادَى بِنا خَيْلُنَا، حتَّى انْتَهَيْنا إلى الرَّوْضَةِ، فإذَا نحْنُ بالظَّعِينَةِ، فَقُلْنا: أَخْرِجي الكِتابَ، فَقالَتْ: ما مَعِي مِنْ كِتابٍ، فَقُلْنا: لَتُخْرِجِنَّ الكِتابَ أوْ لَنُلْقِيَنَّ الثِّيابَ، فأخْرَجَتْهُ مِنْ عِقاصِها، فأتَيْنا بِهِ رَسُولَ اللهِ ﷺ فإذَا فِيهِ: مِنْ حاطِبِ بنِ أبي بَلْتَعَةَ إلى أُناسٍ مِنَ المُشرِكِينَ مِنْ أهْلِ مَكَّةَ يُخْبِرُهُمْ بِبَعْضِ أمْرِ رَسُولِ اللهِ ﷺ فَقالَ رَسُولُ اللهِ ﷺ: «يا حاطِبُ، ما هذَا؟» قالَ: يا رَسُولَ اللهِ لا تَعْجَلْ عَلَيَّ، إنِّي كُنْتُ امرأً مُلْصَقاً في قُرَيْشٍ، ولَمْ أكُنْ مِنْ أنْفُسِها، وكانَ مَنْ مَعكَ مِنَ المُهاجِرينَ لَهُمْ قَراباتٌ بِمَكَّةَ يَحْمُونَ بِها أهْلِيهِم وأمْوالَهُمْ،

فأحْبَبْتُ إذْ فاتَني ذٰلكَ مِنَ النَّسَبِ فِيهِمْ أنْ أتَّخِذَ عِنْدَهُمْ يداً يَحْمُونَ بِها قَرَابَتي، وما فَعَلْتُ كُفْراً ولا ارتِدَاداً، ولا رِضًا بالكُفْرِ بَعْدَ الإسْلامِ. فَقالَ رَسُولُ اللهِ ﷺ: «قَدْ صَدَقَكُمْ». فَقالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: يا رَسُولَ اللهِ، دَعْني أضْرِبْ عُنُقَ هذَا المُنافِقِ. قالَ: «إنَّهُ شَهِدَ بَدْراً وما يُدْرِيكَ لَعَلَّ اللهَ أنْ يَكُونَ قَدِ اطَّلَعَ عَلى أهْلِ بَدْرٍ فَقالَ: اعمَلُوا ما شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ»، قالَ سُفْيانُ: وأيُّ إسْنادٍ هذَا!

[انظر: ٣٠٨١، ٣٩٨٣، ٤٢٧٤، ٤٨٩٠، ٦٢٥٩، ٦٩٣٩]

who knows, perhaps Allāh has already looked at the Badr warriors and said: 'Do whatever you like, for I have forgiven you.'"

(١٤٢) بابُ الكِسْوَةِ لِلأُسارَى

(142) CHAPTER. Providing the prisoners of war with clothes.

٣٠٠٨ - حدَّثَنا عَبْدُ اللهِ بنُ مُحمَّدٍ: حدَّثَنا ابنُ عُيَيْنَةَ، عَنْ عَمْرٍو: سَمِعَ جابِرَ ابنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا كانَ يَوْمُ بَدْرٍ أُتِيَ بِأُسارَى وَأُتِيَ بالعَبَّاسِ ولَمْ يَكُنْ عَلَيْهِ ثَوْبٌ، فَنَظَرَ النَّبيُّ ﷺ لَهُ قَمِيصاً، فَوَجَدُوا قَمِيصَ عَبْدِ اللهِ بنِ أُبَيٍّ يَقْدُرُ عَلَيْهِ فَكَساهُ النَّبيُّ ﷺ إيَّاهُ، فَلِذٰلكَ نَزَعَ النَّبيُّ ﷺ قَمِيصَهُ الَّذي ألْبَسَهُ. قالَ ابن عُيَيْنَةَ: كانَتْ لَهُ عِنْدَ النَّبيِّ ﷺ يَدٌ فأحَبَّ أنْ يُكافِئَهُ.

3008. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: When it was the day (of the battle) of Badr, prisoners of war were brought including Al-'Abbās who did not had a body covering. The Prophet ﷺ looked for a shirt for him. It was found that the shirt of 'Abdullāh bin Ubaī would do, so the Prophet ﷺ let him wear it. That was the reason why the Prophet ﷺ took off and gave his own shirt to 'Abdullāh. The narrator adds, "He had done the Prophet ﷺ some favour for which the Prophet ﷺ liked to reward him."[1].

(1) (H. 3008) When 'Abdullāh bin Ubaī (the chief of hypocrites) died, the Prophet ﷺ let him be shrouded in his (i.e., the Prophet's) own shirt.

(143) CHAPTER. The superiority of the one through whom a man embraces Islām.

(١٤٣) بَابُ فَضْلِ مَنْ أَسْلَمَ عَلَى يَدَيْهِ رَجُلٌ

3009. Narrated Sahl رَضِيَ الله عَنْهُ: On the day (of the battle) of Khaibar, the Prophet ﷺ said, "Tomorrow I will give the flag to somebody who will be given victory (by Allāh) and who loves Allāh and His Messenger ﷺ, and is loved by Allāh and His Messenger ﷺ." The people wondered all that night as to who would receive the flag, and in the morning everyone hoped that he would be that person. Allāh's Messenger ﷺ asked, "Where is 'Alī?" He was told that 'Alī was suffering from eye-trouble. Then the Prophet ﷺ spat (saliva) in his eyes and invoked Allāh to cure him. Alī, at once, got cured as if he had no ailment. The Prophet ﷺ gave him the flag. 'Alī asked, "Should I fight them till they become like us (i.e., Muslim)?" The Prophet ﷺ said, "Go to them patiently and calmly till you enter the land. Then, invite them to Islām, and inform them what is enjoined upon them, for, by Allāh, if Allāh gives guidance to somebody through you, it is better for you than possessing red camels."

[See *Hadīth* No.2975].

٣٠٠٩ - حَدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ بنُ عَبْدِ الرَّحْمٰنِ بنِ مُحَمَّدِ ابنِ عَبْدِ اللهِ بنِ عَبْدٍ القارِيُّ، عَنْ أبي حازِمٍ قالَ: أَخْبَرَني سَهْلٌ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ يَوْمَ خَيبرَ: «لَأُعْطِيَنَّ الرَّايَةَ غَداً رَجُلاً يَفْتَحُ اللهُ عَلى يَدَيْهِ، يُحِبُّ اللهَ ورَسُولَهُ. ويُحِبُّهُ اللهُ ورَسُولُهُ». فَباتَ النَّاسُ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَى، فَغَدَوْا كُلُّهُمْ يَرْجُوهُ، فَقالَ: «أَيْنَ عَلِيٌّ؟» فَقِيلَ: يَشْتَكِي عَيْنَيْهِ، فَبَصَقَ في عَيْنَيْهِ ودَعا لَهُ فَبَرَأَ كأنْ لَمْ يَكُنْ بِهِ وجَعٌ فأعْطاهُ الرَّايَةَ. فَقالَ: أُقاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنا؟ فَقالَ: «انْفُذْ عَلى رِسلِكَ حَتَّى تَنزِلَ بِساحَتِهِمْ، ثُمَّ ادْعُهُمْ إلى الإِسْلامِ، وأَخْبِرْهُمْ بِما يَجِبُ عَلَيْهِمْ، فَوَاللهِ لَأَنْ يَهْدِيَ اللهُ بِكَ رَجُلاً خَيرٌ لكَ مِنْ أنْ تَكُونَ لكَ حُمْرُ النَّعَمِ». [راجع: ٢٩٤٢]

(144) CHAPTER. The prisoners of war in chains.

(١٤٤) بَابُ الأُسَارَى في السَّلاسِلِ

3010. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "Allāh wonders at those people who will enter Paradise in chains."[1]

٣٠١٠ - حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ: حَدَّثَنا غُنْدَرٌ: حَدَّثَنا شُعْبَةُ، عَنْ مُحَمَّدِ ابنِ زِيادٍ، عَنْ أبي هُرَيْرَةَ

(1) (H. 3010) The people referred to here may be the prisoners of war who were captured and chained by the Muslims and their imprisonment was the cause of their conversion to Islām. So, it is as if their chains were the means of winning Paradise.

رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «عَجِبَ اللهُ مِنْ قَوْمٍ يَدْخُلُونَ الجَنَّةَ في السَّلاسِلِ». [انظر: ٤٥٥٧]

(145) CHAPTER. The superiority of the people of the Scriptures (Jews and Christians) who embrace Islām.

(١٤٥) بابُ فَضْلِ مَنْ أَسْلَمَ مِنْ أَهْلِ الكِتابَيْنِ

3011. Narrated Abū Burda's father: The Prophet ﷺ said, "Three persons will get their reward twice: (1) a person who has a slave-girl and he educates her properly and teaches her good manners properly (without violence) and then manumits and marries her. Such a person will get a double reward; (2) a believer from the people of the Scriptures (Jews and Christians) who has been a true believer and then he believes in the Prophet (Muḥammad) ﷺ. Such a person will get a double reward; (3) (The third is) a slave who fulfils his duty to Allāh and is sincere and dutiful to his master [will (also) get a double reward]." (See H. 97, 5083)

٣٠١١ - حدَّثَنا عَلِيُّ بن عَبْدِ اللهِ: حدَّثَنا سُفْيانُ بنُ عُيَيْنَةَ: حدَّثَنا صَالحِ بنُ حَيٍّ أبو حَسَنٍ، قالَ: سَمِعْتُ الشَّعْبِيَّ يَقُولُ: حدَّثَني أبو بُرْدَةَ أنَّهُ سَمِعَ أباه عَنِ النَّبِيِّ ﷺ قالَ: «ثَلاثَةٌ يُؤْتَونَ أجْرَهُمْ مَرَّتَينِ: الرَّجُلُ تَكُونُ لَهُ الأمَةُ فَيُعلِّمُها فَيُحْسِنُ تَعْلِيمَها، ويُؤَدِّبُها فَيُحْسِنُ أدَبَها، ثُمَّ يُعْتِقُها فَيَتَزَوَّجُها فَلَهُ أجْرَانِ. ومُؤْمِنُ أهْلِ الكِتابِ الَّذي كانَ مُؤْمِناً ثُمَّ آمَنَ بالنَّبِيِّ ﷺ فَلَهُ أجْرَانِ. والعَبْدُ الذي يُؤَدِّي حَقَّ اللهِ ويَنْصَحُ لِسَيِّدِهِ لَهُ أَجْرَانِ». ثُمَّ قالَ الشَّعْبِيُّ: وأعْطَيْتُكَها بِغَيرِ شَيءٍ، وقَدْ كانَ الرَّجُلُ يَرْحَلُ في أهْوَنَ مِنْها إلى المَدِينَةِ. [راجع: ٩٧]

(146) CHAPTER. (Is it permissible) to attack the enemies with the probability of killing the babies and children (unintentionally)?

(١٤٦) بابُ أهلِ الدَّارِ يُبَيَّتُونَ فَيُصَابُ الوِلْدَانُ والذَّرارِيُّ، ﴿بَيَٰتًا﴾ [الأعراف: ٤، ٩٧، ويونس ٥٠]: **لَيْلاً**.

3012. Narrated Aṣ-Ṣa'b bin Jaththāma رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ passed by me at a place called Al-Abwā' or Waddān, and was asked whether it was permissible to attack *Al-Mushrikūn*' warriors at night with the probability of exposing their women and children to danger. The Prophet ﷺ replied, "They (i.e., women and children) are from

٣٠١٢ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: حدَّثَنا الزُّهْرِيُّ، عَن عُبَيْدِ اللهِ، عَنِ ابنِ عَبَّاسٍ، عَنِ الصَّعْبِ بنِ جَثَّامَةَ رَضِيَ اللهُ عَنْهُمْ قالَ: مَرَّ بِيَ النَّبِيُّ ﷺ بِالأبْواءِ أوْ

بِوَدَّانَ فَسُئِلَ عَنْ أَهْلِ الدَّارِ يُبَيَّتُونَ مِنَ الْمُشْرِكِيْنَ فَيُصَابُ مِنْ نِسائِهِمْ وذَرَارِيِّهِمْ؟ قالَ: «هُمْ مِنْهُمْ». وَسَمِعْتُهُ يَقُولُ: «لا حِمَى إِلَّا للهِ ورَسُولِهِ ﷺ».

them (i.e., *Al-Mushrikūn*)." I also heard the Prophet ﷺ saying, "The institution of *Hima*(1) is invalid except for Allāh and His Messenger ﷺ."

٣٠١٣ - وعَنِ الزُّهْرِيِّ أَنَّهُ سَمِعَ عُبَيْدَ اللهِ عَنِ ابنِ عَبَّاسٍ: حدَّثَنا الصَّعْبُ في الذَّرَارِيِّ، كانَ عَمْرٌو يُحَدِّثُنَا عَنِ ابنِ شِهابٍ عَنِ النَّبِيِّ ﷺ فَسَمِعْنَاهُ مِنَ الزُّهْرِيِّ، قالَ: أَخْبَرَني عُبَيْدُ اللهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما، عَنِ الصَّعْبِ قالَ: «هُمْ مِنْهُمْ»، ولَمْ يَقُلْ كما قالَ عَمْرٌو: «هُمْ مِنْ آبائِهِمْ». [راجع: ٢٣٧٠]

3013. (As above H. 3012)

(١٤٧) بابُ قَتْلِ الصِّبْيانِ في الحَرْبِ

(147) CHAPTER. Killing the children in the war.

٣٠١٤ - حدَّثَنا أَحْمَدُ بنُ يُونُسَ: أَخْبَرَنا اللَّيْثُ، عَنْ نافِعٍ: أَنَّ عَبْدَ اللهِ رَضِيَ اللهُ عَنْهُ أَخْبَرَهُ: أَنَّ امْرَأَةً وُجِدَتْ في بَعْضِ مَغازِي النَّبِيِّ ﷺ مَقْتُولَةً، فأَنْكَرَ رَسُولُ اللهِ ﷺ قَتْلَ النِّساءِ والصِّبْيانِ. [انظر: ٣٠١٥]

3014. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: During some of the *Ghazawāt*(2) of the Prophet ﷺ, a woman was found killed. Allāh's Messenger ﷺ disapproved the killing of women and children.

(١٤٨) بابُ قَتْلِ النساءِ في الحَرْبِ

(148) CHAPTER. Killing the women in the war.

٣٠١٥ - حدَّثَنا إِسحاقُ بنُ

3015. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما:

---

(1) (H. 3012) *Hima* was a pre-Islāmic institution by means of which the chief of the tribe took a pasture for his animals preventing others from grazing their animals in it while he himself could graze his animals in the others' pastures. Islām cancelled such an institution and allowed it only for grazing the animals collected as *Zakāt*.

(2) (H. 3013) *Ghazawāt*: Plural of *Ghazwa*: See glossary.

During some of the *Ghazawāt* of Allāh's Messenger ﷺ, a woman was found killed, so Allāh's Messenger ﷺ forbade the killing of women and children.

إبْرَاهِيمَ قالَ: قُلْتُ لأبي أُسامَةَ: حدَّثَكُمْ عُبَيْدُ اللهِ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: وُجِدَتِ امْرَأَةٌ مَقْتُولَةٌ في بَعْضِ مَغازِي رَسُولِ اللهِ ﷺ فَنهَى رَسُولُ اللهِ ﷺ عَنْ قَتْلِ النِّساءِ والصِّبْيانِ. [راجع: ٣٠١٥]

(149) CHAPTER. One should not punish (anybody) with Allāh's punishment.

(١٤٩) بابٌ لا يُعَذَّبُ بِعَذَابِ اللهِ

3016. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ sent us in an expedition (i.e., an army-unit) and said, "If you find so-and-so and so-and-so, burn both of them with fire." When we intended to depart, Allāh's Messenger ﷺ said, "I have ordered you to burn so-and-so and so-and-so, and it is none but Allāh Who punishes with fire, so, if you find them, kill them."

٣٠١٦ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا اللَّيْثُ، عَنْ بُكَيرٍ، عَنْ سُلَيمانَ بنِ يَسارٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّهُ قالَ: بَعَثَنا رَسُولُ اللهِ ﷺ في بَعْثٍ فَقالَ: «إنْ وجَدْتُمْ فُلاناً وفُلاناً فَأحْرِقُوهُمَا بالنَّارِ». ثُمَّ قالَ رَسُولُ اللهِ ﷺ حِينَ أرَدْنا الخُرُوجَ: «إنِّي أمَرْتُكُمْ أنْ تُحْرِقُوا فُلاناً وفُلاناً، وإنَّ النَّارَ لا يُعَذِّبُ بِها إلَّا اللهُ، فإنْ وجَدْتُمُوهُما فاقْتُلُوهُما». [راجع: ٢٩٥٤]

3017. Narrated 'Ikrima رَضِيَ اللهُ عَنْهُ: 'Alī رَضِيَ اللهُ عَنْهُ burnt some people and this news reached Ibn 'Abbās, who said, "Had I been in his place I would not have burnt them, as the Prophet ﷺ said, 'Don't punish (anybody) with Allāh's punishment.' No doubt, I would have killed them, for the Prophet ﷺ said, 'If somebody (a Muslim) discards his religion, kill him.'"

٣٠١٧ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ أيُّوبَ، عَنْ عِكْرِمَةَ: أنَّ عَلِيّاً رَضِيَ اللهُ عَنْهُ حَرَّقَ قَوْماً فَبَلَغَ ابنَ عَبَّاسٍ فَقالَ: لَوْ كُنْتُ أنا لَمْ أُحَرِّقْهُمْ، لأنَّ النَّبِيَّ ﷺ قالَ: «لا تُعَذِّبُوا بِعَذَابِ اللهِ»، ولَقَتَلْتُهُمْ كما قالَ النَّبِيُّ ﷺ: «مَنْ بَدَّلَ دِينَهُ فاقْتُلُوهُ». [انظر: ٦٩٢٢]

(150) CHAPTER. (Allāh's Statement): "...Thereafter (is the time) either for generosity (i.e., free them without ransom)

(١٥٠) بابٌ: ﴿فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَآءً﴾ [محمد: ٤]

or ransom (according to what benefits Islam)..." (V.47:4).

And the Statement of Allāh عَزَّ وجَلَّ:

"It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land.[1] You desire the good of this world (i.e., money of ransom for freeing the captives)." (V.8:67)

(151) CHAPTER. Is it legal for a Muslim captive to kill or deceive those who have captured him so that he may save himself from the infidels?

Al-Miswar narrated a *Ḥadīth* from the Prophet ﷺ concerning this issue.

(See *Ḥadīth* No.2731, 2732, Vol.3. The story of Abū Baṣīr).

(152) CHAPTER. If a *Mushrik* (polytheist, idolater pagan) burns a Muslim, should he be burnt (in retaliation)?

3018. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A group of eight men from the tribe of 'Ukl came to the Prophet ﷺ and then they found the climate of Al-Madīna unsuitable for them. So, they said, "O Allāh's Messenger! Provide us with some milk." Allāh's Messenger ﷺ said, "I recommend that you should join the herd of camels." So, they went and drank the urine and the milk of the camels (as a medicine) till they became healthy and fat. Then they killed the shepherd and drove away the camels, and they became disbelievers after embracing Islām. When the Prophet ﷺ was informed by a shouter for help, he sent some men in their pursuit, and before the sun rose high, they were caught and brought, and he had their hands and feet cut off. Then he ordered for nails which were heated and were branded with those nails, their eyes, and

فِيهِ حَدِيثُ ثُمامَةَ، وقَوْلِهِ عَزَّ وَجَلَّ: ﴿مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُۥٓ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِي ٱلْأَرْضِ﴾ [الأنفال: ٦٧] يفي يَغْلِبَ في الأرْضِ ﴿تُرِيدُونَ عَرَضَ ٱلدُّنْيَا﴾ الآيَةَ.

(١٥١) بابٌ هَلْ لِلأسِيرِ أنْ يَقْتُلَ أو يَخْدَعَ الَّذِيْنَ أسَرُوهُ حَتَّى يَنْجُوَ مِنَ الكَفَرَةِ؟

فِيهِ المِسْوَرُ عَنِ النَّبِيِّ ﷺ.

(١٥٢) بابٌ إذَا حَرَّقَ المُشْرِكُ المُسْلِمَ هَلْ يُحَرَّقُ؟

٣٠١٨ - **حدَّثنا** مُعَلَّى: حدَّثنا وُهَيْبٌ، عَنْ أيُّوبَ، عَنْ أبي قِلابَةَ، عَنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ: أنَّ رَهْطاً مِنْ عُكْلٍ ثَمانِيَةً قَدِمُوا عَلى النَّبِيِّ ﷺ فاجْتَوَوُا المَدِينَةَ فَقالُوا: يا رَسُولَ اللهِ، ابْغِنا رِسْلاً. فَقالَ: «ما أجِدُ لَكُمْ إلَّا أنْ تَلْحَقُوا بالذَّوْدِ». فانْطَلَقُوا فَشَرِبُوا مِنْ أبْوالِهَا وألْبانِها حَتَّى صَحُّوا وسَمِنُوا، وقَتَلُوا الرَّاعِيَ واسْتاقُوا الذَّوْدَ، وكَفَرُوا بَعْدَ إسْلامِهِمْ، فأتَى الصَّرِيخُ النَّبِيَّ ﷺ فَبَعَثَ الطَّلَبَ فما تَرَجَّلَ النَّهارُ حَتَّى أُتِيَ بِهِمْ فَقَطَّعَ أيْدِيَهُمْ وأرْجُلَهُمْ، ثُمَّ

(1) (Ch. 150) By killing the infidels.

they were left in the *Harra* (i.e., rocky land in Al-Madīna). And when they asked for water, no water was given to them till they died. Abū Qilāba, a subnarrator said, "They committed murder and theft and fought against Allāh and His Messenger ﷺ and spread evil in the land.".

أَمَرَ بِمَسامِيرَ فَأُحْمِيَتْ فَكَحَلَهُمْ بِها وطَرَحَهُم بالحَرَّةِ يَسْتَسْقُونَ فَما يُسْقَوْنَ حتَّى ماتُوا. قالَ أبُو قِلابَةَ: قَتَلُوا وسَرَقُوا وحارَبُوا اللهَ ورَسُولَهُ ﷺ وسَعَوْا في الأرْضِ فَساداً. [راجع: ٢٣٣]

(153) CHAPTER.

(١٥٣) بابٌ:

3019. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "An ant bit a Prophet amongst the Prophets, and he ordered that the place of the ants be burnt. So, Allāh inspired to him, 'It is because one ant bit you that you burnt a nation amongst the nations that glorify Allāh?"

[See *Hadīth* No.3319]

٣٠١٩ - حدَّثنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ وأبي سَلَمَةَ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «قَرَصَتْ نَمْلَةٌ نَبِيّاً مِنَ الأنْبِياءِ، فأمَرَ بِقَرْيَةِ النَّمْلِ فأُحْرِقَ. فأوْحَى اللهُ إلَيْهِ، أنْ قَرَصَتْكَ نَمْلَةٌ أحْرَقْتَ أُمَّةً مِنَ الأُمَمِ تُسَبِّحُ اللهَ؟». [انظر: ٣٣١٩]

(154) CHAPTER. The burning of houses and date-palms.

(١٥٤) بابُ حَرْقِ الدُّورِ والنَّخِيلِ

3020. Narrated Jarīr: Allāh's Messenger ﷺ said to me, "Will you relieve me from Dhul-Khalaṣa?" It (Dhul-Khalaṣa) was a house belonging to the tribe of Khath'am [and there used to be worshipped the *Taghiyas* (idols) of Ad-Daus, Khath'am, and Bajaila tribes], and it was called *Al-Ka'ba-al-Yamāniya*. So, I proceeded with one hundred and fifty cavalry men from the tribe of Aḥmas, who were excellent knights. It happened that I could not sit firm on horses, so the Prophet ﷺ stroke me over my chest till I saw his finger-marks over my chest. He said, "O Allāh! Make him firm and make him a guide and rightly-guided man." Jarīr

٣٠٢٠ - حدَّثنا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ إسْماعِيلَ قالَ: حدَّثَني قَيْسُ ابنُ أبي حازِمٍ قالَ: قالَ لي جَرِيرٌ: قالَ لي رَسُولُ اللهِ ﷺ: «ألا تُرِيحُني مِنْ ذي الخَلَصَةِ؟» وكانَ بَيْتاً في خَثْعَمَ يُسَمَّى كَعْبَةَ اليمانِيَةِ، قالَ: فانْطَلَقْتُ في خَمْسِينَ ومائةِ فارِسٍ مِنْ أحْمَسَ وكانُوا أصْحابَ خَيْلٍ، قالَ: وكُنْتُ لا أثْبُتُ عَلى الخَيْلِ، فَضَرَبَ في صَدْرِي حَتَّى رَأيتُ أثَرَ أصابِعِهِ

في صَدرِي وقالَ: «اللَّهُمَّ ثَبِّتْهُ واجْعَلْهُ هادِياً مَهْدِيّاً». فانْطَلَقَ إِلَيْها فَكَسَرَها وحَرَّقَها ثُمَّ بَعَثَ إلى رَسُولِ اللهِ ﷺ يُخْبِرُهُ فَقالَ رَسُولُ جَرِيرٍ: والَّذِي بَعَثَكَ بالحَقِّ ما جِئْتُكَ حتَّى تركْتُها كأنَّها جَمَلٌ أجْوَفُ أوْ أجْرَبُ. قالَ: فَبارَكَ في خَيْلِ أحْمَسَ ورِجالِها خَمْسَ مَرَّاتٍ. [انظر: ٣٠٣٦، ٣٠٧٦، ٣٨٢٣، ٤٣٥٥، ٤٣٥٦، ٤٣٥٧، ٦٠٨٩، ٦٣٣٣]

proceeded towards that house, and dismantled and burnt it. Then he sent a messenger to Allāh's Messenger ﷺ informing him of that. Jarīr's messenger said, "By Him Who has sent you with the Truth, I did not come to you till I had left it like an emanciated or scabby camel (i.e., completely marred and spoilt)." Jarīr added, "The Prophet ﷺ invoked Allāh to bless the horses and the men of Aḥmas five times."

[See Vol. 9, *Hadith* No.7116. See also Vol. 5, *Hadith* No.4537]

٣٠٢١ - حدَّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخْبَرَنا سُفْيانُ، عَنْ مُوسَى بنِ عُقْبَةَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: حَرَّقَ النَّبِيُّ ﷺ نَخْلَ بَنِي النَّضِيرِ. [راجع: ٢٣٢٦]

3021. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ burnt the date-palms of Banī An-Naḍir.

(١٥٥) بابُ قَتْلِ المُشْرِكِ النَّائِمِ

(155) CHAPTER. Killing a sleeping *Mushrik* (polytheist, idolater, pagan).

٣٠٢٢ - حدَّثنا عَلِيُّ بنُ مُسْلِمٍ: حدَّثنا يَحْيَى بنُ زَكَرِيَّا بنِ أبي زائِدَةَ قالَ: حدَّثَنِي أبي، عَنْ أبي إسحاقَ عَنِ البَراءِ بنِ عازِبٍ رَضِيَ اللهُ عَنْهُما، قالَ: بَعَثَ رَسُولُ اللهِ ﷺ رَهْطاً مِنَ الأنْصارِ إلى أبي رافِعٍ لِيَقْتُلُوه. فانْطَلَقَ رَجُلٌ مِنْهُمْ فَدَخَلَ حِصْنَهُمْ. قالَ: فَدَخَلْتُ في مَرْبِطِ دَوابَّ لَهُمْ، قالَ: وأغْلَقُوا بابَ الحِصْنِ، ثُمَّ إنَّهُمْ فَقَدُوا حِماراً لَهُمْ فَخَرَجُوا يَطْلُبُونَهُ فَخَرَجْتُ فِيمَنْ خَرَجَ

3022. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ sent a group of *Anṣārī* men to kill Abū Rāfi'. One of them set out and entered their (i.e., the enemies) fort. That man said, "I hid myself in a stable for their animals. They closed the fort gate. Later, they lost a donkey of theirs, so they went out in its search. I, too, went out along with them, pretending to look for it. They found the donkey and entered their fort. And I, too, entered along with them. They closed the gate of the fort at night, and kept its keys in a small window where I could see them. When those people slept, I took the keys and opened the gate of the fort and came upon Abū Rāfi' and said, 'O Abū Rāfi''. When he replied me, I proceeded towards the voice

أُرِيهِمْ أَنَّنِي أَطْلُبُهُ مَعَهُمْ فَوَجَدُوا الحِمارَ فَدَخَلُوا ودَخَلْتُ وأَغْلَقُوا بابَ الحِصْنِ لَيْلاً فَوَضَعُوا المَفاتِيحَ في كُوَّةٍ حَيْثُ أَراها. فَلَمَّا نامُوا أَخَذْتُ المَفاتِيحَ فَفَتَحْتُ بابَ الحِصْنِ، ثُمَّ دَخَلْتُ عَلَيْهِ فَقُلْتُ: يا أَبا رَافِعٍ، فأَجابَنِي، فَتَعَمَّدْتُ الصَّوْتَ فَضَرَبْتُهُ فَصاحَ، فَخَرَجْتُ، ثُمَّ رَجَعْتُ كَأَنِّي مُغِيثٌ، فَقُلْتُ: يا أَبا رَافِعٍ، وغَيَّرْتُ صَوْتِي، فَقالَ: ما لَكَ لأُمِّكَ الوَيْلُ، قُلْتُ: ما شَأْنُكَ؟ قالَ: لا أَدْرِي مَنْ دَخَلَ عَلَيَّ فَضَرَبَنِي. قالَ: فَوَضَعْتُ سَيْفِي في بَطْنِهِ. ثُمَّ تَحامَلْتُ عَلَيْهِ حَتَّى قَرَعَ العَظْمَ، ثُمَّ خَرَجْتُ وأَنا دَهِشٌ، فأَتَيْتُ سُلَّماً لَهُمْ لأَنْزِلَ مِنْهُ فَوَقَعْتُ، فَوُثِئَتْ رِجْلِي، فَخَرَجْتُ إلى أَصْحابِي، فَقُلْتُ: ما أَنا بِبارِحٍ حَتَّى أَسْمَعَ النّاعِيَةَ. فَما بَرِحْتُ حَتَّى سَمِعْتُ نَعايا أَبِي رَافِعٍ تاجِرِ أَهْلِ الحِجازِ، قالَ: فَقُمْتُ وما بِي قَلَبَةٌ حَتَّى أَتَيْنا النَّبِيَّ ﷺ فأَخْبَرْناهُ. [انظر: ٣٠٢٢، ٤٠٣٨، ٤٠٣٩، ٤٠٤٠]

and hit him and came back. He shouted and I came out, pretending to be a helper. I said, 'O Abū Rāfi'', changing the tone of my voice. He asked me, 'What do you want; woe to your mother?' I asked him, 'What has happened to you?' He said, 'I don't know who came to me and hit me.' Then I drove my sword into his belly and pushed it forcibly till it touched the bone. Then I came out, filled with puzzlement and went towards a ladder of theirs in order to get down but I fell down and sprained my foot. I came to my companions and said, 'I will not leave till I hear the wailing of the women.' So, I did not leave till I heard the women bewailing Abū Rāfi', the merchant of Ḥijāz. Then I got up, feeling no ailment, (and we proceeded) till we came to the Prophet ﷺ and informed him."

٣٠٢٣ - حَدَّثَنِي عَبْدُ اللهِ بنُ مُحَمَّدٍ: حَدَّثَنِي يَحْيَى بنُ آدَمَ: حَدَّثَنا يَحْيَى بنُ أَبِي زائِدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي إسْحاقَ، عَنِ البَراءِ بنِ عازِبٍ رَضِيَ اللهُ عَنْهُما قالَ: بَعَثَ رَسُولُ اللهِ ﷺ رَهْطاً مِنَ الأَنْصارِ إلى أَبِي رافِعٍ

3023. Narrated Al-Barā' bin 'Āzib رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ sent a group of the *Anṣār* to Abū Rāfi'. 'Abdullāh bin 'Atīk entered his house at night and killed him while he was sleeping.

فَدَخَلَ عَلَيْهِ عَبْدُ اللهِ بنُ عَتِيكٍ بَيْتَهُ لَيْلاً فَقَتَلَهُ وهُوَ نائمٌ. [راجع: ٣٠٢٢]

(156) CHAPTER. Do not wish to meet the enemy.

(١٥٦) بابٌ لا تَمَنَّوْا لِقاءَ العَدُوِّ

3024. Narrated Sālim Abū An-Naḍr, the freed slave of 'Umar bin 'Ubaidullāh: I was 'Umar's clerk. Once, 'Abdullāh bin Abī Aūfa wrote a letter to 'Umar bin 'Ubaidullāh when he proceeded to Al-Ḥarūriya. I read in it that Allāh's Messenger ﷺ during some of his military expeditions against the enemy, waited till the sun declined.

٣٠٢٤ - حَدَّثَنا يُوسُفُ بنُ مُوسَى: حدَّثَنا عاصِمُ بنُ يُوسُفَ اليَرْبُوعِيّ: حدَّثَنا أبُو إسحَاقَ الفَزَارِيُّ، عَنْ مُوسَى ابنِ عُقْبَةَ قالَ: حدَّثَنِي سَالِمٌ أبُو النَّضْرِ مَوْلَى عُمَرَ بنِ عُبَيْدِ اللهِ، كُنْتُ كَاتِباً له. قال: كَتَبَ إليه عَبْدُ اللهِ بنُ أبي أوْفَى حِينَ خَرَجَ إلى الحَرُورِيَّةِ فَقَرَأْتُهُ، فإذَا فِيْهِ: إنَّ رَسُولَ اللهِ ﷺ في بَعْضِ أيَّامِهِ الَّتي لَقِيَ فيها العَدُوَّ انْتَظَرَ حتَّى مالَتِ الشَّمْسُ. [راجع: ٢٨١٨]

3025. And then he ﷺ got up amongst the people saying, "O people! Do not wish to meet the enemy, and ask Allāh for safety, but when you come face to face with the enemy, be patient, and remember that Paradise is under the shades of swords." Then he said, "O Allāh, the Revealer of the Holy Book, and the Mover of the clouds and the Defeater of the *Aḥzāb* (Confederates), defeat them, and grant us victory over them."

٣٠٢٥ - ثُمَّ قامَ في النَّاسِ فَقالَ: «يا أيّهَا الناس! لا تَمَنَّوْا لِقاءَ العَدُوِّ وسَلُوا اللهَ العافِيَةَ. فإذَا لَقِيتُمُوهُمْ فاصْبِرُوا، واعْلَمُوا أنَّ الجَنَّةَ تَحْتَ ظِلالِ السُّيُوفِ». ثُمَّ قالَ: «اللَّهُمَّ مُنْزِلَ الكِتابِ، ومُجْرِيَ السَّحابِ، وهازِمَ الأحْزَابِ، اهْزِمْهُمْ وانْصُرْنا عَلَيْهِمْ».

وقالَ مُوسَى بنُ عُقْبَةَ: حدَّثَنِي سالمٌ أبُو النَّضْرِ: كُنْتُ كاتِباً لِعُمَرَ بنِ عُبَيْدِ اللهِ فأتاهُ كِتابُ عَبْدِ اللهِ بنِ أبي أوْفَى رَضِيَ اللهُ عَنْهُما أنَّ رَسُولَ اللهِ ﷺ قالَ: «لا تَمَنَّوْا لِقاءَ العَدُوِّ».

[راجع: ٢٩٣٣]

3026. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said: "Do not wish to meet the enemy, and in case you meet (face) the enemy then be patient."

٣٠٢٦ - وقالَ أبُو عامِرٍ: حدَّثنا مُغِيرَةُ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «لا تَتَمَنَّوا لِقاءَ العَدُوِّ فإذَا لَقِيْتُمُوهُمْ فاصْبِرُوا».

(157) CHAPTER. War is deceit.

(١٥٧) **بابٌ**: **الحَرْبُ خُدْعَةٌ**

3027. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Khosrau will be ruined, and there will be no Khosrau after him, and Caesar will surely be ruined, and there will be no Caesar after him, and you will spend their treasures in Allāh's Cause."

٣٠٢٧ - **حدَّثنا** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخْبَرَنا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «هَلَكَ كِسْرَى، ثُمَّ لا يَكُونُ كِسْرَى بَعْدَهُ. وقَيْصَرُ لَيَهْلِكَنَّ، ثُمَّ لا يَكُونُ قَيْصَرٌ بَعْدَهُ. ولَتُقْسَمَنَّ كُنُوزُهُما في سَبِيلِ اللهِ». [انظر: ٣١٢٠، ٣٦١٨، ٦٦٣٠]

3028. He named, 'War: Deceit'.

٣٠٢٨ - وسمَّى الحَرْبَ خَدْعَةً. [انظر: ٣٠٢٩]

3029. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ named: 'War: Deceit'.

٣٠٢٩ - **حدَّثنا** أبُو بَكْرِ بنُ أصْرَمَ - اسْمُهُ بُورُ المروزي -: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا مَعْمَرٌ، عَنْ هَمَّامِ بنِ مُنَبِّهٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمَّى النَّبيُّ ﷺ الحَرْبَ خَدْعَةً. [راجع: ٣٠٢٨]

3030. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "War is deceit."

٣٠٣٠ - **حدَّثنا** صَدَقَةُ بنُ الفَضْلِ أخْبَرَنا ابنُ عُيَيْنَةَ، عَنْ عَمْرٍو: سَمِعَ جابِرَ ابنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبيُّ ﷺ: «الحَرْبُ خَدْعَةٌ».

(158) CHAPTER. Telling lies in the war.

(١٥٨) بابُ الكَذِبِ في الحَربِ

3031. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما: The Prophet ﷺ said, "Who will kill Ka'b bin Al-Ashraf, indeed he has hurt Allāh and His Messenger?" Muhammad bin Maslama said, "O Allāh's Messenger! Do you like me to kill him?" He replied in the affirmative. So, Muhammad bin Maslama went to him (i.e., Ka'b) and said, "This person (i.e., the Prophet ﷺ) has put us to task and asked us for charity." Ka'b replied, "By Allāh, you will get tired of him." Muhammad said to him, "We have followed him, so we dislike to leave him till we see the end of his affair." Muhammad bin Maslama went on talking to him in this way till he got the chance to kill him.

٣٠٣١ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا سُفيانُ، عَنْ عَمْرِو بنِ دِينارٍ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبِيَّ ﷺ قالَ: «مَنْ لِكَعْبِ بنِ الأشْرَفِ فإنَّهُ قَدْ آذَى اللهَ ورَسُولَهُ؟» قالَ مُحَمَّدُ بنُ مَسْلَمَةَ: أتُحِبُّ أنْ أقْتُلَهُ يا رَسُولَ اللهِ؟ قالَ: «نَعَمْ». قالَ: فأتاهُ فَقالَ: إنَّ هذا - يَعْنِي النَّبِيَّ ﷺ - قَدْ عَنَّانا وسألَنا الصَّدَقَةَ، قالَ: وأيْضاً واللهِ لَتَمَلُّنَّه قالَ: فإنَّا قد اتَّبَعْناهُ فَنَكْرَهُ أنْ نَدعَهُ حتَّى نَنْظُرَ إلى ما يَصِيرُ أمْرُهُ. قالَ: فَلَمْ يَزَلْ يُكَلِّمُهُ حتَّى اسْتَمكَنَ مِنْهُ فَقَتَلَهُ.. [راجع: ٢٥١٠]

(159) CHAPTER. Killing non-Muslim warriors secretly.

(١٥٩) بابُ الفَتْكِ بأهْلِ الحَرْبِ

3032. Narrated Jābir رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "Who will kill Ka'b bin Ashraf." Muhammad bin Maslama replied, "Do you like me to kill him?" The Prophet ﷺ replied in the affirmative. Muhammad bin Maslama said, "Then allow me to say what I like." The Prophet ﷺ replied, "I do (i.e., allow you)."

٣٠٣٢ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا سُفيانُ، عَن عَمْرٍو، عَنْ جابِرٍ عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ لِكَعْبِ بنِ الأشْرَفَ؟» فَقالَ مُحَمَّدُ بنُ مَسْلَمَةَ: أتُحِبُّ أنْ أقْتُلَهُ؟ قالَ: «نَعَمْ»، قالَ: فَأْذَنْ لي فَأقُولَ، قالَ: «قَدْ فَعَلْتُ». [راجع: ٢٥١٠]

(160) CHAPTER. What tricks and means of security may be adopted to protect oneself against someone who is expected to be vicious and mischievous.

(١٦٠) بابُ ما يَجُوزُ مِنَ الاحْتِيَالِ والحَذَرِ مَعَ مَنْ يَخْشَى مَعَرَّتَهُ،

3033. Narrated 'Abdullāh bin 'Umar رَضِيَ الله عَنْهُما: Once, Allāh's Messenger ﷺ

٣٠٣٣ - وَقالَ اللَّيْثُ: حدَّثَنِي

accompanied by Ubaī bin Ka'b set out to Ibn Ṣaiyyād. He was informed that Ibn Ṣaiyyād was in a garden of date-palms. When Allāh's Messenger ﷺ entered the garden of date-palms, he started hiding himself behind the trunks of the palms while Ibn Ṣaiyyād was covered with a velvet sheet with murmurs emanating from under it. Ibn Ṣaiyyād's mother saw Allāh's Messenger ﷺ and said, "O Ṣāf! This is Muḥammad." So Ibn Ṣaiyyād got up. Allāh's Messenger ﷺ said, "If she had left him (in his state), the truth would have been clear."

عُقَيْلٌ، عنِ ابنِ شِهابٍ، عَنْ سالِمِ بنِ عَبْدِ اللهِ، عَن عبد الله بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما أَنَّهُ قالَ: انْطَلَقَ رَسُولُ اللهِ ﷺ ومَعَهُ أُبَيُّ بنُ كَعْبٍ قِبَلَ ابنِ صَيَّادٍ، فَحُدِّثَ بِهِ في نَخْلٍ. فَلَمَّا دَخَلَ عَلَيْهِ رَسُولُ اللهِ ﷺ النَّخْلَ طَفِقَ يَتَّقِي بِجُذُوعِ النَّخْلِ وابنُ صَيَّادٍ في قَطِيفَةٍ لَهُ فِيها رَمْرَمَةٌ، فَرَأَتْ أُمُّ ابنِ صَيَّادٍ رَسُولَ اللهِ ﷺ فَقالَتْ: يا صَافِ! هذا مُحَمَّدٌ، فَوَثَبَ ابنُ صَيَّادٍ، فَقالَ رَسُولُ اللهِ ﷺ: «لَوْ تَرَكَتْهُ بَيَّنَ». [راجع: ١٣٥٥]

(161) CHAPTER. The recitation of poetic verses in the war and raising the voices while digging the trench.

(١٦١) بابُ الرَّجَزِ في الحَرْبِ ورَفْعِ الصَّوْتِ في حَفْرِ الخَنْدَقِ،

فِيهِ سَهْلٌ وأَنَسٌ عَنِ النَّبِيِّ ﷺ، وفِيهِ يَزِيدُ عَنْ سَلَمَةَ.

3034. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: I saw Allāh's Messenger ﷺ on the day (of the battle) of the Trench carrying earth till the hair of his chest were covered with dust, and he was a hairy man. He was reciting the following verses of 'Abdullāh (bin Rawāḥa):

'O Allāh, were it not for You,
We would not have been guided,
Nor would we have given in charity, nor offered *Ṣalāt* (prayer).
So, bestow on us calmness, and when we meet the enemy,
Then make our feet firm, for indeed,
Yet if they want to put us in *Fitnah* (trial, affliction), (i.e., want to fight against us) we would not (flee but withstand them).'

The Prophet ﷺ used to raise his voice while reciting these verses.

٣٠٣٤ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا أَبُو الأَحْوَصِ: حدَّثَنا أَبُو إسحاقَ، عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ قالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَوْمَ الخَنْدَقِ وهُوَ يَنْقُلُ التُّرَابَ حتَّى وارَى التُّرَابُ شَعْرَ صَدْرِهِ، وكانَ رَجُلاً كَثِيرَ الشَّعْرِ، وهُوَ يَرْتَجِزُ بِرَجَزِ عَبْدِ اللهِ:

اللَّهُمَّ لَوْلا أَنْتَ ما اهْتَدَيْنا
ولا تَصَدَّقْنا ولا صَلَّيْنا
فأَنْزِلَنْ سَكِينَةً عَلَيْنا
وثَبِّتِ الأَقْدامَ إنْ لاقَيْنا

إنَّ الأَعْدَاءَ قَدْ بَغَوْا عَلَيْنا
إذَا أرَادُوا فِـتْـنَـةً أَبَـيْـنـا
يَرْفَعُ بِها صَوْتَهُ. [راجع: ٢٨٣٦]

[See Vol. 5, *Hadīth* No.4106]

(162) CHAPTER. Whosoever is unable to sit firm on a horse.

(١٦٢) بابٌ مَنْ لا يَثْبُتُ عَلى الخَيْلِ

3035. Narrated Jarīr رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ did not screen himself from me since my embracing Islām, and whenever he saw me he would receive me with a smile.

٣٠٣٥ - حدَّثَنا مُحَمَّدُ بنُ عَبْدِ اللهِ ابنِ نُمَيرٍ: حدَّثَنا ابنُ إدْرِيسَ، عَنْ إسمَاعِيلَ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ رَضِيَ اللهُ عَنْهُ قالَ: ما حَجَبَني النَّبيُّ ﷺ مُنْذُ أسْلَمْتُ، ولا رَآني إلَّا تَبَسَّمَ في وَجْهِهِ. [انظر: ٣٨٢٢، ٦٠٩٠]

3036. Once, I told him that I could not sit firm on horses. He stroke me on the chest with his hand and said, "O Allāh! Make him firm and make him a guiding and a rightly-guided man."

٣٠٣٦ - ولَقَدْ شَكَوْتُ إلَيْهِ أنِّي لا أثْبُتُ عَلى الخَيْلِ فَضَرَبَ بِيَدِهِ في صَدْرِهِ وقالَ: «اللَّهُمَّ ثَبِّتْهُ واجْعَلْهُ هادِياً مَهْدِيّاً». [راجع: ٣٠٢٠]

(163) CHAPTER. The treatment of a wound with the ashes of a mat (made of date-palm leaves), and the washing of blood by a lady off her father's face, and conveying water in a shield (for this purpose).

(١٦٣) بابٌ دَواءِ الجُرْحِ بإحْرَاقِ الحَصِيرِ، وغَسْلِ المَرْأةِ عَنْ أبيها الدَّمَ عَنْ وجْهِهِ، وحَمْلِ المَاءِ في التُّرْسِ

3037. Narrated Abū Hāzim: The people asked Sahl bin Sa'd As-Sā'idī رَضِيَ اللهُ عَنْهُ, "With what thing (medicine) was the wound of Allāh's Messenger ﷺ treated?" He replied, "There is none left (living) amongst the people who knows it better than I. 'Alī used to bring water in his shield and Fatima (i.e., the Prophet's daughter) used to wash the blood off his face. Then a mat (of palm leaves) was burnt and its ash was filled in the wound of Allāh's Messenger ﷺ."

٣٠٣٧ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: حدَّثَنا أبُو حازِمٍ قالَ: سألُوا سَهلَ بنَ سَعْدٍ السَّاعِدِيَّ رَضِيَ اللهُ عَنْهُ: بأيِّ شَيْءٍ دُووِيَ جُرْحُ رسُولِ اللهِ ﷺ؟ فَقالَ: ما بَقِيَ أَحَدٌ مِنَ النَّاسِ أعْلَمُ بِهِ مِنِّي، كانَ عَلِيٌّ يَجِيءُ بالمَاءِ في تُرْسِهِ، وكانَتْ - يَعْني فاطِمَةَ - تَغْسِلُ الدَّمَ عَنْ وجْهِهِ، وَأُخِذَ حَصِيرٌ فأُحْرِقَ، ثُمَّ

حُشِيَ بِهِ جُرْحُ رَسُولِ اللهِ ﷺ.
[راجع: ٢٤٣]

(164) CHAPTER. What quarrels and mutual differences are hated in the war, and the punishment of the one who disobeys his *Imām*.

(١٦٤) بابُ ما يُكْرَهُ مِنَ التَّنازُعِ والاخْتِلافِ في الحَرْبِ وعُقُوبَةِ مَنْ عَصَى إمامَهُ،

And Allāh عَزَّ وجَل said:
'...And do not dispute (with one another) lest you lose courage and your strength departs...' (V.8:46)

وقالَ اللهُ عَزَّ وجَلَّ: ﴿وَلَا تَنَٰزَعُواْ فَتَفْشَلُواْ وَتَذْهَبَ رِيحُكُمْ﴾ [الأنفال: ٤٦] يَعْنِي الحَرْبَ.

3038. Narrated Abū Burda that his father said, "The Prophet ﷺ sent Mu'ādh and Abū Mūsa to Yemen telling them. 'Make the things easy for the people and do not make the things difficult for them; give them glad tidings and do not repel them; and you both love each other, and don't differ'."

٣٠٣٨ - حدَّثنا يَحْيَى: حدَّثَنا وكِيعٌ، عَنْ شُعْبَةَ، عَنْ سَعِيدِ بنِ أبي بُرْدَةَ، عَنْ أبِيهِ، عَنْ جَدِّهِ: أنَّ النَّبِيَّ ﷺ بَعَثَ مُعاذاً وأبا مُوسَى إلى اليَمَنِ، قالَ: «يَسِّرا ولا تُعَسِّرَا، وبَشِّرَا ولا تُنَفِّرَا، وتَطاوَعَا ولا تَخْتَلِفَا». [راجع: ٢٢٦١]

3039. Narrated Al-Barā' bin 'Āzib رَضِيَ الله عَنْهُما: The Prophet ﷺ appointed 'Abdullāh bin Jubair as the commander of the infantrymen (archers) who were fifty on the day (of the battle) of Uhud. He instructed them, "Stick to your place, and don't leave it even if you see birds snatching us, till I send for you; and if you see that we have defeated the infidels and made them flee, even then you should not leave your place till I send for you." Then the infidels were defeated. By Allāh, I saw the women fleeing lifting up their clothes, revealing their leg-bangles and their legs. So, the companions of 'Abdullāh bin Jubair said, "The booty! O people, the booty! Your companions have become victorious, what are you waiting for now?" 'Abdullāh bin Jubair said, "Have you forgotten what Allāh's Messenger ﷺ said to you?" They replied, "By Allāh! We will go to

٣٠٣٩ - حدَّثنا عَمْرُو بنُ خالِدٍ: حدَّثَنا زُهَيْرٌ: حدَّثَنا أبُو إسحاقَ قالَ: سَمِعْتُ البَرَاءَ بنَ عازِبٍ رَضِيَ اللهُ عَنْهُما يُحَدِّثُ قالَ: جَعَلَ النَّبِيُّ ﷺ عَلى الرَّجَّالَةِ يَوْمَ أُحُدٍ، وكانُوا خَمْسِينَ رَجُلاً، عَبْدَ اللهِ بنَ جُبَيْرٍ فَقالَ: «إنْ رَأَيْتُمُونا تَخْطَفُنا الطَّيْرُ فَلا تَبْرَحُوا مَكانَكُمْ هذَا حتَّى أُرسِلَ إلَيْكُمْ وإنْ رَأَيْتُمُونا هَزَمْنَا القَوْمَ وأوْطَأْناهُم فَلا تَبْرَحُوا حتَّى أُرْسِلَ إلَيْكُمْ»، فَهَزَمُوهُمْ، قالَ: فأنَا - واللهِ - رَأَيْتُ النِّساءَ يَشْدُدْنَ قَدْ بَدَتْ خَلاخِلُهُنَّ وأسْوُقُهُنَّ رَافِعاتٍ ثِيابَهُنَّ.

the people (i.e., the enemy) and collect our share from the war booty." But when they went to them, they were forced to turn back defeated. At that time Allāh's Messenger ﷺ in their rear was calling them back. Only twelve men remained with the Prophet ﷺ and the infidels martyred seventy men from us.

On the day (of the battle) of Badr, the Prophet ﷺ and his companions had caused *Al-Mushrikūn* to lose 140 men, seventy of whom were captured and seventy were killed. Then Abū Sufyān said thrice, "Is Muhammad present amongst these people?" The Prophet ﷺ ordered his Companions not to answer him. Then he said thrice, "Is the son of Abū Quhāfa present amongst these people?" He said again thrice, "Is the son of Al-Khattāb present amongst these people?" He then returned to his companions and said, "As for these (men), they have been killed." 'Umar could not control himself and said (to Abū Sufyān), "You told a lie, by Allāh! O enemy of Allāh! All those you have mentioned are alive, and the thing which will make you unhappy is still there." Abū Sufyān said, "Our victory today is a counterbalance to yours in the battle of Badr, and in war (the victory) is always undecided and is shared in turns by the belligerents, and you will find some of your (killed) men mutilated, but I did not urge my men to do so, yet I do not feel sorry for their deed." After that he started reciting cheerfully, "O *Hubal*, be high! O *Hubal* be high!"[1] On that the Prophet ﷺ said (to his companions), "Why don't you answer him back?" They said, "O Allāh's Messenger! What shall we say?" He said, "Say, Allāh is Higher and more Sublime." (Then) Abū Sufyān said, "We

فَقالَ أَصْحابُ عَبْدِ اللهِ بنِ جُبَيْرٍ: الغَنِيمَةَ أَيْ قَوْمِ الغَنِيمَةَ، ظَهَرَ أَصْحابُكُمْ فَما تَنْتَظِرُونَ؟ فَقالَ عَبْدُ اللهِ بنُ جُبَيْرٍ: أَنَسِيتُمْ ما قالَ لَكُمْ رَسُولُ اللهِ ﷺ؟ قالُوا: واللهِ لَنَأْتِيَنَّ النَّاسَ فَلَنُصِيبَنَّ مِنَ الغَنِيمَةِ. فَلَمَّا أَتَوْهُمْ صُرِفَتْ وُجُوهُهُمْ فأَقْبَلُوا مُنْهَزِمِينَ، فَذَاكَ إذْ يَدْعُوهُمُ الرَّسُولُ في أُخْرَاهُمْ فَلَمْ يَبْقَ مَعَ النَّبِيِّ ﷺ غَيْرُ اثْنَي عَشَرَ رَجُلاً فأَصابُوا مِنَّا سَبْعِينَ. وكانَ النَّبِيُّ ﷺ وأَصْحابُهُ أَصابَ مِنَ المُشْرِكِينَ يَوْمَ بَدْرٍ أَرْبَعِينَ ومائَةً: سَبْعِينَ أَسِيراً وسَبْعِينَ قَتِيلاً. فَقالَ أَبُو سُفْيانَ: أَفِي القَوْمِ مُحَمَّدٌ؟ ثَلاثَ مَرَّاتٍ، فَنهاهُمُ النَّبِيُّ ﷺ أَنْ يُجِيبُوهُ. ثُمَّ قالَ: أَفِي القَوْمِ ابنُ أَبي قُحافَةَ؟ ثَلاثَ مَرَّاتٍ. ثُمَّ قالَ: أَفِي القَوْمِ ابنُ الخَطَّابِ؟ ثَلاثَ مَرَّاتٍ. ثُمَّ رَجَعَ إلى أَصْحابِهِ فَقالَ: أَمَّا هٰؤُلاءِ فَقَدْ قُتِلُوا. فَمَا مَلَكَ عُمَرُ نَفْسَهُ، فَقالَ: كَذَبْتَ واللهِ يا عَدُوَّ اللهِ، إنَّ الَّذِينَ عدَدْتَ لأَحْياءٌ كُلُّهُمْ، وقَدْ بَقِيَ لكَ ما يسوءك. قالَ: يَوْمٌ بِيَوْمِ بَدْرٍ والحَرْبُ سِجالٌ، إنَّكُمْ سَتَجِدُونَ في القَوْمِ مُثْلَةً لَمْ آمُرْ بِها ولَمْ تَسُؤْنِي، ثُمَّ أَخَذَ يَرْتَجِزُ: أُعْلُ هُبَلْ، أُعْلُ هُبَلْ. قالَ النَّبِيُّ ﷺ:

(1) (H. 3039) *Hubal* was the name of an idol in the Ka'bah in the pre-Islāmic period.

«ألا تُجِيبُوهُ؟» قالُوا: يا رَسُولَ اللهِ ما نَقُولُ؟ قالَ: «قُولُوا: اللهُ أعْلَى وأجَلّ». قالَ: إنَّ لَنا العُزَّى ولا عُزَّى لَكُمْ، فَقالَ النَّبِيُّ ﷺ: «ألا تُجِيبُوه؟» قالَ: قالُوا: يا رَسُولَ اللهِ ما نَقُولُ؟ قالَ: «قُولُوا: اللهُ مَوْلانا ولا مَوْلَى لَكُمْ». [انظر: ٣٩٨٦، ٤٠٤٣، ٤٠٦٧، ٤٥٦١]

have the (idol) *Al-'Uzza*, and you have no *'Uzza*." The Prophet ﷺ said (to his companions), "Why don't you answer him back?" They asked, "O Allāh's Messenger! What shall we say?" He said, "Say: Allāh is our *Maulā* (Patron, Lord, Protector, Helper, and Supporter) and you have no *Maulā*."

(١٦٥) بابٌ: إذَا فَزِعُوا بالليْلِ

(165) CHAPTER. If the people get frightened at night.

٣٠٤٠ - حدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا حَمَّادٌ، عَنْ ثابِتٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ رَسُولُ اللهِ ﷺ أحْسَنَ النَّاسِ وأجْوَدَ النَّاسِ، وأشْجَعَ النَّاسِ. قالَ: وقَدْ فَزِعَ أهْلُ المَدِينَةِ لَيْلاً سَمِعُوا صَوْتاً. قالَ: فَتَلَقَّاهُمُ النَّبِيُّ ﷺ عَلى فَرَسٍ لأبي طَلْحَةَ عُرْيٍ وهُوَ مُتَقَلِّدٌ سَيْفَهُ، فَقالَ: «لَمْ تُرَاعُوا، لَمْ تُرَاعُوا». ثُم قالَ رَسُولُ اللهِ ﷺ: «وَجدْتُهُ بَحْراً»، يَعْني الفَرَسَ. [راجع: ٢٦٢٧]

3040. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ was the (most handsome), most generous and the bravest of all the people. Once, the people of Al-Madīna got frightened having heard an uproar at night. So, the Prophet ﷺ met the people while he was riding an unsaddled horse belonging to Abū Ṭalḥa and carrying his sword (slung over his shoulder). He said (to them), "Don't get scared, don't get scared." Then he added, "I found it (i.e., the horse) very fast."

(١٦٦) بابُ مَنْ رَأى العَدُوَّ فَنادَى بأعْلى صَوْتِهِ: يا صَباحاهْ، حتَّى يُسْمِعَ النَّاسَ

(166) CHAPTER. Shouting, "*Yā Ṣabāḥāh!*"[1] as loudly as possible on seeing the enemy to let the people hear it.

٣٠٤١ - حدَّثَنا المَكِّيُّ بنُ إبْرَاهِيمَ: أخْبَرَنا يَزِيدُ بنُ أبي عُبَيْدٍ، عَنْ سَلَمَةَ أنَّهُ أخْبَرَهُ قالَ: خَرَجْتُ مِنَ

3041. Narrated Salama: I went out of Al-Madīna towards Al-Ghāba. When I reached the mountain path of Al-Ghāba, a slave of 'Abdur-Raḥmān bin 'Aūf met me. I said to him "Woe to you! What brought you here?"

(1) (Ch. 166) This is an exclamation indicating an appeal for help.

المَدِينَةِ ذَاهِباً نَحْوَ الغابَةِ، حتَّى إِذَا كُنْتُ بِثَنِيَّةِ الغابَةِ لَقِيَنِي غُلامٌ لِعَبدِ الرَّحْمٰنِ بنِ عَوفٍ قُلْتُ: وَيْحَكَ ما بِكَ؟ قالَ: أُخِذَ لِقاحُ النَّبِيِّ ﷺ، قُلْتُ: مَنْ أَخَذَها؟ قالَ: غَطَفانُ وفَزارَةُ. فَصَرَخْتُ ثَلاثَ صَرَخاتٍ أَسمَعْتُ ما بَينَ لابَتَيْها: يا صَباحاهُ، يا صَباحاهُ. ثُمَّ انْدَفَعتُ حتَّى أَلْقاهُمْ وقَدْ أَخَذُوها، فَجَعَلْتُ أَرْمِيهِمْ وأَقُولُ: أنا ابنُ الأكْوَعِ، والْيَوْمُ يَومُ الرُّضَّعِ. فاسْتَنْقَذْتُها مِنْهُمْ قَبْلَ أَنْ يَشْرَبُوا. فأَقْبَلْتُ بِهَا أَسوقُها. فَلَقِيَنِي النَّبِيُّ ﷺ فَقُلْتُ: يا رَسُولَ اللهِ، إِنَّ القَوْمَ عِطاشٌ وإِنِّي أَعْجَلْتُهُمْ أَنْ يَشْرَبُوا سِقْيَهُمْ فابْعَثْ في إِثْرِهِمْ فَقالَ: «يا ابنَ الأكْوَعِ، مَلَكْتَ فأَسْجِحْ، إِنَّ القَوْمَ يُقْرَوْنَ مِن قَوْمِهِمْ». [انظر: ٤١٩٤]

He replied, "The she-camels of the Prophet ﷺ have been taken away." I said, "Who took them?" He said, "Ghaṭa'n and Fazāra." So, I shouted thrice, "*Yā Ṣabāḥāh! Yā Ṣabāḥāh!*" so loudly that I made the people in between its (i.e., Al-Madīna's) two mountains hear me. Then I rushed till I met them after they had taken the camels away. I started throwing arrows at them saying, "I am the son of Al-Akwa'; and today perish the mean people!" So, I saved the she-camels from them before they (i.e., the robbers) could drink. When I returned driving the camels, the Prophet ﷺ met me, I said, "O Allāh's Messenger ﷺ! Those people are thirsty and I have prevented them from drinking, so send some people to chase them." The Prophet ﷺ said, "O son of Al-Akwa', you have gained power (over your enemy), so forgive (them). (Besides) those people are now being entertained by their folk."

(١٦٧) بابُ مَنْ قالَ: خُذْها وأنا ابْنُ فُلانٍ،

(167) CHAPTER. Saying: "Take it! I am the son of so-and-so."

وقالَ سَلَمَةُ: خُذْها وأنا ابنُ الأكْوَعِ.

And Salama said, "Take it! I am the son of Al-Akwa'."

٣٠٤٢ - حدَّثَنا عُبَيْدُ اللهِ، عن إِسْرَائِيلَ عَنْ أبي إِسحاقَ قالَ: سَأَلَ رَجُلٌ البراءَ رَضِيَ اللهُ عَنْهُ فَقالَ: يا أَبا عُمَارَةَ أَوَلَّيْتُمْ يَوْمَ حُنَيْنٍ؟ قالَ البَرَاءُ، وأنا أَسمَعُ: أَمَّا رَسُولُ اللهِ ﷺ لَمْ يُوَلِّ يَوْمَئِذٍ، كانَ أَبُو سُفْيانَ

3042. Narrated Abū Isḥāq: A man asked Al-Barā' رَضِيَ اللهُ عَنْهُ. "O Abū 'Umāra! Did you flee on the day (of the battle) of Ḥunain?" Al-Barā' replied while I was listening, "As for Allāh's Messenger ﷺ, he did not flee on that day. Abū Sufyān bin Al-Ḥārith was holding the reins of his mule and when *Al-Mushrikūn* (polytheists idolaters, pagans) attacked him, he dismounted and started

بنُ الحارِثِ آخِذاً بِعِنانِ بَغْلَتِهِ. فَلَمَّا غَشِيَهُ المُشْرِكُونَ نَزَلَ فَجَعَلَ يَقُولُ: «أنا النَّبِيُّ لا كَذِب، أنا ابنُ عَبْدِ المُطَّلِب». قالَ: فما رُؤِيَ مِنَ النَّاسِ يَوْمَئِذٍ أشَدُّ مِنْهُ. [راجع: ٢٨٦٤]

saying, 'I am the Prophet, without a lie, I am the son of 'Abdul Muttalib.' On that day nobody was seen more brave than the Prophet ﷺ."

(١٦٨) بابٌ: إذَا نَزَلَ العَدُوُّ عَلى حُكْمِ رَجُلٍ

(168) CHAPTER. If the enemy is ready to accept the judgement of a Muslim (his judgement will be valid if the *Imām* agrees to it).

٣٠٤٣ - حَدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ سَعْدِ بنِ إبْراهِيمَ، عَنْ أبي أُمامَةَ هُوَ ابنُ سَهْلِ بنِ حُنَيْفٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا نَزَلَتْ بَنُو قُرَيْظَةَ عَلى حُكْمِ سَعْدٍ بَعَثَ رَسُولُ اللهِ ﷺ وكانَ قَرِيباً مِنْهُ فَجاءَ عَلى حِمارٍ، فَلَمَّا دَنا قالَ رَسُولُ اللهِ ﷺ: «قُومُوا إلى سَيِّدِكُمْ». فَجاءَ فَجَلَسَ إلى رَسُولِ اللهِ ﷺ فَقالَ لَهُ: «إنَّ هٰؤُلاءِ نَزَلُوا عَلى حُكْمِكَ»، قالَ: فإنِّي أحْكُمُ أنْ تُقْتَلَ المُقاتِلَةُ وأنْ تُسْبَى الذُّرِّيَّةُ، قالَ: «لَقَدْ حَكَمْتَ فِيهِمْ بِحُكْمِ المَلِكِ». [انظر: ٣٨٠٤، ٤١٢١، ٦٢٦٢]

3043. Narrated Abū Sa'īd Al-Khudrī رَضِيَ الله عَنْهُ: When the tribe of Banī Quraiza was ready to accept Sa'd's judgement, Allāh's Messenger ﷺ sent for Sa'd who was near to him. Sa'd came, riding a donkey and when he came near, Allāh's Messenger ﷺ said (to the *Anṣār*), "Stand up for your leader." Then Sa'd came and sat beside Allāh's Messenger ﷺ who said to him. "These people are ready to accept your judgement." Sa'd said, "I give the judgement that their warriors should be killed and their children and women should be taken as captives." The Prophet ﷺ then remarked, "O Sa'd! You have judged amongst them with (or similar to) the judgement of the King (Allāh)."

(١٦٩) بابٌ قَتْلِ الأسِيرِ وقَتْلِ الصَّبْرِ

(169) CHAPTER. The killing of a captive, and the killing of somebody who is in confinement.

٣٠٤٤ - حَدَّثَنا إسْماعِيلُ قالَ: حدَّثَنِي مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ: أنَّ

3044. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ entered (Makkah) in the year of the Conquest (of Makkah) wearing a helmet over his head. After he took it off, a man came and said, "Ibn Khaṭal

is clinging to the curtains of the Ka'bah." The Prophet ﷺ said, "Kill him."

رَسُولَ اللهِ ﷺ دَخَلَ عامَ الفَتْحِ وعَلَى رَأسِهِ المِغْفَرُ، فَلَمَّا نَزَعَهُ جاءَ رَجُلٌ فَقالَ: إنَّ ابنَ خَطَلٍ مُتَعَلِّقٌ بأسْتارِ الكَعْبَةِ، فَقالَ: «اقْتُلُوهُ».

[راجع: ١٨٤٦]

(170) CHAPTER. Can a man present himself to captivity, and whosoever refuses to surrender to captivity? And the performance of a two *Rak'a Ṣalāt* (prayer) before being put to death.

(١٧٠) بابٌ هَلْ يَسْتَأسِرُ الرَّجُلُ؟ ومَنْ لَمْ يستأسِرْ، ومَنْ رَكَعَ رَكْعَتَيْنِ عِنْدَ القَتْلِ

3045. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ sent a *Sarīya* (army-unit) of ten men as spies under the leadership of 'Āṣim bin Thābit al-Anṣārī, the grandfather of 'Āṣim bin Umar Al-Khaṭṭāb.

They proceeded till they reached Hadā'a, a place between 'Usfan, and Makkah, and their news reached a branch of the tribe of Hudhail called Banī Liḥyān. So they sent about two hundred men, who were all archers, in their pursuit to follow their tracks till they found the place where they had eaten dates they had brought with them from Al-Madīna. They said, "These are the dates of Yathrib" (i.e., Al-Madīna), and continued following their tracks. When 'Āṣim and his companions saw their pursuers, they went up a high place and the infidels circled them. The infidels said to them, "Come down and surrender, and we promise and guarantee you that we will not kill anyone of you." 'Āṣim bin Thābit, the leader of the *Sarīya* said, "By Allāh! I will not come down to be under the protection of infidels. O Allāh! Convey our news to Your Prophet ﷺ." Then the infidels threw arrows at them till they martyred 'Āṣim along with six other men, and three men came down accepting their promise and convention, and

٣٠٤٥ - حَدَّثَنا أبُو اليمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهريِّ قالَ: أخْبَرَني عَمْرُو ابنُ أبي سُفْيان بنِ أَسِيدِ بنِ جارِيَةَ الثَّقَفِيُّ، وهُوَ حَلِيفٌ لِبَنِي زُهْرَةَ، وكانَ مِنْ أصحابِ أبي هُرَيْرَةَ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: بَعَثَ رَسُولُ اللهِ - ﷺ عَشَرَةَ رَهْطٍ سَرِيَّةً عَيْناً، وأمَّرَ عَلَيهِم عاصِمَ بنَ ثابِتٍ الأنْصارِيَّ - جَدَّ عاصِمِ بنِ عُمَرَ بنِ الخَطَّابِ - فانْطَلَقُوا حتَّى إذا كانُوا بالهَدَأةِ وهُوَ بَيْنَ عُسْفانَ ومَكَّةَ، ذُكِرُوا لِحَيٍّ مِنْ هُذَيْلٍ يُقالُ لهمْ: بَنُو لِحْيانَ، فَنَفَرُوا لهُم قَرِيباً مِنْ مِائَتَيْ رَجُلٍ كُلِّهِمْ رَامٍ، فاقْتَصُّوا آثارَهُمْ حتَّى وجَدُوا مأكَلَهُمْ تَمْراً تَزَوَّدُوهُ مِنَ المَدِينَةِ، فَقالُوا: هذا تَمْرُ يَثْرِبَ، فاقْتَصُّوا آثارَهُمْ. فَلَمَّا رَآهُمْ عاصِمٌ وأصْحابُهُ لَجَؤُوا إلى فَدْفَدٍ، وأحاطَ بِهِمُ القَوْمُ، فَقالُوا لَهُمْ: انْزِلُوا

they were Khubaib Al-Anṣārī and Ibn Dathina and another man. So, when the infidels captured them, they undid the strings of their bows and tied them. Then the third (of the captives) said, "This is the first betrayal. By Allāh! I will not go with you. No doubt these, namely the martyred, have set a good example to us." So, they dragged him and tried to compel him to accompany them, but as he refused, they killed him. They took Khubaib and Ibn Dathina with them and sold them (as slaves) in Makkah (and all that took place) after the battle of Badr.

Khubaib was bought by the sons of Al-Ḥārith bin 'Āmir bin Naufal bin 'Abd-Manāf. It was Khubaib who had killed Al-Ḥārith bin 'Āmir on the day (of the battle of) Badr. So, Khubaib remained a prisoner with those people.

Narrated Az-Zuhrī: 'Ubaidullāh bin 'Iyāḍ said that the daughter of Al-Ḥārith had told him, "When those people gathered (to kill Khubaib) he borrowed a razor from me to shave his pubes and I gave it to him. Then he took a son of mine while I was unaware when he came upon him. I saw him placing my son on his thigh and the razor was in his hand. I got scared so much that Khubaib noticed the agitation on my face and said, 'Are you afraid that I will kill him? No, I will never do so.' By Allāh, I never saw a prisoner better than Khubaib. By Allāh, one day I saw him eating of a bunch of grapes in his hand while he was chained in irons, and there was no fruit at that time in Makkah." The daughter of Al-Ḥārith used to say, "It was a boon Allāh bestowed upon Khubaib." When they took him out of the sanctuary (of Makkah) to kill him outside its boundaries, Khubaib requested them to let him offer two *Rak'a* [*Ṣalāt* (prayer)]. They allowed him and he

وأعْطُونا بأيْدِيكُمْ، ولَكُمُ العَهْدُ والمِيثاقُ ولا نَقْتُلُ مِنْكُمْ أحداً، فَقالَ عاصِمُ بنُ ثابتٍ أميرُ السَّرِيَّةِ: أمَّا أنا فَوَاللهِ لا أنزِلُ اليَوْمَ في ذِمَّةِ كافِرٍ، اللَّهُمَّ أخْبِرْ عَنَّا نَبِيَّكَ. فَرَمَوهُمْ بالنَّبْلِ، فَقَتَلُوا عاصِماً في سَبْعَةٍ. فَنَزَلَ إلَيْهِمْ ثَلاثَةُ رَهْطٍ بالعَهْدِ والمِيْثاقِ مِنْهُمْ خُبَيْبٌ الأنْصارِيُّ وابنُ دَثِنَةَ ورَجُلٌ آخَرُ. فَلَمَّا اسْتَمْكَنُوا مِنْهُمْ أطْلَقُوا أوْتارَ قِسِيِّهِمْ فأوْثَقُوهُمْ فَقالَ الرَّجُلُ الثَّالثُ: هذا أوَّلُ الغَدْرِ. واللهِ لا أصْحَبُكُمْ إنَّ لي في هٰؤُلاءِ لأُسْوَةً - يُريدُ القَتْلَى - وَجَرَّرُوهُ وعالَجُوهُ على أنْ يَصْحَبَهُمْ فأبى فَقَتَلُوهُ. فانْطَلَقُوا بِخُبَيْبٍ وابنِ دَثِنَةَ حتَّى باعُوهما بِمَكَّةَ بَعْدَ وَقِيعَةِ بَدْرٍ. فابْتاعَ خُبَيْباً بَنُو الحَارِثِ بنِ عامِرِ بنِ نوفَلِ ابنِ عَبْدِ مَنافٍ. وكانَ خُبَيْبٌ هُوَ قَتَلَ الحارِثَ بنَ عامِرٍ يَوْمَ بَدْرٍ، فَلَبِثَ خُبَيبٌ عِنْدَهُمْ أسيراً، فأخْبَرَني عُبَيْدُ اللهِ بنُ عِيَاضٍ أنَّ بِنْتَ الحَارِثِ أخْبَرَتْهُ أنَّهُمْ حِيْنَ اجْتَمَعُوا اسْتَعارَ مِنْها مُوسى يَسْتَحِدُّ بِها فأعارَتْهُ، فأخَذَ ابْناً لي وأنا غافِلَةٌ حَتَّى أتاهُ، قالَتْ: فَوَجَدْتُهُ مُجْلِسَهُ عَلى فَخِذِهِ والمُوسَى بِيَدِهِ، فَفَزِعْتُ فَزْعَةً عَرَفَها خُبَيْبٌ في وجْهِي. فَقالَ: تَخْشَيْنَ أنْ أقْتُلَهُ، ما كُنْتُ لأفْعَلَ ذٰلِكَ. واللهِ ما

رَأَيْتُ أَسِيراً قَطُّ خَيْراً مِنْ خُبَيْبٍ، وَاللهِ لَقَدْ وَجَدْتُهُ يَوْماً يَأْكُلُ مِنْ قِطْفِ عِنَبٍ فِي يَدِهِ وَإِنَّهُ لَمُوثَقٌ فِي الحَدِيدِ وَما بِمَكَّةَ مِنْ ثَمَرٍ، وَكَانَتْ تَقُولُ: إِنَّهُ لَرِزْقٌ مِنَ اللهِ رَزَقَهُ خُبَيْباً. فَلَمَّا خَرَجُوا مِنَ الحَرَمِ لِيَقْتُلُوهُ فِي الحِلِّ قَالَ لَهُمْ خُبَيْبٌ: ذَرُونِي أَرْكَعْ رَكْعَتَيْنِ، فَتَرَكُوهُ فَرَكَعَ رَكْعَتَيْنِ. ثُمَّ قَالَ: لَوْلا أَنْ تَظُنُّوا أَنَّ ما بِي جَزَعٌ لَطَوَّلْتُها، اللَّهُمَّ أَحْصِهِمْ عَدَداً:

وَلَسْتُ أُبالِي حِينَ أُقْتَلُ مُسْلِماً
عَلَى أَيِّ شِقٍّ كَانَ للهِ مَصْرَعِي
وَذَلِكَ فِي ذَاتِ الإِلَهِ وَإِنْ يَشأْ
يُبارِكْ عَلَى أَوْصالِ شِلْوٍ مُمَزَّعِ

فَقَتَلَهُ ابْنُ الحَارِثِ. فَكَانَ خُبَيْبٌ هُوَ سَنَّ الرَّكْعَتَيْنِ لِكُلِّ امْرِئٍ مُسْلِمٍ قُتِلَ صَبراً، فَاسْتَجابَ اللهُ لِعاصِمِ بنِ ثابِتٍ يَوْمَ أُصِيبَ. فَأَخْبَرَ النَّبِيُّ ﷺ أَصْحابَهُ خَبَرَهُمْ وَما أُصِيبُوا. وَبَعَثَ نَاسٌ مِنْ كُفَّارِ قُرَيْشٍ إِلَى عاصِمٍ حِينَ حُدِّثُوا أَنَّهُ قُتِلَ لِيُؤْتَوْا بِشَيْءٍ مِنْهُ يُعْرَفُ، وَكَانَ قَدْ قَتَلَ رَجُلاً مِن عُظَمائِهِمْ يَوْمَ بَدْرٍ. فَبُعِثَ عَلَى عاصِمٍ مِثْلُ الظُّلَّةِ مِنَ الدَّبْرِ فَحَمَتْهُ مِنْ رُسُلِهِمْ فَلَمْ يَقْدِرُوا عَلَى أَنْ يَقْطَعُوا مِنْ لَحْمِهِ شَيْئاً. [انظر: ٣٩٨٩، ٤٠٨٦، ٧٤٠٢]

offered a two *Rak'a* (prayer) and then said, "Hadn't I been afraid that you would think that I was afraid (of being killed), I would have prolonged the *Ṣalāt* (prayer). O Allāh, kill them all with no exception." (He then recited the poetic verse):

'I, being martyred as a Muslim
Do not mind how I am killed in
Allāh's Cause,
For my killing is for Allāh's sake,
And if Allāh wishes,
He will bless the amputated parts
of a torn body.'

Then the son of Al-Ḥarīth killed him. So, it was Khubaib who set the tradition for any Muslim sentenced to death in captivity, to offer a two-*Rak'a Ṣalāt* (prayer) (before being killed). Allāh fulfilled the invocation of 'Āṣim bin Thābit[1] on that very day on which he was martyred. The Prophet ﷺ informed his companions of their news and what had happened to them. Later on when some infidels from Quraish were informed that 'Āṣim had been killed, they sent some people to fetch a part of his body (i.e., his head) by which he would be recognized. (That was because) 'Āṣim had killed one of their chiefs on the day (of the battle) of Badr. So, a swarm of wasps, resembling a shady cloud, were sent to hover over 'Āṣim and protect him from their messenger and thus they could not cut off anything from his flesh.

(1) (H. 3045) 'O Allāh, convey our news to Your Prophet ﷺ'.

(171) CHAPTER. The freeing of a captive.

(١٧١) بابُ فَكاكِ الأَسِيرِ

3046. Narrated Abū Mūsa رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "Free the captives,[1] feed the hungry and pay a visit to the sick."

٣٠٤٦ - حدَّثنا قُتَيْبَةُ: حدَّثنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أبي وائِلٍ، عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «فُكُّوا العَانيَ - أي الأسِيرَ - وأطْعِمُوا الجائعَ، وعُودُوا المَرِيضَ». [انظر: ٥١٧٤، ٥٣٧٣، ٥٦٤٩، ٧١٧٣]

3047. Narrated Abū Juḥaifa رَضِيَ الله عَنْهُ: I asked 'Alī رَضِيَ الله عَنْهُ, "Do you have the knowledge of any Divine Revelation besides what is in Allāh's Book?" 'Alī replied, "No, by Him Who splits the grain of corn and creates the soul! I don't think we have such knowledge, but we have the ability of understanding which Allāh may endow a person with, so that he may understand the Qur'ān, and we have what is written in this paper as well." I asked, "What is written in this paper?" He replied, "*Al-'Aql* [the regulations of *Diya* (blood-money)], the ransom (freeing) of captives, and the judgement that no Muslim should be killed for killing a disbeliever."

٣٠٤٧ - حدَّثنا أحْمَدُ بنُ يُونُسَ: حدَّثنا زُهيرٌ: حدَّثنا مُطَرِّفٌ أنَّ عامِراً حَدَّثَهُمْ عَنْ أبي جُحَيْفَةَ رَضِيَ اللهُ عَنْهُ قالَ: قُلْتُ لِعَلِيّ رَضِيَ اللهُ عَنْهُ: هَلْ عِنْدَكُمْ شَيْءٌ مِنَ الوَحْيِ إلَّا ما في كتابِ اللهِ؟ قالَ: لا وَالَّذِي فَلَقَ الحَبَّةَ وبَرَأَ النَّسَمَةَ، ما أعْلَمُهُ إلَّا فَهْماً يُعْطِيهِ اللهُ رَجُلاً في القُرآنِ، وما في هذِهِ الصَّحِيفَةِ. قُلْتُ: وما في الصَّحِيفَةِ؟ قالَ: العَقْلُ، وفَكاكُ الأسِيرِ، وأنْ لا يُقتَلَ مُسْلم بِكافِرٍ. [راجع: ١١١]

(172) CHAPTER. The ransom of *Al-Mushrikūn* (polytheists, idolaters, pagans).

(١٧٢) بابُ فِدَاءِ المُشْرِكِينَ

3048. Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: Some *Anṣārī* men asked permission from Allāh's Messenger ﷺ saying, "O Allāh's Messenger! Allow us not to take the ransom of our nephew Al-'Abbās"[2]. The

٣٠٤٨ - حدَّثنا إسماعِيلُ بنُ أبي أُوَيْسٍ. حدَّثنا إسمَاعِيلُ بنُ إبْرَاهِيمَ بنِ عُقْبَةَ، عَنْ مُوسَى بنِ عُقْبَةَ، عَنِ

(1) (H. 3046) The Muslim captives should be freed by paying their ransoms from the Muslim Treasury.

(2) (H. 3048) Before embracing Islām, Al-'Abbās was taken prisoner by the Muslims and had to ransom himself. After embracing Islām, he asked for recompensation for=

ابنِ شِهابٍ قالَ: حدَّثَني أنسُ بنُ مالكٍ رَضِيَ اللهُ عَنْهُ: «أنَّ رِجالاً مِنَ الأنْصارِ اسْتَأذَنُوا رَسُولَ اللهِ ﷺ فَقالُوا: يا رَسُولَ اللهِ، ائْذَنْ فَلْنَتْرُكْ لابنِ أُخْتِنا عَبَّاسٍ فِدَاءَهُ؟ فَقالَ: «لا تَدَعُونَ مِنها دِرْهَماً». [راجع: ٢٥٣٧]

Prophet ﷺ replied, "Do not leave a single Dirham thereof."

٣٠٤٩ - وقالَ إبراهِيمُ بنُ طَهْمانَ، عَنْ عَبْدِ العَزِيزِ بنِ صُهَيْبٍ، عَنْ أنَسٍ: أنَّ النَّبيَّ ﷺ أُتِيَ بمالٍ مِنَ البَحْرَيْنِ، فَجاءَهُ العَبَّاسُ فَقالَ: يا رَسُولَ اللهِ، أعْطِني، فإنِّي فادَيْتُ نَفْسِي، وفادَيْتُ عَقِيلاً. فَقالَ: «خُذْ»، فأعْطاهُ في ثَوْبِهِ. [راجع: ٤٢١]

3049. (In another narration) Anas said, "Some wealth was brought to the Prophet ﷺ from Baḥrain. Al-'Abbās came to him and said, 'O Allāh's Messenger! Give me (some of it), as I have paid my and 'Aqīl's ransom.' The Prophet ﷺ said, 'Take,' and gave him (the wealth) in his garment."

٣٠٥٠ - حدَّثَنا مَحْمُودٌ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بنِ جُبَيرٍ عَنْ أبِيهِ وكانَ جاءَ في أسارَى بَدْرٍ قالَ: سَمِعْتُ النَّبيَّ ﷺ يَقْرأُ في المَغْرِبِ بالطُّورِ. [راجع: ٧٦٥]

3050. Narrated Jubair (who was among the captives of the battle of Badr): I heard the Prophet ﷺ reciting '*Sūrat-Aṭ-Ṭūr*' in the *Maghrib* prayer.

(١٧٣) بابُ الحَرْبِيِّ إذَا دَخَلَ دَارَ الإسْلامِ بِغَيرِ أمانٍ

(173) CHAPTER. If an infidel warrior comes in an Islāmic territory without having the assurance of protection (is it permissible to kill him?)

٣٠٥١ - حدَّثَنا أبُو نُعَيمٍ: حدَّثَنا أبُو العُمَيْسِ، عَنْ إياسِ بنِ سَلَمَةَ بنِ الأكْوَعِ، عَنْ أبِيهِ قالَ: أتَى النَّبيَّ ﷺ عَينٌ مِنَ المُشْرِكينَ وهُوَ في سَفَرٍ فَجَلَسَ عِنْدَ أصْحابِهِ يَتَحَدَّثُ، ثُمَّ

3051. Narrated Salama bin Al-Akwa': An infidel spy came to the Prophet ﷺ while he was on a journey. The spy sat with the companions of the Prophet ﷺ and started talking and then went away. The Prophet ﷺ said (to his companions), "Chase and kill him." So, I killed him. The Prophet ﷺ then

=the ransom he had paid when he was an infidel.

gave me the belongings of the killed spy (in addition to my share of the war booty).

(174) CHAPTER. One should fight for the protection of the *Dhimmī* (i.e., free non-Muslim subjects living in a Muslim country) and they should not be enslaved.

3052. Narrated 'Amr bin Maimūn: 'Umar رَضِيَ اللهُ عَنْهُ (after he was stabbed), instructed (his would-be-successor) saying, "I urge him (i.e., the new Caliph) to take care of those non-Muslims who are under the protection of Allāh and His Messenger ﷺ in that he should observe the convention agreed upon with them, and fight on their behalf (to secure their safety) and he should not overtax them beyond their capability."

(175) CHAPTER. The presents given to the foreign delegates.

(176) CHAPTER. Can one intercede for the *Dhimmī* or deal with them?

3053. Narrated Sa'īd bin Jubair: Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا said, "Thursday![1] What (great thing) took place on Thursday!" Then he started weeping till his tears wetted the gravels of the ground. Then he said, "On Thursday the illness of Allāh's Messenger ﷺ was aggravated and he said, 'Bring for me (writing) paper and I will write for you a statement after which you will never go astray." The people (present there) differed in this matter, and people should not differ before a Prophet. They said, 'Allāh's Messenger ﷺ is seriously sick.' The Prophet ﷺ said, 'Let me alone, as the state in which I am now, is better than what you

انْفَتَلَ، فَقالَ النَّبِيُّ ﷺ، «اطْلُبُوهُ وَاقْتُلُوهُ»، فَقَتَلْتُهُ. فَنَفَّلَهُ سَلَبَهُ.

(١٧٤) بابٌ: يُقاتَلُ عَنْ أَهْلِ الذِّمَّةِ ولا يُسْتَرَقُّونَ

٣٠٥٢ - حدَّثَنا مُوسَى بنُ إسمَاعِيلَ: حدَّثَنا أَبُو عَوانَةَ، عَنْ حُصينٍ، عَنْ عَمْرِو بنِ مَيْمُونٍ عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ قالَ: وأُوصِيهِ بِذِمَّةِ اللهِ وَذِمَّةِ رَسُولِهِ ﷺ أَنْ يُوفَّى لَهُمْ بِعَهْدِهِمْ، وأَنْ يُقاتَلَ مِنْ ورائِهِم. ولا يُكَلَّفُوا إلَّا طاقَتَهُمْ.

[راجع: ١٣٩٢]

(١٧٥) بابٌ جَوَائِزِ الوَفْدِ

(١٧٦) بابٌ: هَلْ يُسْتَشْفَعُ إلى أَهْلِ الذِّمَّةِ ومُعامَلَتِهِمْ؟

٣٠٥٣ - حدَّثَنا قَبِيصَةُ: حدَّثَنا ابنُ عُيَيْنَةَ: عَنْ سُلَيْمَانَ الأَحْوَلِ، عَنْ سَعِيدِ ابنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما أَنَّهُ قالَ: يَوْمُ الخَمِيسِ، وما يَوْمُ الخَمِيسِ؟ ثُمَّ بَكَى حَتَّى خَضَبَ دَمْعُهُ الحَصْباءَ. فَقالَ: اشْتَدَّ بِرَسُولِ اللهِ ﷺ وجَعُهُ يَوْمَ الخَمِيسِ فَقالَ: «ائْتُونِي بِكِتابٍ أَكْتُبْ لَكُمْ كِتاباً لَنْ تَضِلُّوا بَعْدَهُ أَبَداً»، فَتَنازَعُوا ولا يَنْبَغِي عِنْدَ نَبِيٍّ تنازُعٌ،

(1) (H. 3053) See Vol. 1, *Ḥadīth* No.114 for detailed explanation of this *Ḥadīth*.

فَقالُوا: هَجَرَ رَسُولُ اللهِ ﷺ قالَ: «دَعُوني فالذي أنا فِيهِ خَيرٌ مِمَّا تَدْعُوني إلَيْهِ». وأوْصَى عِنْدَ مَوْتِهِ بِثَلاثٍ: «أخْرِجُوا المُشْرِكِينَ مِنْ جَزِيرَةِ العَرَبِ، وأجِيزُوا الوَفْدَ بِنَحْوِ ما كُنْتُ أُجِيزُهُمْ»، ونَسِيتُ الثَّالِثَةَ. وقالَ يَعْقُوبُ بن مُحَمَّدٍ: سَأَلْتُ المُغِيْرَةَ بنَ عَبْدِ الرَّحْمٰنِ، عَنْ جَزِيرَةِ العَرَبِ فَقالَ: «مَكَّةُ والمَدِينَةُ واليمامَةُ واليَمَنُ». قالَ يَعْقُوبُ: والعَرْجُ أوَّلُ تِهامَةَ. [راجع: ١١٤]

are calling me for.' The Prophet ﷺ on his deathbed, gave three orders saying, 'Expel the *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh, and His Messenger Muḥammad ﷺ) from the Arabian Peninsula, respect and give gifts to the foreign delegates as you have seen me dealing with them.' I forgot the third (order)."[1] (Ya'qūb bin Muḥammad said, "I asked Al-Mughīra bin 'Abdur-Raḥmān about the Arabian Peninsula and he said, 'It comprises Makkah, Al-Madīna, Al-Yamāma and Yemen.'" Ya'qūb added, "And Al-'Arj, the beginning of Tihāma.")

(١٧٧) بابُ التَّجَمُّلِ للوَفْدِ

(177) CHAPTER. Sprucing oneself up before receiving a delegation.

٣٠٥٤ - حدَّثَنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ عَنِ ابنِ شِهابٍ، عَن سالِمِ بنِ عَبْدِ اللهِ: أنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: وجَدَ عُمَرُ حُلَّةَ إسْتَبْرَقٍ تُباعُ في السُّوقِ فأتَى بِها رَسُولَ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ، ابْتَعْ هذِهِ الحُلَّةَ فَتَجَمَّلْ بِها للعِيدِ والوَفْدِ. فَقالَ رَسُولُ اللهِ ﷺ: «إنَّما هذِهِ لِباسُ مَنْ لا خَلاقَ لَهُ»، أوْ إنَّما يَلْبَسُ هذِهِ مَنْ لا خَلاقَ لَهُ، فَلَبِثَ ما شاءَ اللهُ ثُمَّ أرْسَلَ إلَيْهِ النَّبِيُّ ﷺ بِجُبَّةِ دِيباجٍ فأقْبَلَ بِها عُمَرُ حَتَّى أتَى بِها رَسُولَ اللهِ ﷺ فَقالَ: يا رَسُولَ اللهِ قُلْتَ: «إنَّما هذِهِ لِباسُ مَنْ

3054. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: 'Umar saw a silken cloak being sold in the market and he brought it to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Buy this cloak and adorn yourself with it on the *'Eīd* festivals and on meeting the delegations." Allāh's Messenger ﷺ replied, "This is the dress for the one who will have no share in the Hereafter" or said, "This is worn by one who will have no share in the Hereafter." Later on Allāh's Messenger sent a silken cloak to 'Umar. 'Umar took it and brought it to Allāh's Messenger and said, "O Allāh's Messenger! You said aforetime that this dress is for those who will have no share in the Hereafter (or, this is worn by one who will have no share in the Hereafter), yet you have sent me this!" The Prophet ﷺ said, "(I have sent it) so that you may sell it or fulfil with it some of your needs."

(1) (H. 3053) See the footnote of *Ḥadīth* No. 3168.

لا خَلاقَ لَهُ أَوْ إِنَّما يَلْبَسُ هَذِهِ من لَا خَلَاقَ لَهُ»، ثُمَّ أَرْسَلْتَ إِلَيَّ بِهٰذِهِ. فَقالَ: «تَبِيعُها أَوْ تُصِيبُ بِها بَعْضَ حاجَتِكَ». [راجع: ٨٨٦]

(178) CHAPTER. How to present Islām to a (non-Muslim) boy.

(١٧٨) بابٌ كَيْفَ يُعْرَضُ الإِسْلامُ عَلى الصَّبِيِّ؟

3055. Narrated Ibn 'Umar رَضِيَ اللهُ عَنهُما: 'Umar and a group or the companions of the Prophet ﷺ set out with the Prophet ﷺ to Ibn Ṣaiyyād. He found him playing with some boys near the hillocks of Banī Maghāla. Ibn Ṣaiyyād at that time was nearing the age of puberty. He did not notice (the Prophet's presence) till the Prophet ﷺ stroked him on the back with his hand and said, "Ibn Ṣaiyyād! Do you testify that I am Allāh's Messenger?" Ibn Ṣaiyyād looked at him and said, "I testify that you are the Messenger of the illiterates." Then Ibn Ṣaiyyād asked the Prophet ﷺ. "Do you testify that I am the Messenger of Allāh?" The Prophet ﷺ said to him, "I believe in Allāh and His Messengers." Then the Prophet ﷺ said (to Ibn Ṣaiyyād). "What do you see?" Ibn Ṣaiyyād replied, "True people and false ones visit me." The Prophet ﷺ said, "Your mind is confused as to this matter." The Prophet ﷺ added, "I have kept something (in my mind) for you." Ibn Ṣaiyyād said, "It is *Ad-Dukh*[1]." The Prophet ﷺ said (to him), "Shame be on you! You cannot cross your limits." On that 'Umar said, "O Allāh's Messenger! Allow me to chop his head off." The Prophet ﷺ said, "If he should be him

٣٠٥٥ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا هِشامٌ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَني سالِمُ بنُ عَبْدِ اللهِ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّهُ أَخْبَرَهُ أَنَّ عُمَرَ انْطَلَقَ في رَهْطٍ مِنْ أَصْحابِ النَّبِيِّ ﷺ مَعَ النَّبِيِّ ﷺ قِبَلَ ابنِ صَيَّادٍ حَتَّى وجَدَهُ يَلْعَبُ مَعَ الغِلْمانِ عِنْدَ أُطُمِ بَنِي مَغالَةَ وقَدْ قارَبَ يَوْمَئِذٍ ابنُ صَيَّادٍ يَحْتَلِمُ، فَلَمْ يَشْعُرْ حَتَّى ضَرَبَ النَّبِيُّ ﷺ ظَهْرَهُ بِيَدِهِ، ثُمَّ قالَ النَّبِيُّ ﷺ: «أَتَشْهَدُ أَنِّي رَسُولُ اللهِ؟» فَنَظَرَ إِلَيهِ ابنُ صَيَّادٍ فَقالَ: أَشْهَدُ أَنَّكَ رَسُولُ الأُمِّيِّينَ. فَقالَ ابنُ صيادٍ للنَّبِيِّ ﷺ: أَتَشْهَدُ أَنِّي رَسُولُ الله؟ قالَ لَهُ النَّبِيُّ ﷺ: «آمَنْتُ باللهِ ورُسُلِهِ». قالَ النَّبي ﷺ: «ماذَا تَرى؟» قالَ ابنُ صَيَّادٍ: يَأْتِيني صادِقٌ وكاذِبٌ، قالَ النَّبِيُّ ﷺ: «لُبِسَ عَلَيْكَ الأَمْرُ». قالَ النَّبِيُّ ﷺ: «إِنِّي قَدْ

---

(1) (H. 3055) When the Prophet ﷺ said to Ibn Ṣaiyyād, "I have kept something (in my mind) for you," he meant *Sūrāt Ad-Dukhān*. Ibn Ṣaiyyād guessed imperfectly for he mentioned just part of the word, i.e., '*Dukh*.' By this way the Prophet ﷺ proved that Ibn Ṣaiyyād was just a soothsayer to whom the devils conveyed nonsensical fragments of information.

خَبَأْتُ لكَ خبأً» قالَ ابنُ صَيَّادٍ: هُوَ الدُّخُّ، قالَ النَّبِيُّ ﷺ: «اخْسَأْ فَلَنْ تَعْدُوَ قَدْرَكَ». قالَ عُمَرُ: يا رَسُولَ اللهِ، ائْذَنْ لي فِيهِ أضْرِبْ عُنُقَهُ، قالَ النَّبِيُّ ﷺ: «إنْ يَكُنْ هُوَ فَلَنْ تُسَلَّطَ عليه وإنْ لَمْ يَكُنْ هُوَ فَلا خَيرَ لكَ في قَتْلِهِ». [راجع: ١٣٥٤]

(i.e., *Ad-Dajjāl*) then you cannot overpower him, and should he not be him, then you are not going to benefit by murdering him."

٣٠٥٦ - قالَ ابنُ عُمَرَ: انْطَلَقَ النَّبِيُّ ﷺ وأُبَيُّ بنُ كَعْبٍ يأتِيانِ النَّخلَ الَّذِي فِيهِ ابنُ صَيَّادٍ حتَّى إذَا دَخَلَ النَّخلَ طَفِقَ النَّبِيُّ ﷺ يَتَّقِي بِجُذُوعِ النَّخْلِ وهُوَ يَخْتِلُ أنْ يَسْمَعَ مِنِ ابنِ صَيَّادٍ شَيْئاً قَبْلَ أنْ يَرَاهُ، وابنُ صَيَّادٍ مُضْطَجِعٌ عَلى فِرَاشِهِ في قَطِيفَةٍ لَه فِيها رَمْزَةٌ. فَرَأتْ أُمُّ ابنِ صَيَّادٍ النَّبِيَّ ﷺ وهُوَ يَتَّقِي بِجُذُوعِ النَّخْلِ فَقالَتْ لابنِ صَيَّادٍ: أيْ صَافِ، وهُوَ اسْمُهُ، فَثارَ ابنُ صَيَّادٍ فَقالَ النَّبِيُّ ﷺ: «لَوْ تَرَكَتْهُ بَيَّنَ». [راجع: ١٣٥٥]

3056. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: (Later on) Allāh's Messenger ﷺ (once again) went along with Ubaī bin Ka'b to the garden of date-palms where Ibn Ṣaiyyād was staying. When the Prophet ﷺ entered the garden, he started hiding himself behind the trunks of the date-palms as he wanted to hear something from Ibn Ṣaiyyād before the latter could see him. Ibn Ṣaiyyād was lying in his bed, covered with a velvet sheet from where his murmurs were heard. Ibn Ṣaiyyād's mother saw the Prophet ﷺ while he was hiding himself behind the trunks of the date-palms. She addressed Ibn Ṣaiyyād, "O Ṣāf!" (And this was his name). Ibn Ṣaiyyād got up. The Prophet ﷺ said, "Had this woman let him to himself, he would have revealed the reality of his case."

٣٠٥٧ - وقالَ سالِمٌ: قالَ ابنُ عُمَرَ: ثُمَّ قامَ النَّبِيُّ ﷺ في النَّاسِ فأثْنَى عَلى اللهِ بِما هُوَ أهْلُهُ ثُمَّ ذَكَرَ الدَّجَّالَ فَقالَ: «إنِّي أُنْذِرُكُمُوهُ، وما مِنْ نَبِيٍّ إلَّا قَدْ أنْذَرَ قَوْمَهُ، لَقَدْ أنْذَرَهُ نُوحٌ قَوْمَهُ. ولٰكِنْ سَأَقُولُ لَكُمْ فِيهِ قَوْلاً لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ: تَعْلَمُونَ أنَّهُ أعْوَرُ، وأنَّ اللهَ لَيسَ بأعْوَرَ». [انظر: ٣٣٣٧، ٣٤٣٩، ٤٤٠٢، ٦١٧٥، ٧١٢٣، ٧١٢٧، ٧٤٠٧]

3057. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Then the Prophet ﷺ got up amongst the people, glorified Allāh as He deserves, he then mentioned *Ad-Dajjāl*, saying, "I warn you about him (i.e., *Ad-Dajjāl*) and there is no Prophet who did not warn his nation about him, and Nūh (Noah) warned his nation about him, but I tell you a statement which no Prophet informed his nation of. You should understand that he is a one-eyed man and Allāh is not one-eyed."

(179) CHAPTER. The saying of the Prophet ﷺ to the Jews, "Embrace Islām and you will be safe."

This is narrated by Abū Hurairah.

(١٧٩) **بابٌ** قَوْلِ النَّبِيِّ ﷺ لِلْيَهُودِ: «أَسْلِمُوا تَسْلَمُوا».

قالَهُ المَقْبُرِيُّ عَنْ أَبِي هُرَيْرَةَ.

(180) CHAPTER. If some people in a hostile non-Muslim country embrace Islām and they have possessions and land, then what they have will remain for them.

(١٨٠) **بابٌ**: إِذَا أَسْلَمَ قَوْمٌ فِي دَارِ الحَرْبِ، ولَهُمْ مالٌ وأَرَضُونَ فَهِيَ لَهُمْ

3058. Narrated Usāma bin Zaid: I asked the Prophet ﷺ during his *Hajj*, "O Allāh's Messenger! Where will you stay tomorrow?" He said, "Has 'Aqīl left for us any house?" He then added, "Tomorrow we will stay at Khaif Banī Kināna, i.e., *Al-Muhassab*, where (*Al-Mushrikūn* of) Quraish took an oath of *Kufr* (i.e., to be loyal to heathenism) in that oath Banī Kināna got allied with Quraish against Banī Hāshim on the terms that they would not deal with the members of this tribe or give them shelter." (Az-Zuhrī said, "*Al-Khaif* means the valley.")

[See Vol. 2, *Hadith* No.1589]

٣٠٥٨ - **حدَّثَنا** مَحْمُودٌ: أَخْبَرَنا عَبْدُ الرَّزَّاقِ: أَخْبَرَنا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ ابنِ حُسَيْنٍ، عَنْ عَمْرِو بنِ عُثْمانَ ابنِ عفان، عَنْ أُسامَةَ بنِ زَيْدٍ قالَ: قُلْتُ: يا رَسُولَ اللهِ، أَيْنَ تَنزِلُ غَداً؟ في حَجَّتِهِ قالَ: «وهَلْ تَرَكَ لَنا عَقِيلٌ مَنْزِلاً؟» ثُمَّ قالَ: «نَحْنُ نازِلُونَ غَداً بِخَيْفِ بَنِي كِنانَةَ المُحَصَّبِ حَيْثُ قاسَمَتْ قُرَيْشٌ عَلى الكُفْرِ». وذٰلكَ أَنَّ بَنِي كِنانَةَ حالَفَتْ قُرَيْشاً عَلى بَنِي هاشِمٍ أَنْ لا يُبايِعُوهُمْ ولا يُؤْوُهُمْ، قالَ الزُّهْرِيُّ: والخَيْفُ الوَادِي. [راجع: ١٥٨٨]

3059. Narrated Aslam: 'Umar bin Al-Khattāb رَضِيَ اللهُ عَنْهُ appointed a freed slave of his, called Hunaiyya, manager of the *Himā* (i.e., a pasture devoted for grazing the animals of the *Zakāt* or other specified animals). He said to him, "O Hunaiyya! Don't oppress the Muslims and ward off their curse (invocations against you), for the invocation of the oppressed is responded to (by Allāh); and allow the shepherd having a few camels and those having few sheep (to graze their animals), and take care not to allow the livestock of 'Abdur-Rahmān bin 'Aūf and the livestock of ('Uthmān) bin

٣٠٥٩ - **حدَّثَنا** إِسماعِيلُ قالَ: حدَّثَني مالكٌ، عَنْ زَيْدِ بنِ أَسْلَمَ، عَنْ أَبِيهِ أَنَّ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ اسْتَعْمَلَ مَوْلًى لهُ يُدعَى هُنَيّاً عَلى الحِمَى. فَقالَ: يا هُنَيُّ! اضْمُمْ جَناحَكَ عَنِ المُسْلِمِينَ، واتَّقِ دَعْوَةَ المُسْلِمِينَ، فإِنَّ دَعْوَةَ المَظْلُوم مُسْتَجابَةٌ. وأَدْخِلْ رَبَّ الصُّرَيمَةِ، ورَبَّ الغُنَيْمَةِ، وإِيَّايَ ونَعَمَ ابنِ عَوْفٍ

ونَعَمَ ابنِ عَفَّانَ، فإنَّهما إنْ تهْلِكْ ماشِيَتُهُما يَرْجعانِ إلى نَخْلٍ وزَرْعٍ. وإنَّ رَبَّ الصُّرَيمَةِ ورَبَّ الغُنَيْمَةِ إنْ تَهْلِكْ ماشِيَتُهُما يأتِني بِبَنِيهِ فَيَقُولُ: يا أمِيرَ المُؤْمِنِينَ، يا أمير المؤمنين أفَتارِكُهُمْ أنا لا أبا لكَ؟ فالماءُ والكَلأُ أيْسَرُ عَلَيَّ مِنَ الذَّهَبِ والوَرِقِ. وايمُ اللهِ إنَّهُمْ لَيَرَوْنَ أنّي قَدْ ظَلَمْتُهُمْ، إنَّها لَبِلادُهُمْ، قاتلوا عَلَيها في الجاهِلِيَّةِ وأسْلَمُوا عَلَيها في الإسْلام. والَّذِي نَفْسِي بِيَدِهِ لَوْلا المَالُ الَّذِي أحْمِلُ عَلَيْهِ في سَبِيلِ اللهِ ما حَمَيْتُ عَلَيهِمْ مِنْ بِلادِهِمْ شِبْراً.

'Affan, for if their livestock should perish, then they have their farms and gardens, while those who own a few camels and those who own a few sheep, if their livestock should perish, they would bring their dependents to me and appeal for help saying, 'O chief of the believers! O chief of the believers!' Would I then neglect them? (No, of course). So, I find it easier to let them have water and grass rather than to give them gold and silver (from the Muslim's Treasury). By Allāh, these people think that I have been unjust to them. This is their land, and during the pre-Islāmic period, they fought for it and they embraced Islām (willingly) while it was in their possession. By Him in Whose Hand my soul is! Were it not for the animals (in my custody) which I give to be ridden for striving in Allāh's Cause, I would not have turned even a span of their land into a *Ḥimā*."

(١٨١) بابُ كِتابَةِ الإمامِ النَّاسَ

(181) CHAPTER. To write down the names of (i.e., listing) the people by the *Imām*.

٣٠٦٠ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنِ الأعْمَشِ، عَنْ أبي وائِلٍ، عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قالَ: «قال النَّبِيُّ ﷺ: اكْتُبُوا لي مَنْ تَلَفَّظَ بالإسْلامِ مِنَ النَّاسِ فَكَتَبْنا لَهُ ألفاً وخَمْسَمائَةَ رَجُلٍ. فَقُلْنا: نَخافُ ونَحْنُ ألْفٌ وخَمْسُمائَةٍ؟ فَلَقَدْ رَأيْتُنا ابْتُلِينا حتَّى إنَّ الرَّجُلَ لَيُصَلِّي وحْدَهُ

3060. Narrated Ḥudhaifa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said (to us), "List the names of those people who have announced that they are Muslims." So, we listed one thousand and five hundred men. Then we wondered, "Should we be afraid (of infidels) although we are one thousand and five hundred in number?" No doubt, we witnessed ourselves being afflicted with such bad trials that a man would offer the *Ṣalāt* (prayer) alone while he was in fear.[1]

Narrated Al-A'mash, "We (listed the Muslims and) found them five hundred." And Abū Mu'āwīya said, "Between six

(1) (H. 3060) Perhaps the narrator refers to the fear of the people from some of the governors during the caliphate of 'Uthmān. Al-Wālid bin 'Uqba the governor of Kūfa used to delay the *Ṣalāt* (prayer) or used not to perform it properly; therefore, some pious men had to offer *Ṣalāt* (prayer) alone secretly and then offer *Ṣalāt* (prayer) with the governor lest they be put to trial by the governor. (*Qastalānī*).

hundred to seven hundred."

وهُو خائِفٌ».

حدَّثنا عَبْدانُ، عَنْ أبي حَمْزَةَ، عَنِ الأعمَشِ: «فَوَجَدْناهُم خَمْسَمائَةٍ»، قالَ أبُو مُعاوِيَةَ: «ما بَيْنَ سِتِّمائَةٍ إلى سَبْعِمائَةٍ».

3061. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: A man came to the Prophet ﷺ and said, "O Allāh's Messenger! I have enlisted in the army for such and such *Ghazwa*, and my wife is leaving for *Hajj*." Allāh's Messenger ﷺ said, "Go and perform *Hajj* with your wife."

٣٠٦١ - **حدَّثَنا** أبُو نُعَيمٍ: حدَّثَنا سُفْيانُ، عَنِ ابنِ جُرَيْجٍ، عَنْ عَمْرِو بنِ دِينارٍ، عَنْ أبي مَعْبَدٍ عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: «جاءَ رَجُلٌ إلى النَّبِيِّ ﷺ فَقالَ: يا رَسُولَ اللهِ، إنِّي كُتِبْتُ في غَزْوَةِ كَذا وكَذا وامْرَأتي حاجَّةٌ، قالَ: ارْجِعْ فَحُجَّ مَعَ امْرَأتِكَ». [راجع: ١٨٦٢]

(182) CHAPTER. Allāh may support the religion (Islām) with a *Fājir* (an evil, disobedient, wicked) man.

(١٨٢) بابٌ: إنَّ اللهَ لَيُؤَيِّدُ الدِّينَ بالرَّجُلِ الفاجِرِ

3062. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: We were in the company of Allāh's Messenger ﷺ in a *Ghazwa*, and he remarked about a man who claimed to be a Muslim, saying, "This (man) is from the people of the (Hell) Fire." When the battle started, the man fought violently till he got wounded. Somebody said, "O Allāh's Messenger! The man whom you described as being from the people of the (Hell) Fire fought violently today and died." The Prophet ﷺ said, "He will go to the (Hell) Fire." Some people were on the point of doubting (the truth of what the Prophet ﷺ had said). While they were in this state, suddenly someone said that he was still alive but severely wounded. When night fell, he lost patience and committed suicide. The Prophet ﷺ was informed of that, and he said, "Allāh is the Most Great! I testify that I

٣٠٦٢ - **حدَّثَنا** أبُو اليمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ ح. وَحدَّثَنِي مَحْمُودٌ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: شَهِدْنا مَعَ رَسُولِ اللهِ ﷺ فَقالَ لِرَجُلٍ مِمَّنْ يَدَّعي الإسْلامَ: «هذا مِنْ أهْلِ النَّارِ». فَلَمَّا حَضَرَ القِتالُ قاتَلَ الرَّجُلُ قِتالاً شَدِيداً فأصابَتْهُ جِراحَةٌ، فَقِيلَ: يا رَسُولَ اللهِ، الَّذي قُلْتَ إنَّهُ مِنْ أهْلِ النَّارِ، فإنَّهُ قَدْ قاتَلَ اليَوْمَ قِتالاً شَدِيداً وقَدْ ماتَ. فَقالَ النَّبِيُّ ﷺ: «إلى النَّارِ»،

am Allāh's slave and His Messenger." Then he ordered Bilāl to announce amongst the people: "None will enter Paradise but a Muslim, and Allāh may support this religion (i.e., Islām) even with a *Fajir* (disobedient, evil, wicked) man." (See H. 2898)

قالَ: فَكادَ بَعْضُ النَّاسِ أنْ يَرْتابَ فَبَيْنَما هُمْ عَلى ذٰلك إذْ قِيلَ: إنَّهُ لَمْ يَمُتْ، ولكِنَّ بِهِ جِرَاحاً شَدِيداً. فَلَمَّا كانَ مِنَ اللَّيلِ لَمْ يَصْبِرْ عَلى الجِرَاحِ فَقَتَلَ نَفْسَهُ، فأُخْبِرَ النَّبِيُّ ﷺ بِذٰلكَ فَقالَ: «اللهُ أكْبرُ، أشْهَدُ أنِّي عَبْدُ اللهِ ورسُولُهُ». ثُمَّ أمَرَ بِلالاً فَنادَى بِالنَّاسِ: «إنَّهُ لا يَدْخُلُ الجَنَّةَ إلَّا نَفْسٌ مُسْلِمَةٌ وإنَّ اللهَ لَيُؤَيِّدُ هذَا الدِّينَ بِالرَّجُلِ الفاجِرِ». [انظر: ٤٢٠٤، ٦٦٠٦]

(183) CHAPTER. (It is permissible for) somebody to take over the leadership of the army during a battle without being appointed when there is danger from the enemy.

(١٨٣) بابُ مَنْ تَأَمَّرَ في الحَرْبِ من غَيرِ إمْرَةٍ إذَا خافَ العَدُوَّ

3063. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ delivered a *Khutba* (religious talk) and said, "Zaid took the flag and was martyred, then Ja'far took it and was martyred, then 'Abdullāh bin Rawāha took it and was martyred, and then Khālid bin Al-Walīd took it without being appointed, and Allāh gave him victory." The Prophet ﷺ added, "I am not pleased (or said, 'They will not be pleased') that they should remain (alive) with us," while his eyes were overflowing with tears. (See H. 1246)

٣٠٦٣ - حدَّثَنا يَعْقُوبُ بنُ إبْرَاهِيمَ: حدَّثَنا ابنُ عُلَيَّةَ، عَنْ أيُّوبَ، عَنْ حُمَيْدِ ابنِ هِلالٍ، عَنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: خَطَبَ رَسُولُ اللهِ ﷺ فَقالَ: «أخَذَ الرَّايَةَ زَيْدٌ فأُصِيبَ، ثُمَّ أخَذَها جَعْفَرٌ فَأُصِيبَ، ثُمَّ أخَذَها عَبْدُ اللهِ بنُ رَوَاحَةَ فأُصِيبَ، ثُمَّ أخَذَها خالِدُ بنُ الوَلِيدِ عَنْ غَيرِ إمْرَةٍ فَفَتَحَ اللهُ عَلَيْهِ، فَمَا يَسُرُّني - أوْ قالَ: ما يَسُرُّهُمْ - أنَّهُمْ عِنْدَنا». وقالَ: وإنَّ عَيْنَيْهِ لَتَذْرِفانِ. [راجع: ١٢٤٦]

(184) CHAPTER. Supporting with reinforcements.

(١٨٤) بابُ العَوْنِ بالمَدَدِ

3064. Narrated Anas رَضِيَ الله عَنْهُ: The people of the tribes of Ri'l, Dhakwān, 'Uṣaiyya and Banī Liḥyān came to the Prophet ﷺ and claimed that they had embraced Islām, and they requested him to support them with some men to fight their own people. The Prophet ﷺ supported them with seventy men from the *Anṣār* whom we used to call *Al-Qurrā'* (i.e., scholars), who (out of piety) used to cut wood during the day and offer *Ṣalāt* (prayer) all the night. So, those people took the (seventy) men till they reached a place called Bi'r Ma'ūna, where they betrayed and martyred them. So, the Prophet ﷺ invoked evil on the tribe of Ri'l, Dhakwān and Banī Liḥyān for one month in the *Ṣalāt*.

Narrated Qatāda: Anas told us that they (i.e., Muslims) used to recite a Qur'ānic Verse concerning those martyrs which was:

"O Allāh! Let our people be informed on our behalf that we have met our Lord Who has got pleased with us and made us pleased."

Then the Verse was cancelled.

٣٠٦٤ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا ابنُ أبي عَدِيّ وسَهْلُ بنُ يُوسُفَ، عَنْ سَعِيْدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أنَّ النَّبيَّ ﷺ أتاهُ رِعْلٌ وذَكْوَانُ وعُصَيَّةُ وبَنُو لِحيانَ فَزَعمُوا أنَّهُم قَدْ أسْلَمُوا، واسْتَمَدُّوهُ عَلى قَوْمِهِمْ، فأمَدَّهُمُ النَّبيُّ ﷺ بِسَبْعِيْنَ مِنَ الأنْصارِ، قالَ أنسٌ: كُنَّا نُسَمِّيهِمُ القُرَّاءَ، يَحْطِبُونَ بالنَّهارِ ويُصَلُّونَ باللَّيْلِ، فانْطَلَقُوا بِهِمْ حتَّى بَلَغُوا بِئْرَ مَعُونَةَ غَدَرُوا بِهِمْ وقَتَلُوهُمْ، فَقَنَتَ شَهْراً يَدْعُو عَلى رِعْلٍ وذَكْوانَ وبَنِي لِحْيَانَ. قالَ قَتادَةُ: وحدَّثَنا أنَسٌ أنَّهُمْ قَرَؤُا بِهِمْ قُرْآناً: ألا بَلِّغُوا قَوْمَنا بأنَّا قَدْ لَقِينا رَبَّنا، فَرَضِيَ عَنَّا وأرْضانا. ثُمَّ رُفِعَ ذٰلِكَ بَعْدُ. [راجع: ١٠٠١]

(185) CHAPTER. Staying in the (enemy) town for three (days and nights) on having victory over the enemy.

(١٨٥) بابُ مَنْ غَلَبَ العَدُوَّ، فأقامَ عَلى عَرْصَتِهِمْ ثلاثاً

3065. Narrated Abū Ṭalḥa رَضِيَ الله عَنْهُ: Whenever the Prophet ﷺ conquered some people, he would stay in their town for three nights.

٣٠٦٥ - حدَّثنا مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ: حدَّثنا رَوْحُ بنُ عُبادَةَ، حدَّثنا سَعِيدٌ، عَنْ قَتادَةَ قالَ: ذَكَرَ لَنا أنَسُ بنُ مالكٍ، عَنْ أبي طَلْحَةَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبيِّ ﷺ أنَّهُ كانَ إذا ظَهَرَ عَلى قَوْمٍ أقامَ بالعَرْصَةِ ثَلاثَ لَيالٍ.

تابَعَهُ مُعاذٌ وعَبْدُ الأعْلى: حدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ، عَنْ أَنَسٍ، عَن أبي طَلْحَةَ عَنِ النَّبيِّ ﷺ. [انظر: ٣٩٧٦]

(186) CHAPTER. The distribution of the war booty after a *Ghazwa* and during a journey.

(١٨٦) **بابٌ** مَنْ قَسَمَ الغَنِيمَةَ في غَزْوِهِ وسَفَرِهِ،

Narrated Rāfi' رَضِيَ اللهُ عَنْهُ: We were in the company of the Prophet ﷺ at Dhul-Hulaifa and we got some camels and sheep. He distributed them, considering ten sheep as equal to one camel.

وقالَ رَافِعٌ: كُنَّا مَعَ النَّبيِّ ﷺ بِذِي الحُلَيْفَةِ فأَصَبْنا إبلاً وغَنماً، فَعَدَلَ عَشَرَةً منَ الغَنمِ بِبَعِيرٍ.

3066. Narrated Anas رَضِيَ اللهُ عَنْهُ. The Prophet ﷺ performed *'Umra*, setting out from Al-Ji'rāna where he distributed the war booty of Hunain.

٣٠٦٦ - حدَّثَنا هُدْبَةُ بنُ خالِدٍ: حدَّثَنا هَمَّامٌ، عَنْ قَتادَةَ أنَّ أنَساً أخْبَرَهُ قالَ: اعْتَمَرَ النَّبيُّ ﷺ منَ الجِعْرَانَةِ حَيْثُ قَسَمَ غَنائمَ حُنَيْنٍ. [راجع: ١٧٧٨]

(187) CHAPTER. If *Al-Mushrikūn* take the property of a Muslim as war booty and later on the Muslim gets it back (on overcoming them), (does the owner have the right to get it back or should it be included in the war booty gained by the Muslims)?

(١٨٧) **بابٌ**: إذا غَنِمَ المُشْرِكُونَ مالَ المُسْلِمِ ثُمَّ وجَدَهُ المُسْلِمُ،

3067. Narrated Nāfi' رَضِيَ اللهُ عَنْهُ: A horse of Ibn 'Umar fled and the enemy took it. Then the Muslims conquered the enemy and the horse was returned to him during the lifetime of Allāh's Messenger ﷺ. And also, once a slave of Ibn 'Umar رَضِيَ اللهُ عَنْهُما fled and joined the Byzantines, and when the Muslims conquered them, Khālid bin Al-Walīd returned the slave to him after the death of the Prophet ﷺ.

٣٠٦٧ - وَقالَ ابنُ نُمَيرٍ: حدَّثَنا عُبَيْدُ اللهِ عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: ذَهَبَ فَرَسٌ لَهُ فأخَذَهُ العَدُوُّ، فَظَهَرَ عَلَيْهِ المُسْلِمُونَ فَرُدَّ عَلَيْهِ في زَمَنِ رَسُولِ اللهِ ﷺ. وأبَقَ عَبْدٌ لهُ فَلَحِقَ بالرُّومِ فَظَهَرَ عَلَيْهِمُ المُسْلمُونَ فَرَدَّهُ عَلَيْهِ خالِدُ بنُ الوَلِيدِ بَعْدَ النَّبيِّ ﷺ. [انظر: ٣٠٦٨، ٣٠٦٩]

3068. Narrated Nāfi': Once a slave of Ibn 'Umar fled and joined the Byzantines. Khālid bin Al-Walīd got him back and returned him to 'Abdullāh (bin 'Umar).

Once a horse of Ibn 'Umar also ran away and followed the Byzantines, and he (i.e., Khālid) got it back and returned it to 'Abdullāh.

٣٠٦٨ - حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا يَحْيى، عَنْ عُبَيْدِ اللهِ قالَ: أخبَرَني نافِعٌ أنَّ عَبْداً لابنِ عُمَرَ أبَقَ فَلَحِقَ بالرُّومِ، فَظَهَرَ عَلَيْه خالِدُ بنُ الوَليدِ فَرَدَّهُ عَلى عَبْدِ اللهِ. وأنَّ فَرَساً لابنِ عُمَرَ عارَ فَلَحِقَ بالرُّومِ، فَظَهَرَ عَلَيْهِ فَرَدُّوهُ عَلى عَبْدِ اللهِ. قال أبو عبد الله: عَارَ: مُشْتَقٌّ من العَيْرِ وهو حِمارُ وَحْشٍ، أي هَرَبَ. [راجع: ٣٠٦٧]

3069. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما that he was riding a horse on the day the Muslims fought (against the Byzantines), and the commander of the Muslim army was Khālid bin Al-Walīd who had been appointed by Abū Bakr. The enemy took the horse away, and when the enemy was defeated, Khālid returned the horse to him.

٣٠٦٩ - حَدَّثَنَا أحْمَدُ بنُ يُونُسَ: حدَّثَنا زُهَيرٌ، عَنْ مُوسَى بنِ عُقْبَةَ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما أنَّهُ كانَ عَلى فَرَسٍ يَوْمَ لَقِيَ المُسْلِمُونَ، وأميرُ المُسْلِمِيْنَ يَوْمَئِذٍ خالِدُ بنُ الوَليدِ بَعَثَهُ أبُو بَكْرٍ فأخَذَهُ العَدُوّ فَلَمَّا هُزِمَ العَدُوّ رَدَّ خالدٌ فَرَسَهُ. [راجع: ٣٠٦٧]

(188) CHAPTER. Speaking Persian and speaking (Arabic) with an unfamiliar accent.

(١٨٨) بابُ مَنْ تَكَلَّمَ بالفَارِسِيَّةِ والرَّطانةِ،

The Statement of Allāh عَزَّ وجَلَّ:

"And difference of your languages and colours..." (V.30:22)

And also His Statement:

"And We sent not a Messenger except with the language of his people..." (V.14:4)

وقَوْلِ اللهِ عَزَّ وجَلَّ: ﴿وَٱخْتِلَٰفُ أَلْسِنَتِكُمْ وَأَلْوَٰنِكُمْ﴾ [الروم: ٢٢] وَقَالَ: ﴿وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِۦ﴾ [إبراهيم: ٤].

3070. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: I said, "O Allāh's Messenger! We have slaughtered a young sheep of ours and have ground one *Ṣā'* of barley. So, I invite you along with some persons." So, the Prophet ﷺ said in a loud voice, "O the people of *Al-*

٣٠٧٠ - حَدَّثَنَا عَمْرُو بنُ عَليّ: حدَّثَنا أبو عاصِمٍ: أخْبرَنا حَنظَلَةُ بنُ أبي سُفْيانَ: أخْبرَنا سَعِيدُ بنُ مِيْنَاءَ قالَ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ

اللهُ عَنْهُما قالَ: قُلْتُ: يا رَسُولَ اللهِ ذَبَحْنا بُهَيْمَةً لَنا وطَحَنْتُ صاعاً مِنْ شَعِيْرٍ فتَعَالَ أنْتَ ونَفَرٌ، فَصَاحَ النَّبيُّ ﷺ فقال: «يا أهْلَ الخَنْدَقِ، إنَّ جابِراً قَدْ صَنَعَ سُوراً فَحَيَّ هَلاً بِكُمْ». [انظر: ٤١٠١، ٤١٠٢]

Khandaq (the Trench)! Jābir has prepared *Sūr*[1], so come along."

٣٠٧١ - حدَّثنا حِبَّانُ بنُ مُوسَى: أخبرَنا عَبْدُ اللهِ، عَنْ خالِدِ بنِ سَعِيدٍ، عَنْ أبِيهِ، عَنْ أُمِّ خالِدٍ بِنْتِ خالِدِ بنِ سَعِيدٍ قالَتْ: أتَيْتُ رَسُولَ اللهِ ﷺ مَعَ أبي وعَلَيَّ قَمِيصٌ أصْفَرُ، قالَ رَسُولُ اللهِ ﷺ: «سَنَهْ سَنَهْ». قالَ عَبْدُ اللهِ: وهِيَ بالحَبَشِيَّةِ: حسنةٌ، قالَتْ: فَذَهَبْتُ ألْعَبُ بِخَاتَمِ النُّبُوَّةِ فَزَبَرَني أبي، قالَ رَسُولُ اللهِ ﷺ: «دَعْها»، ثُمَّ قالَ رَسُولُ اللهِ ﷺ: «أبْلي وأخْلِقِي، ثُمَّ أبْلي وأخْلِقِي، ثمَّ أبْلي وأخْلِقِي». قالَ عَبْدُ اللهِ: فَبَقِيَتْ حتَّى ذُكِرَ. [انظر: ٣٨٧٤، ٥٨٢٣، ٥٨٤٥، ٥٩٩٣]

3071. Narrated Umm Khālid, the daughter of Khālid bin Sa'īd: I went to Allāh's Messenger ﷺ with my father and I was wearing a yellow shirt. Allāh's Messenger ﷺ said, "*Sanah, Sanah*!" ('Abdullāh, the narrator, said that *Sanah* meant 'beautiful' in the Ethiopian language). I then started playing with the seal of Prophethood (in between the Prophet's shoulders) and my father rebuked me harshly for that. Allāh's Messenger ﷺ said. "Leave her," and then Allāh's Messenger ﷺ (invoked Allāh to grant me a long life) by saying, "Wear this dress till it is worn out and then wear it till it is worn out, and then wear it till it is worn out." (The narrator adds, "It is said that she lived for a long period, wearing that (yellow) dress till its colour became dark because of long wear.")

٣٠٧٢ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا غُنْدَرٌ: حدَّثنا شُعْبَةُ عَنْ مُحَمَّدِ بنِ زِيادٍ، عَنْ أبي هُرَيرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ الحَسَنَ بنَ عَلِيٍّ أخَذَ تَمْرَةً مِنْ تَمْرِ الصَّدَقَةِ فَجَعَلَها في فِيهِ، فَقالَ لَهُ النَّبيُّ ﷺ بالفارِسِيَّةِ: «كَخْ كَخْ، أما تَعْرِفُ أنَّا لا نَأكُلُ الصَّدَقَةَ؟». [راجع: ١٤٨٥]

3072. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Al-Hasan bin 'Alī took a date from the dates of the *Sadaqa* (charity) and put it in his mouth. The Prophet ﷺ said (to him) in Persian, "*Kakh, Kakh*! [i.e., throw it out from your mouth] Don't you know that we do not eat the *Sadaqa* (i.e., what is given in charity and charity is the dirt of the people)."

(1) (H. 3070) *Sūr* is a Persian word meaning food.

(189) CHAPTER. ***Al-Ghulūl***[1] **(stealing from the war booty before its distribution).**

And the Statement of Allāh عَزَّ وجَلَّ:

"...And whosoever deceives his companions as regard booty, he shall bring forth on the Day of Resurrection that which he took (illegally)..." (V.3:161)

3073. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ got up amongst us and mentioned *Al-Ghulūl*, emphasized its magnitude and declared that it was a great sin saying, "Don't commit *Ghulūl*, for I should not like to see anyone amongst you on the Day of Resurrection, carrying over his neck a sheep that will be bleating, or carrying over his neck a horse that will be neighing. Such a man will be saying: 'O Allāh's Messenger! Intercede with Allāh for me', and I will reply, 'I can't help you, for I have conveyed Allāh's Message to you.' Nor should I like to see a man carrying over his neck, a camel that will be grunting. Such a man will say, 'O Allāh's Messenger! Intercede with Allāh for me', and I will say, 'I can't help you for I have conveyed Allāh's Message to you,' or one carrying over his neck gold and silver and saying, 'O Allāh's Messenger! Intercede with Allāh for me, and I will say, 'I can't help you for I have conveyed Allāh's Message to you', or one carrying clothes that will be fluttering, and the man will say, 'O Allāh's Messenger! Intercede with Allāh for me'. And I will say, 'I can't help you, for I have conveyed Allāh's Message to you.'"

(190) CHAPTER. A little ***Ghulūl*** **(i.e., a minor theft).**

(١٨٩) **بابُ الغُلُولِ،**

وقَوْلِ اللهِ عَزَّ وجَلَّ: ﴿وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ ٱلْقِيَـٰمَةِ﴾ [آل عمران: ١٦١].

٣٠٧٣ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَن أبي حَيَّانَ قالَ: حدَّثَني أبو زُرْعَةَ قالَ: حدَّثَني أبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قامَ فِينا النَّبِيُّ ﷺ فَذَكَرَ الغُلُولَ فَعَظَّمَهُ وعَظَّمَ أمْرَهُ، قالَ: «لا أُلْفِيَنَّ أحَدَكُمْ يَوْمَ القِيامَةِ عَلى رَقَبَتِهِ شاةٌ لَها ثُغاءٌ، عَلى رَقَبَتِهِ فَرسٌ لَهُ حَمْحَمَةٌ يَقُولُ: يا رَسُولَ اللهِ أغِثْنِي، فأقُولُ: لا أمْلِكُ لكَ شَيْئاً، قَدْ أبْلَغْتُكَ. وعَلى رَقَبَتِهِ بَعِيرٌ لَهُ رُغاءٌ يَقُولُ: يا رَسُولَ اللهِ أغِثْنِي، فأقُولُ: لا أمْلِكُ لكَ شَيْئاً قَدْ أبْلَغْتُكَ. وعَلى رَقَبَتِهِ صَامِتٌ فَيَقُولُ: يا رَسُولَ اللهِ أغِثْنِي، فأقُولُ: لا أمْلِكُ لكَ شَيْئاً قَدْ أبْلَغْتُكَ. وعَلى رَقَبَتِهِ رِقاعٌ تَخْفِقُ فَيَقُولُ: يا رَسُولَ اللهِ أغِثْنِي، فأقُولُ: لا أمْلِكُ لكَ شَيْئاً قَدْ أبْلَغْتُكَ». وقالَ أيُّوبُ، عَنْ أبي حَيَّانَ: «فَرَسٌ لَهُ حَمْحَمَةٌ». [راجع: ١٤٠٢]

(١٩٠) **بابُ القَلِيلِ مِنَ الغُلُولِ**

ولَمْ يَذْكُرْ عَبْدُ اللهِ بنُ عَمْرٍو عَنِ النَّبِيِّ ﷺ أنَّهُ حَرَّقَ مَتاعَهُ، وهذا أصَحُّ.

(1) (Ch. 189) Ghulūl: See glossary.

3074. Narrated 'Abdullāh bin 'Amr: There was a man who looked after the family and the belongings of the Prophet ﷺ and he was called Kirkira. The man died and Allāh's Messenger ﷺ said, "He is in the (Hell) Fire." The people then went to look at him and found in his place, a cloak he had stolen from the war booty.

٣٠٧٤ - حَدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ سالم بنِ أبي الجَعْدِ، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو قالَ: كانَ عَلى ثَقَلِ النَّبِيِّ ﷺ رَجُلٌ يُقالُ لَهُ: كِرْكِرَةُ، فماتَ فقالَ النَّبِيُّ ﷺ: «هُوَ في النَّارِ»، فَذَهَبُوا يَنْظُرُونَ إلَيْهِ فَوَجَدُوا عَباءَةً قَدْ غَلَّها. قالَ أبو عَبْدِ اللهِ: قالَ ابنُ سَلامٍ: كَرْكَرَةُ، يَعْنِي بِفَتْحِ الكافِ وهُوَ مَضْبُوطٌ كذا.

(191) CHAPTER. What is hated regarding the slaughtering of the camels and sheep of the booty (before its distribution).

(١٩١) بابٌ ما يُكْرَهُ مِنْ ذَبْحِ الإبِلِ والغَنَمِ في المَغانِمِ

3075. Narrated 'Abāya bin Rifā'a: My grandfather, Rāfi' said, "We were in the company of the Prophet ﷺ at Dhul-Hulaifa, and the people suffered from hunger. We got some camels and sheep (as booty) and the Prophet ﷺ was still behind the people. They hurried and put the cooking pots on the fire. (When he ﷺ came) he ordered that the cooking pots should be upset and then he distributed the booty (amongst the people), regarding ten sheep as equal to one camel. Then a camel fled and the people chased it till they got tired, as they had a few horses (for chasing it). So a man threw an arrow at it and caused it to stop (with Allāh's Permission). On that the Prophet ﷺ said, 'Some of these animals behave like wild beasts, so, if any animal flees from you, deal with it in the same way.'" My grandfather asked (the Prophet ﷺ), "We hope (or are afraid) that we may meet the enemy tomorrow and we have no knives. Can we slaughter our animals with canes?" Allāh's Messenger ﷺ replied, "If the instrument

٣٠٧٥ - حَدَّثَنَا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا أبو عَوانَةَ، عَنْ سَعِيدِ بنِ مَسْرُوقٍ، عَنْ عَبايَةَ بنِ رِفاعَةَ، عَنْ جَدِّهِ رافِعٍ قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِذِي الحُلَيفَةِ فأصابَ النَّاسَ جُوعٌ، وأصَبْنا إبِلاً وغَنماً - وكانَ النَّبِيُّ ﷺ في أُخْرَياتِ النَّاسِ - فَعَجِلُوا فَنَصَبُوا القُدُورَ فأمَرَ بالقُدُورِ، فأُكْفِئَتْ. ثُمَّ قَسَمَ، فَعَدَلَ عَشَرَةً مِنَ الغَنمِ بِبَعِيرٍ، فَنَدَّ مِنها بَعِيرٌ، وفي القَوْمِ خَيْلٌ يَسِيرة، فَطَلَبُوهُ فأعْياهُمْ، فأهْوَى إلَيهِ رَجُلٌ بِسَهْمٍ فحبسه الله فَقالَ: «هذِهِ البهائمُ لَها أوابِدُ كأوابِدِ الوَحْشِ، فما نَدَّ عَلَيْكُمْ فاصْنَعُوا بِهِ هٰكَذا». فَقالَ جَدِّي: إنَّا نَرْجُو أوْ نَخافُ أنْ نَلْقى العَدُوَّ غداً ولَيْسَ مَعَنا

مُدًى، أَفَنَذْبَحُ بالقَصَبِ؟ فَقالَ: «ما أنهَرَ الدَّمَ وذُكِرَ اسمُ اللهِ عَلَيْهِ فَكُلْ، لَيْسَ السِّنَّ والظُّفرَ وسَأُحَدِّثُكُمْ عنْ ذٰلكَ، أمَّا السِّنُّ فَعَظْمٌ وأمَّا الظُّفُرُ فمُدَى الحَبَشَةِ». [راجع: ٢٤٨٨]

used for slaughtering causes the animal to bleed profusely, and if Allāh's Name is mentioned on slaughtering it, then eat it (i.e., it is lawful), but don't use a tooth or nails, and I am telling you the reason: a tooth is a bone (and slaughtering with a bone is forbidden), and nail is the slaughtering instrument of the Ethiopians."

(١٩٢) بابُ البِشارَةِ في الفُتُوحِ

(192) CHAPTER. The conveyance of the good tidings of victories.

٣٠٧٦ - حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا يَحْيَى: حدَّثَنا إسماعِيلُ قالَ: حدَّثَني قَيْسٌ قالَ: قالَ لي جَرِيرُ بنُ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: قالَ لي رَسُولُ اللهِ ﷺ: «ألا تُرِيحُني منْ ذي الخَلَصَةِ؟ وكانَ بَيْتاً فِيهِ خَثْعَمُ يُسَمَّى كَعْبَةَ اليمانِيَةِ. فانْطَلَقْتُ في خَمْسِينَ ومائَةٍ منْ أحْمَسَ - وكانُوا أصحابَ خَيْلٍ - فأخْبَرتُ النَّبيَّ ﷺ أنّي لا أثْبُتُ على الخَيْلِ، فَضَرَبَ في صَدْري حتَّى رَأَيْتُ أثَرَ أصابِعِهِ في صَدْري، فَقالَ: «اللَّهُمَّ ثَبِّتْهُ واجْعَلْهُ هادِياً مَهْدِيّاً. فانْطَلَقَ إليها فَكَسَرَها وحَرَّقَها، فأرْسَلَ إلى النَّبيِّ ﷺ يُبَشِّرُهُ، فَقالَ رَسُولُ جَرِيرٍ لِرَسُولِ اللهِ: يا رَسُولَ اللهِ، والَّذي بَعَثَكَ بالحَقِّ ما جِئْتُكَ حتَّى تَرَكْتُها كأنَّها جَمَلٌ أجْرَبُ. فَبارَكَ عَلى خَيْلِ أحْمَسَ ورِجالِها خَمْسَ مَرَّاتٍ.

3076. Narrated Qais: Jarīr bin 'Abdullāh رَضِيَ اللهُ عَنْهُ said to me, "Allāh's Messenger ﷺ said to me, 'Won't you relieve me from Dhul-Khalasa?' Dhul-Khalasa was a house belonging to the tribe of Khath'am and there used to be worshipped the *Taghiyas* (idols) (of the Daus Khath'am, and Bajaila tribes) and it used to be called *Ka'ba-al-Yamāniya*. So, I proceeded with one hundred and fifty (men) from the tribe of Ahmas who were excellent knights. I informed the Prophet ﷺ that I could not sit firm on horses, so he stroke me on the chest with his hand and I noticed his finger-marks on my chest. He invoked, 'O Allāh! Make him firm and a guide and a rightly-guided man.' Jarīr set out towards that place, dismantled and burnt it, and then sent the good news to Allāh's Messenger ﷺ. The messenger of Jarīr said to Allāh's Messenger ﷺ. 'O Allāh's Messenger! By Him Who has sent you with the Truth, I did not come to you till it (i.e., the house) had been turned (black) like a scabby camel (covered with tar).' So, the Prophet ﷺ invoked Allāh to bless the horses of the men of Ahmas five times.

[See *Hadith* No.3020]

وقالَ مُسَدَّدٌ: بَيْتٌ في خَثْعَمَ.
[راجع: ٣٠٢٠]

(193) CHAPTER. What may be given to the bringer of glad tidings.

(١٩٣) بابُ ما يُعْطَى لِلْبَشِيرِ،

Ka'b bin Mālik gave two garments to the person who brought the glad tidings of the acceptance of his repentance.

وأَعْطَى كَعْبُ بنُ مالكٍ ثَوْبَينِ حِينَ بُشِّرَ بالتَّوْبَةِ.

(194) CHAPTER. There is no emigration (from Makkah) after the Conquest (of Makkah).

(١٩٤) بابُ لا هِجْرَةَ بَعْدَ الفَتْحِ

3077. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ on the day of the conquest of Makkah said, "There is no emigration (after the Conquest), but *Jihād* and good intentions[1], and when you are called for *Jihād*, you should immediately respond to the call."

٣٠٧٧ - حدَّثَنا آدَمُ بنُ أبي إياسٍ: حدَّثَنا شَيْبانُ، عَنْ مَنْصُورٍ، عَنْ مُجاهِدٍ، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبِيُّ ﷺ يَوْمَ فَتْحِ مَكَّةَ: «لا هِجْرَةَ ولكِنْ جِهادٌ ونِيَّةٌ، وإذا اسْتُنْفِرتُمْ فانْفِرُوا». [راجع: ١٣٤٩]

3078, 3079. Narrated Abū 'Uthmān An-Nahdī: Mujāshi' (bin Mas'ūd) took his brother Mujālid bin Mus'ūd to the Prophet ﷺ and said, "This is Mujālid, and he will give the *Bai'a* (pledge) to you for emigration." The Prophet ﷺ said, "There is no emigration after the conquest of Makkah, but I will take his *Bai'a* (pledge) for Islām."

٣٠٧٨، ٣٠٧٩ - حدَّثَنا إبْراهِيمُ بنُ مُوسَى: أخْبَرَنا يزيدُ بنُ زُرَيْعٍ، عَنْ خالِدٍ، عَنْ أبي عُثمانَ النَّهْدِيِّ عَنْ مُجاشِعِ بن مَسْعُودٍ قالَ: جاءَ مُجاشِعٌ بِأخِيهِ مُجالِدِ بنِ مَسْعُودٍ إلى النَّبيِّ ﷺ فَقالَ: هذَا مُجالِدٌ يُبايِعُكَ عَلى الْهِجْرَةِ، فَقالَ: «لا هِجْرَةَ بَعْدَ فَتْحِ مَكَّةَ، ولكِنْ أُبايِعُهُ عَلى الإسْلامِ». [راجع: ٢٩٦٢، ٢٩٦٣]

3080. Narrated 'Atā': I and 'Ubaid bin 'Umair went to 'Āishah رَضِيَ اللهُ عَنْها while she was staying near Thabīr (i.e., a mountain). She said, "There is no emigration after Allāh gave His Prophet ﷺ victory over Makkah."

٣٠٨٠ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: قالَ عَمْرٌو وابنُ جُرَيْجٍ: سَمِعْتُ عَطاءً يَقُولُ: ذَهَبْتُ مَعَ عُبَيْدِ بنِ عُمَيرٍ إلى عائِشَةَ رَضِيَ

---

(1) (H. 3077) See the footnote of *Ḥadīth* No. 2825.

اللهُ عَنْها وهِيَ مُجاوِرَةٌ بِثَبِيرٍ، فَقالَتْ لَنا: انْقَطَعَتِ الهِجْرَةُ مُذْ فَتَحَ اللهُ عَلى نَبِيِّهِ ﷺ مَكَّةَ. [انظر: ٣٩٠٠، ٤٣١٢]

(195) CHAPTER. (It is permissible for a man) to look in (or search) the hair of the *Dhimmī* women (i.e., non-Muslims living under the protection of Muslims) and that of the lady-believers if they disobey Allāh, and to compel them to take off their clothes if there is necessity.

(١٩٥) بابٌ إذا اضْطُرَّ الرَّجُلُ إلى النَّظَرِ في شُعُورِ أَهْلِ الذِّمَّةِ والمُؤْمِناتِ إذا عَصَيْنَ اللهَ وَتجْرِيدِهِنَّ

3081. Narrated Sa'd bin 'Ubaida: Abū 'Abdur-Raḥmān, who was one of the supporters of 'Uthmān, said to Abū Ṭalḥa who was one of the supporters of 'Alī, "I perfectly know what encouraged your leader (i.e., 'Alī) to shed blood. I heard him saying: Once the Prophet ﷺ sent me and Az-Zubair saying, 'Proceed to such and such *Ar-Rauḍah* (place) where you will find a lady, whom Ḥāṭib has given a letter.' So when we arrived at *Ar-Rauḍah*, we requested the lady to hand over the letter to us. She said, 'Ḥāṭib has not given me any letter.' We said to her. 'Take out the letter or else we will strip off your clothes (to search the letter).' So, she took it out of her braid. So, the Prophet ﷺ sent for Ḥāṭib, (who came) and said, 'Don't hasten to give your judgement about me, for by Allāh, I have neither become a disbeliever, nor an apostate by discarding Islām. (The reason for writing this letter was) that there is none of your companions but has relatives in Makkah, through whom Allāh protects their families and property, while I have nobody there, so I wanted to do them some favour (so that they might look after my family and property).' The Prophet ﷺ believed him. 'Umar said, 'Allow me to chop off his (Ḥāṭib's) neck as he has proved to be a hypocrite.' The Prophet ﷺ said, (to

٣٠٨١ - حدَّثني مُحَمَّدُ بنُ عَبْدِ اللهِ ابن حَوْشَبٍ الطَّائِفِيُّ: حدَّثنا هُشَيْمٌ: أَخْبَرَنا حُصَيْنٌ، عَنْ سَعْدِ بنِ عُبَيْدَةَ، عَنْ أبي عَبْدِ الرَّحْمٰنِ وكان عُثْمانِيّاً، فقال لابْنِ عَطِيَّةَ، وكانَ عَلَوِيّاً: إنّي لأَعْلَمُ ما الَّذِي جَرَّأَ صاحِبَكَ عَلى الدِّماءِ، سَمِعْتُهُ يَقُولُ: بَعَثَني النَّبِيُّ ﷺ والزُّبَيرَ فَقالَ: «ائْتُوا رَوْضَةَ كَذا، وتَجِدُونَ بِها امْرَأَةً أَعْطاها حاطِبٌ كِتاباً» فَأَتَيْنَا الرَّوضَةَ فَقُلْنا: الكِتابَ، قالَتْ: لَمْ يُعْطِنِي، فَقُلْنا: لَتُخْرِجِنَّ أَوْ لأُجَرِّدَنَّكِ. فأَخْرَجَتْ مِنْ حُجْزَتِها فأَرْسَلَ إلى حاطِبٍ، فَقالَ: لا تَعْجَلْ، واللهِ ما كَفَرْتُ ولا ازْدَدْتُ لِلإِسْلامِ إلَّا حُبّاً ولَمْ يَكُنْ أَحَدٌ مِنْ أَصْحابِكَ إلَّا ولَهُ بِمَكَّةَ مَنْ يَدْفَعُ اللهُ بِهِ عَنْ أَهْلِهِ ومالِهِ، ولَمْ يَكُنْ لِي أَحَدٌ، فأَحْبَبْتُ أَنْ أَتَّخِذَ عِنْدَهُمْ يَداً. فَصَدَّقَهُ النَّبِيُّ ﷺ فَقالَ عُمَرُ: دَعْني أَضْرِبْ عُنُقَهُ

'Umar), 'Who knows, perhaps Allāh has looked at the warriors of Badr and said (to them): Do whatever you like, for I have forgiven you.'" 'Abdur-Raḥmān added, "So this is what encouraged him (i.e., 'Alī)."

[See *Hadith* No. 3007]

فإنَّهُ قَدْ نافَقَ. فَقالَ: «وَما يُدْرِيكَ لَعَلَّ اللهَ اطَّلَعَ عَلى أَهْلِ بَدْرٍ فَقالَ: اعمَلُوا ما شِئْتُمْ؟» فَهٰذا الَّذي جَرَّأَهُ.

[راجع: ٣٠٠٧]

(196) CHAPTER. The reception of *Al-Ghuzā* (i.e., Muslim fighters returning after participating in *Jihād*).

(١٩٦) بابُ اسْتِقْبالِ الغُزاةِ

3082. Narrated Ibn Abū Mulaika: Ibn Az-Zubair said to Ibn Ja'far رَضِيَ الله عَنْهُ, "Do you remember when I, you and Ibn 'Abbās went out to receive Allāh's Messenger ﷺ?" Ibn Ja'far replied in the affirmative. Ibn Az-Zubair added, "And Allāh's Messenger ﷺ made us (i.e., I and Ibn 'Abbās) ride along with him and left you."

٣٠٨٢ - حَدَّثَنا عَبْدُ اللهِ بنُ أَبي الأَسْوَدِ: حَدَّثَنا يَزيدُ بنُ زُرَيْعٍ وحُمَيْدُ بنُ الأَسْوَدِ، عَنْ حَبيبِ بنِ الشَّهيدِ، عَنِ ابنِ أَبي مُلَيْكَةَ: قالَ ابنُ الزُّبَيرِ لابنِ جَعْفَرٍ رَضِيَ اللهُ عَنْهُمْ: أَتَذْكُرُ إِذْ تَلَقَّيْنا رَسُولَ اللهِ ﷺ أنا وأَنْتَ وابنُ عَبَّاسٍ؟ قالَ: نَعَمْ. فَحَمَلَنا وتَرَكَكَ.

3083. Narrated As-Sā'ib bin Yazīd: I along with some boys went out to receive Allāh's Messenger ﷺ at Thanīyat Al-Wadā'.

٣٠٨٣ - حَدَّثَنا مالِكُ بنُ إسماعِيلَ: حَدَّثَنا ابنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ قالَ: قالَ السَّائِبُ بنُ يَزيدَ رَضِيَ اللهُ عَنْهُ: ذَهَبْنا نَتَلَقَّى رَسُولَ اللهِ ﷺ مَعَ الصِّبْيانِ إلى ثَنِيَّةِ الوَداعِ.

[انظر: ٤٤٢٦، ٤٤٢٧]

(197) CHAPTER. What to say on returning from *Jihād*.

(١٩٧) بابُ ما يَقُولُ إِذا رَجَعَ مِنَ الغَزْوِ

3084. Narrated 'Abdullāh رَضِيَ الله عَنْهُ: When the Prophet ﷺ returned (from *Jihād*), he would say *Takbīr* thrice and add, "We are returning, if Allāh wills, with repentance and worshipping and praising (our Lord) and prostrating ourselves before our Lord. Allāh fulfilled His Promise, granted victory to His slave, and He Alone defeated the *Aḥzāb* (Confederates)." (See H. 2995)

٣٠٨٤ - حَدَّثَنا مُوسَى بنُ إسماعِيلَ: حَدَّثَنا جُوَيْرِيَةُ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كانَ إِذا قَفَلَ كَبَّرَ ثَلاثاً، قالَ: «آيِبُونَ إِنْ شاءَ اللهُ تائِبُونَ، عابِدُونَ حامِدُونَ، لِرَبِّنا ساجِدُونَ. صَدَقَ اللهُ

وَعْدَهُ، ونَصَرَ عَبْدَهُ، وهَزَمَ الأحْزابَ وحْدَهُ». [راجع: ١٧٩٧]

3085. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: We were in the company of the Prophet ﷺ while returning from 'Usfān, and Allāh's Messenger ﷺ was riding his she-camel keeping Ṣafiyya bint Ḥuyai riding behind him. His she-camel slipped and both of them fell down. Abū Ṭalḥa jumped from his camel and said, "O Allāh's Messenger! May Allāh sacrifice me for you." The Prophet ﷺ said, "Take care of the lady." So, Abū Ṭalḥa covered his face with a garment and went to Ṣafiyya and covered her with it, and then he set right the condition of their she-camel so that both of them rode, and we were encircling Allāh's Messenger ﷺ like a cover. When we approached Al-Madīna, the Prophet ﷺ said, "We are returning with repentance and worshipping and praising our Lord." He kept on saying this till he entered Al-Madīna.

٣٠٨٥ - **حدَّثنا** أبُو مَعْمَرٍ: حدَّثنا عَبْدُ الوارِثِ قالَ: حدَّثني يَحْيى بنُ أبي إسحاق، عَنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا مَعَ النَّبيِّ ﷺ مَقْفَلَهُ مِنْ عُسْفانَ، ورَسُولُ اللهِ ﷺ عَلى رَاحِلَتِهِ، وقَدْ أرْدفَ صَفِيَّةَ بِنْتَ حُيَيٍّ، فَعَثَرَتْ ناقَتُهُ فَصُرِعا جميعاً، فاقْتَحَمَ أبُو طَلْحَةَ فَقالَ: يا رَسُولَ اللهِ، جَعَلَني اللهُ فِدَاءَكَ، قالَ: «عَلَيْكَ المَرْأةَ»، فَقَلَبَ ثَوْباً عَلى وَجْهِهِ وأتاها فألقاهُ عَليها أصْلَحَ لَهُما مَرْكَبَهُما فَرَكِبا. واكْتَنَفْنا رَسُولَ اللهِ ﷺ فَلَمَّا أشْرَفْنا على المَدِينَةِ، قالَ: «آيِبُونَ تائِبُونَ، عابِدُونَ لِرَبِّنا حامِدُونَ». فَلَمْ يَزَلْ يَقُولُ ذٰلكَ حتَّى دَخَلَ المَدِينَةَ. [راجع: ٣٧١]

3086. Narrated Anas bin Mālik that he and Abū Ṭalḥa came in the company of the Prophet ﷺ and Ṣafiyya was accompanying the Prophet ﷺ, who let her ride behind him on his she-camel. During the journey, the she-camel slipped and both the Prophet ﷺ and (his) wife fell down. Abū Ṭalḥa (the subnarrator thinks that Anas said that Abū Ṭalḥa jumped from his camel quickly) said, "O Allāh's Messenger! May Allāh sacrifice me for your sake! Did you get hurt?" The Prophet ﷺ replied, "No, but take care of the lady." Abū Ṭalḥa covered his face with his garment and proceeded towards her and covered her with his garment, and she got

٣٠٨٦ - **حدَّثنا** عَلِيٌّ: حدَّثنا بِشْرُ بنُ المُفَضَّلِ: حدَّثنا يَحْيى بنُ أبي إسحاقَ عَنْ أنَسِ بن مالكٍ رَضِيَ اللهُ عَنْهُ: أنَّهُ أقْبَلَ هُوَ وأبُو طَلْحَةَ مَعَ النَّبيِّ ﷺ، ومَعَ النَّبيِّ ﷺ صَفِيَّةُ يُرْدِفُها عَلى رَاحِلَتِهِ. فَلَمَّا كانَ بِبَعْضِ الطَّرِيقِ عَثَرَتِ الدَّابَّةُ فَصُرِعَ النَّبيُّ ﷺ والمَرْأةُ، وإنَّ أبا طَلْحَةَ قالَ: - أحْسِبُ قالَ: - اقْتَحَمَ عَنْ بَعِيرِه فَقالَ: يا نَبيَّ اللهِ، جَعَلَني اللهُ

up. He then set right the condition of their she-camel and both of them (i.e., the Prophet ﷺ and his wife) rode and proceeded till they approached Al-Madīna. The Prophet ﷺ said, "We are returning with repentance and worshipping and praising our Lord." The Prophet ﷺ kept on saying this statement till he entered Al-Madīna.

فِدَاءَكَ، هَلْ أَصَابَكَ مِنْ شَيْءٍ؟ قالَ: «لا، ولٰكِنْ عَلَيْكَ المَرأَةَ». فألْقى أَبُو طَلْحَةَ ثَوبَهُ عَلى وجْهِهِ فقَصَدَ قَصْدَها فألقى ثَوْبَهُ عَليها فَقامَتِ المَرأَةُ، فَشَدَّ لهُما عَلى رَاحِلَتِهِما فَرَكِبا، فَسارُوا، حتَّى إذَا كانُوا بِظَهْرِ المَدِينَةِ، أَوْ قالَ: أَشْرَفُوا عَلى المَدِينَةِ، قالَ النَّبِيُّ ﷺ: «آيِبُونَ تائِبُونَ، عَابِدُونَ لِرَبِّنا حامِدُونَ». فَلَمْ يَزَلْ يَقُولها حتَّى دَخَلَ المَدِينَةَ. [راجع: ٣٧١]

(198) CHAPTER. The performance of *Ṣalāt* (prayer) on returning from a journey.

(١٩٨) بابُ الصَّلاةِ إذَا قَدِمَ مِنْ سَفَرٍ

3087. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما: I was on a journey in the company of the Prophet ﷺ and when we reached Al-Madīna, he said to me, "Enter the mosque and offer two *Rak'a* (prayer)."

٣٠٨٧ - حدَّثَنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ مُحَارِبِ بنِ دِثارٍ قالَ: سَمِعْتُ جابِرَ بنَ عَبْدِ الله رَضِيَ اللهُ عَنْهُما قالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ في سَفَرٍ، فَلَمَّا قَدِمْنا المَدِينَةَ قالَ لِي: «ادْخُلِ المَسْجِدَ فَصَلِّ رَكْعَتَينِ». [راجع: ٤٤٣]

3088. Narrated Ka'b رَضِيَ الله عَنْهُ: Whenever the Prophet ﷺ returned from a journey in the forenoon, he would enter the mosque and offer two *Rak'a* (prayer) before sitting.

٣٠٨٨ - حدَّثَنا أَبُو عاصِمٍ عَنِ ابنِ جُرَيْجٍ، عَنِ ابنِ شِهابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بن عَبْدِ اللهِ بنِ كَعْبٍ، عَنْ أَبِيْهِ وعَمِّهِ عُبَيْدِ اللهِ بنِ كَعْبٍ، عَنْ كَعْبٍ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ كانَ إذَا قَدِمَ مِنْ سَفَرٍ ضُحًى دَخَلَ المَسْجِدَ فَصَلَّى رَكْعَتَينِ قَبْلَ أنْ يَجْلِسَ. [راجع: ٢٧٥٧]

(199) CHAPTER. Taking meals on arrival (from a journey).

(١٩٩) بابُ الطَّعامِ عِنْدَ القُدُومِ،

Ibn 'Umar used to present meals to the one who used to visit him (on returning from a journey).

وكانَ ابنُ عُمَرَ يُفْطِرُ لِمَنْ يَغْشاهُ.

3089. Narrated Muḥārib bin Dithār: Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما said, "When Allāh's Messenger ﷺ arrived at Al-Madīna, he slaughtered a camel or a cow." Jābir added, "The Prophet ﷺ bought a camel from me for two *Uqiya* (of gold) and one or two Dirham. When he reached Ṣirār, he ordered that a cow be slaughtered, and they ate its meat. When he arrived at Al-Madīna, he ordered me to go to the mosque and offer two *Rak'a* (prayer), and weighed (and gave) me the price of the camel."

٣٠٨٩ - حدَّثَنا مُحَمَّدٌ: أخْبَرَنا وكيعٌ، عَنْ شُعْبَةَ، عَنْ مُحارِبِ بنِ دِثارٍ، عَنْ جابِرِ ابنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ لَمَّا قَدِمَ المَدِينَةَ نَحَرَ جَزُوراً أوْ بَقَرَةً.

زادَ مُعاذٌ، عَنْ شُعْبَةَ، عَنْ مُحارِبٍ: سَمِعَ جابِرَ بنَ عَبْدِ اللهِ: اشْتَرَى مِنِّي النَّبِيُّ ﷺ بَعِيراً بِأوقِيَّتَيْنِ ودِرْهَمٍ أوْ دِرْهَمينِ، فَلَمَّا قَدِمَ صِراراً أمَرَ بِبَقَرَةٍ فَذُبِحَتْ فأكَلُوا مِنْها. فَلَمَّا قَدِمَ المَدِينَةَ أمَرَني أنْ آتيَ المَسْجِدَ فأُصَلِّيَ رَكْعَتَينِ، ووزَنَ لي ثَمَنَ البَعِيرِ. [راجع: ٤٤٣]

3090. Narrated Jābir رَضِيَ اللهُ عَنْهُ: Once, I returned from a journey and the Prophet ﷺ said (to me), "Offer two *Rak'a* (prayer)." [*Ṣirār* is a place near Al-Madīna].

٣٠٩٠ - حدَّثَنا أبُو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ مُحارِبِ بنِ دِثارٍ، عَنْ جابِرٍ قالَ: قَدِمْتُ مِنْ سَفَرٍ فَقالَ النَّبِيُّ ﷺ: «صَلِّ رَكْعَتَينِ».

صِرارٌ: مَوْضِعٌ ناحيةً بالمَدِينَةِ. [راجع: ٤٤٣]

57 – THE BOOK OF THE OBLIGATIONS OF *KHUMUS*

(1) CHAPTER. The obligations of *Khumus*.

3091. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: I got a she-camel in my share of the war booty on the day (of the battle) of Badr, and the Prophet ﷺ had given me a she-camel from the *Khumus*. When I intended to marry Faṭima, the daughter of Allāh's Messenger ﷺ, I had an appointment with a goldsmith from the tribe of Banī Qainuqā' to go with me to bring *Idhkhir* (a grass of pleasant smell) and sell it to the goldsmiths and spend its price on my wedding banquet. I was collecting for my she-camels, equipment of saddles, sacks and ropes while my two she-camels were kneeling down beside the room of an *Anṣārī* man. I returned after collecting whatever I collected, to see the humps of my two she-camels cut off and their flanks cut open and some portion of their livers was taken out. When I saw that state of my two she-camels, I could not hold back my tears. I asked, "Who has done this?" The people replied, "Ḥamza bin 'Abdul-Muṭṭālib who is staying with some *Anṣārī* drunks in this house." I went away till I reached the Prophet ﷺ, and Zaid bin Ḥāritha was with him. The Prophet ﷺ noticed on my face the effect of what I had suffered, so the Prophet ﷺ asked. "What is wrong with you?" I replied, "O Allāh's Messenger! I have never seen such a day as today. Ḥamza attacked my two she-camels, cut off their humps, and ripped open their flanks, and he is sitting there in a house in the company of some drunks." The Prophet ﷺ then asked for his covering sheet, put it on, and set out walking, followed by me and Zaid bin Ḥāritha, till he came to the house where Ḥamza was staying. He asked permission to enter, and they allowed him, and they were

٥٧ - كتاب فرض الخُمُس

(١) بابُ فَرْضِ الخُمُس

٣٠٩١ - حدَّثَنا عَبْدَانُ، أخْبَرَنا عَبْدُ اللهِ، أخْبَرَنا يُونُسُ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني عَلِيُّ بنُ الحُسَيْنِ: أنَّ حُسَيْنَ بنَ عَلِيٍّ عَلَيهِما السَّلامُ أخْبَرَهُ أنَّ عَلِيّاً قالَ: كانَتْ لي شارِفٌ مِنْ نَصِيبِي مِنَ المَغْنَمِ يَوْمَ بَدْرٍ، وكانَ النَّبِيُّ ﷺ أعْطاني شارِفاً مِنَ الخُمُسِ، فَلَمَّا أرَدْتُ أنْ أبْتَنِيَ بِفاطِمَةَ بِنْتِ رَسُولِ اللهِ ﷺ واعَدْتُ رَجُلاً صَوّاغاً مِنْ بَنِي قَيْنُقاعَ أنْ يَرتحِلَ مَعِي فَنَأتي بِإذْخِرٍ أرَدْتُ أن أبِيعَهُ الصَّوّاغِينَ وأسْتَعِينَ بِهِ في وليمَةِ عُرسِي. فَبَيْنا أنا أجمَعُ لِشارِفَيَّ مَتاعاً مِنَ الأقْتابِ والغَرائِرِ والحِبالِ، وشارِفايَ مُناخَتانِ إلى جَنْبِ حُجْرَةِ رَجُلٍ مِنَ الأنْصارِ، فَرَجَعْتُ حِينَ جَمَعْتُ ما جَمَعْتُ، فإذَا شارِفايَ قَدِ أُجِبَتْ أسْنِمَتُهُما، وبُقِرَتْ خَواصِرُهُمَا وأُخِذَ مِنْ أكْبادِهِما، ولَمْ أمْلِكْ عَيْنَيَّ حِينَ رَأيْتُ ذٰلِكَ المَنْظَرَ مِنْهُما، فَقُلْتُ: مَنْ فَعَلَ هٰذا؟ فَقالُوا: فَعَلَ حَمْزَةُ بنُ عَبْدِ المُطَّلِبِ، وهُوَ في هذا البَيْتِ في شَرْبٍ مِنَ الأنْصارِ. فانْطَلَقْتُ حتَّى أدْخُلَ عَلى النَّبِيِّ ﷺ وعِنْدَهُ زَيْدُ بنُ حارِثَةَ، فَعَرَفَ النَّبِيُّ

drunk. Allāh's Messenger ﷺ started rebuking Ḥamza for what he had done, but Ḥamza was drunk and his eyes were red. Ḥamza looked at Allāh's Messenger ﷺ and then he raised his eyes, looking at his knees, then he raised up his eyes looking at his umbilicus, and again he raised up his eyes looking at his face. Ḥamza then said, "Aren't you but the slaves of my father?" Allāh's Messenger ﷺ realised that he was drunk, so Allāh's Messenger ﷺ retreated, and we went out with him.

ﷺ في وَجْهي الَّذي لَقِيتُ، فَقالَ النَّبِيُّ ﷺ: «ما لَكَ؟» فَقُلْتُ: يا رَسُولَ اللهِ، ما رَأَيْتُ كاليَوْمِ قَطُّ، عَدَا حَمْزَةُ عَلى ناقَتَيَّ فَجبَّ أَسْنِمَتَهما، وبقَرَ خَوَاصِرَهُما، وها هُوَ ذا في بَيْتٍ مَعَهُ شَرْبٌ. فَدَعا النَّبِيُّ ﷺ بِرِدائِهِ فارْتَدَى ثُمَّ انْطَلَقَ يَمْشِي واتَّبَعْتُهُ أنا وزَيْدُ بنُ حارِثَةَ حتَّى جاءَ البَيْتَ الذي فِيهِ حَمْزَةُ فاسْتَأذَنَ، فأذِنُوا لَهُمْ فإذَا هُمْ شَرْبٌ. فَطَفِقَ رَسُولُ اللهِ ﷺ يَلُومُ حَمزَةَ فِيما فَعَلَ، فإذَا حَمْزَةُ قَدْ ثَمِلَ مُحْمَرَّةً عَيْناهُ، فَنَظَرَ حَمْزَةُ إلى رَسُولِ اللهِ ﷺ ثُمَّ صَعَّدَ النَّظَرَ فَنَظَرَ إلى رُكْبَتَيْهِ، ثُمَّ صَعَّدَ النَّظَرَ فَنَظَرَ إلى سُرَّتِهِ، ثُمَّ صَعَّدَ النَّظَرَ فَنَظَرَ إلى وجْهِهِ. ثُمَّ قالَ حَمْزَةُ: هَلْ أَنْتُمْ إلَّا عَبِيدٌ لأبي؟ فَعَرَفَ رَسُولُ اللهِ ﷺ أنَّهُ قَدْ ثَمِلَ، فَنَكَصَ رَسُولُ اللهِ ﷺ عَلى عَقِبَيْهِ القَهْقَرَى وخَرَجْنا مَعَهُ. [راجع: ٢٠٨٩]

3092. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا Mother of the believers: After the death of Allāh's Messenger ﷺ, Fāṭima عليها السَّلام the daughter of Allāh's Messenger ﷺ asked Abū Bakr Aṣ-Ṣiddīq to give her, her share of inheritance from what Allāh's Messenger ﷺ had left of the *Fai* (i.e., booty gained without fighting. See V.59:6) — which Allāh had given him.

٣٠٩٢ - حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثَنا إبْراهِيمُ بنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابنِ شِهابٍ قالَ: أخْبرَني عُرْوَةُ بنُ الزُّبَيْرِ أنَّ عائشَةَ أُمَّ المُؤْمِنِينَ رَضِيَ اللهُ عَنْها: أخْبَرَتْهُ أنَّ فاطِمَةَ عَلَيها السَّلامُ بِنْتَ رَسُولِ اللهِ ﷺ سألَتْ أبا بَكْرٍ الصِّديقَ بَعْدَ وفاةِ رَسُولِ اللهِ ﷺ أنْ يَقْسِمَ لَها مِيراثَها،

ما تَرَكَ رَسُولُ اللهِ ﷺ مِمَّا أفاءَ اللهُ عَلَيْهِ. [انظر: ٣٧١١، ٤٠٣٥، ٤٢٤٠، ٦٧٢٥]

3093. Abū Bakr said to her, "Allāh's Messenger ﷺ said, 'Our property will not be inherited, whatever we (i.e., Prophets) leave is *Ṣadaqa* (to be used for charity).'" Fāṭima, the daughter of Allāh's Messenger ﷺ got angry and stopped speaking to Abū Bakr, and continued assuming that attitude till she died. Fāṭima remained alive for six months after the death of Allāh's Messenger ﷺ. She used to ask Abū Bakr for her share from the property of Allāh's Messenger ﷺ which he left at Khaibar, and Fadak, and his property at Al-Madīna (devoted for charity). Abū Bakr refused to give her that property and said, "I will not leave anything Allāh's Messenger ﷺ used to do, because I am afraid that if I left something from all that which the Prophet ﷺ used to order, then I would go astray." (Later on) 'Umar gave the Prophet's property (of *Ṣadaqa*) at Al-Madīna to 'Alī and 'Abbās, but he withheld the properties of Khaibar and Fadak in his custody and said, "These two properties are the *Ṣadaqa* which Allāh's Messenger ﷺ used to use for his expenditures and urgent needs. Now, their management is to be entrusted to the ruler." (Az-Zuhrī said, "They have been managed in this way till today.")

٣٠٩٣ - فقَالَ لَهَا أَبُو بَكْرٍ: إنَّ رَسُولَ اللهِ ﷺ قالَ: «لا نُورَثُ، ما تَرَكْنا صَدَقَةٌ»، فَغَضِبَتْ فاطِمَةُ بِنْتُ رَسُولِ اللهِ ﷺ فَهجَرَتْ أبا بَكْرٍ فَلَمْ تَزَلْ مُهاجِرَتَهُ حتَّى تُوُفِّيَتْ، وعاشَتْ بَعْدَ رَسُولِ اللهِ ﷺ سِتَّةَ أشْهُرٍ. قالَتْ: وكانَتْ فاطِمَةُ تَسْألُ أبا بَكْرٍ نَصِيبَها مَا تَرَكَ رَسُولُ اللهِ ﷺ مِنْ خَيْبَرَ وفَدَكٍ وَصَدَقَتِهِ بالمدِينَةِ. فأبى أَبُو بَكْرٍ عَلَيها ذٰلكَ، وقالَ: لَسْتُ تارِكاً شَيْئاً كانَ رَسُولُ اللهِ ﷺ يَعْمَلُ بِهِ إلَّا عَمِلْتُ بِهِ، فإنِّي أخْشَى إنْ تَرَكْتُ شَيْئاً مِنْ أمْرِهِ أنْ أزِيغَ. فأمَّا صَدَقَتُهُ بالمَدِينَةِ فَدَفَعَها عُمَرُ إلى عَلِيٍّ وعَبَّاسٍ، فأمَّا خَيْبَرُ وفَدَكٌ فأمْسَكَها عُمَرُ وقالَ: هُمَا صَدَقَةُ رَسُولِ اللهِ ﷺ كانَتا لِحُقُوقِهِ التي تَعْرُوهُ ونَوائِبِهِ، وأمْرُهمَا إلى مَنْ وَلِيَ الأمْرَ. قالَ: فَهُما عَلى ذٰلكَ إلى اليَوْمِ قالَ أبُو عَبْدِ اللهِ: اعتراكَ افْتَعلت من عروته فأصبته. وَمِنْهُ يَعْرُوه واعتَرَاني. [انظر: ٣٧١٢، ٤٠٣٦، ٤٢٤١، ٦٧٢٦]

3094. Narrated Mālik bin Aūs: While I was at home, the sun rose high and it got hot. Suddenly the messenger of 'Umar bin Al-Khaṭṭāb came to me and said, "The chief of the believers has sent for you." So, I went

٣٠٩٤ - **حدَّثَنَا** إسحَاقُ بنُ مُحَمَّدٍ الفَرَوِيُّ: حدَّثَنا مالكُ بنُ أنَسٍ، عَنِ ابنِ شِهابٍ، عَنْ مالكِ بنِ

along with him till I entered the place where 'Umar was sitting on a bedstead made of date-palm leaves and covered with no mattress, and he was leaning over a leather pillow. I greeted him and sat down. He said, "O Mālik! Some persons of your people who have families came to me and I have ordered that a gift should be given to them, so take it and distribute it among them." I said, "O chief of the believers! I wish that you order someone else to do it." He said, "O man! Take it." While I was sitting there with him, his doorman Yarfa came saying, "'Uthmān, 'Abdur-Raḥmān bin 'Aūf, Az-Zubair and Sa'd bin Abī Waqqāṣ are asking your permission (to see you); may I admit them?" 'Umar said, "Yes." So, they were admitted and they came in and greeted (him) and sat down. After a while Yarfa came again and said, "May I admit 'Alī and 'Abbās?" 'Umar said, "Yes". So, they were admitted and they came in and greeted (him) and sat down. Then 'Abbās said, "O chief of the believers! Judge between me and this (i.e., 'Alī)." They had a dispute regarding the property of Banī An-Naḍir which Allāh had given to His Messenger ﷺ as *Fai* (booty). The group (i.e., 'Uthmān and his companions) said, "O chief of the believers! Judge between them and relieve both of them from each other." 'Umar said, "Be patient! I beseech you by Allāh by Whose Permission the heaven and the earth exist, do you know that Allāh's Messenger ﷺ said, 'Our (i.e., Prophets') property will not be inherited, and whatever we leave, is *Sadaqa* (to be used for charity),' and Allāh's Messenger ﷺ meant himself (by saying "we")?" The group said, "He said so." 'Umar then turned to 'Alī and 'Abbās and said, "I beseech you by Allāh, do you know that Allāh's Messenger ﷺ said so?." They replied, "He said so." 'Umar

أَوْسِ بنِ الحَدَثانِ، وكانَ مُحَمَّدُ بنُ جُبَيْرٍ ذَكَرَ لي ذِكْراً مِنْ حَدِيثِهِ ذٰلكَ، فانْطَلَقْتُ حتَّى أدْخُلَ عَلى مالكِ بنِ أوْسٍ فَسَأَلْتُهُ عَنْ ذٰلكَ الحَدِيثِ فَقالَ مالكٌ: بَيْنَمَا أنا جالِسٌ في أهْلي حِيْنَ مَتَعَ النهارُ إذَا رَسُولُ عُمَرَ بنِ الخَطَّابِ يَأْتِيْني، فَقالَ: أجِبْ أميرَ المُؤْمِنِيْنَ، فانْطَلَقْتُ مَعَهُ حتَّى أدْخُلَ عَلى عُمَرَ فإِذَا هُوَ جالِسٌ على رِمالِ سَرِيرٍ لَيْسَ بَيْنَهُ وبَيْنَهُ فِراشٌ، مُتَّكِئٌ عَلى وِسادَةٍ مِنْ أدَمٍ فَسَلَّمْتُ عَلَيْهِ ثُمَّ جَلَسْتُ، فَقالَ: يا مالِ، إنَّهُ قَدِمَ عَلَيْنا مِنْ قَوْمِكَ أهْلُ أبْياتٍ، وقَدْ أمَرْتُ فِيهِمْ بِرَضْخٍ فاقْبِضْهُ فاقْسِمْهُ بَيْنَهُمْ، فَقُلْتُ: يا أميرَ المُؤْمِنِيْنَ، لَوْ أمَرْتَ له غَيْري، قالَ: فَاقْبِضْه أيُّها المَرْءُ. فَبَيْنَمَا أنا جالِسٌ عِنْدَهُ أتاهُ حاجِبُهُ يَرْفا، فَقالَ: هَلْ لكَ في عُثمانَ وعَبْدِ الرَّحْمٰنِ بنِ عَوفٍ والزُّبَيْرِ وسَعْدِ بنِ أبي وقَّاصٍ يَسْتَأذِنُونَ؟ قالَ: نَعَمْ، فَأذِنَ لَهُمْ فَدَخَلُوا فَسَلَّمُوا وجَلَسُوا، ثُمَّ جَلَسَ يَرْفا يَسِيراً، ثُمَّ قالَ: هَلْ لكَ في عَلِيّ وعَبَّاسٍ؟ قالَ: نَعَمْ، فأذِنَ لهُما فَدَخَلا فَسَلَّما فجَلَسا، فَقالَ عَبَّاسٌ: يا أميرَ المُؤْمِنِيْنَ، اقْضِ بَيْني وبَينَ هذا، وهُمَا يَخْتَصِمانِ فِيما أفاءَ اللهُ عَلى رَسُولِهِ ﷺ مِنْ مَالِ بَني النَّضِيرِ،

then said, "So, I will talk to you about this matter. Allāh bestowed on His Messenger ﷺ with a special favour of something of this *Fai* which he gave to nobody else." 'Umar then recited the Holy Verse:

"And what Allāh gave as booty *Fai* to His Messenger ﷺ (Muḥammad ﷺ) from them.. (up to).. And Allāh is Able to do all things." (V.59:6)

'Umar added, "So, this property was especially given to Allāh's Messenger ﷺ. But, by Allāh, neither did he take possession of it and leave you, nor did he favour himself with it to your exclusion, but he gave it to all of you and distributed it amongst you till this property remained out of it. Allāh's Messenger ﷺ used to meet the yearly expenses of his family out of this property, and used to keep the rest of its revenue to be spent in Allāh's Cause. Allāh's Messenger ﷺ kept on doing this during all his lifetime. I ask you by Allāh, do you know this?" They replied in the affirmative. 'Umar then said to 'Alī and 'Abbās. "I ask you by Allāh, do you know this?" 'Umar added, "When Allāh took His Prophet ﷺ unto Him, 'Abū Bakr said, 'I am the successor of Allāh's Messenger ﷺ, so, Abū Bakr took over that property and managed it in the same way as Allāh's Messenger ﷺ used to do, and Allāh knows that he was true, pious, and rightly-guided, and he was a follower of what was right. Then Allāh took Abū Bakr unto Him and I became Abū Bakr's successor. And I kept that property in my possession for the first two years of my caliphate, managing it in the same way as Allāh's Messenger ﷺ used to do and as Abū Bakr used to do, and Allāh knows that I have been true, pious, rightly-guided, and a follower of what is right. Now you both (i.e., 'Alī and 'Abbās) came to talk to me, bearing the same claim and presenting

فَقالَ الرَّهْطُ: عُثمانُ وأَصْحابُهُ يا أَمِيرَ المُؤْمِنِيْنَ اقْضِ بَيْنَهُما، وَأَرِحْ أَحَدَهُما مِنَ الآخَرِ، فَقَالَ عُمَرُ: تَيْدَكُم، أَنْشُدُكُمْ بِاللهِ الذِي بِإِذْنِهِ تَقُومُ السَّماءُ والأَرْضُ، هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «لا نُورَثُ، ما تَرَكْنا صَدَقَةٌ»، يُرِيدُ رَسُولُ اللهِ ﷺ نَفْسَهُ؟ قالَ الرَّهْطُ: قَدْ قالَ ذٰلِكَ. فأَقْبَلَ عُمَرُ عَلى عَلِيٍّ وعَبّاسٍ، فَقالَ: أَنْشُدُكُما [اللهَ] أَتَعْلَمانِ أَنَّ رَسُولَ اللهِ ﷺ قَدْ قالَ ذٰلِكَ؟ قالَ عُمَرُ: فإنِّي أُحَدِّثُكُمْ عَنْ هذَا الأَمْرِ، إنَّ اللهَ قَدْ خَصَّ رَسُولَهُ ﷺ في هذَا الفَيءِ بِشَيْءٍ لَمْ يُعْطِهِ أَحَداً غَيْرَهُ، ثُمَّ قَرَأَ ﴿وَمَآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْهُمْ﴾ إلى قولِهِ: ﴿قَدِيرٌ﴾ فَكانَتْ هذِهِ خالِصَةً لِرَسُولِ اللهِ ﷺ ووَاللهِ ما احْتازَها دُونَكُمْ، ولا اسْتَأْثَرَ بِها عَلَيْكُمْ، قَدْ أَعْطاكُمُوهُ وبَثَّها فِيكُمْ حتَّى بَقِيَ مِنْها هذَا المَالُ، فَكانَ رَسُولُ اللهِ ﷺ يُنْفِقُ عَلى أَهْلِهِ نَفَقَةَ سَنَتِهِمْ مِنْ هذَا المَالِ، ثُمَّ يَأْخُذُ ما بَقِيَ فَيَجْعَلُهُ مَجْعَلَ مالِ اللهِ فَعَمِلَ رَسُولُ اللهِ ﷺ بِذٰلِكَ حَياتَهُ. أَنْشُدُكُمْ باللهِ هَلْ تَعْلَمُونَ ذٰلِكَ؟ قالُوا: نَعَمْ، ثُمَّ قالَ لِعَلِيٍّ وعَبَّاسٍ: أَنْشُدُكُما اللهَ هَلْ تَعْلَمانِ ذٰلِكَ؟ قالَ عُمَرُ: ثُمَّ تَوَفَّى اللهُ نَبِيَّهُ ﷺ فَقالَ أَبُو بَكْرٍ: أَنا وَلِيُّ رَسُولِ

the same case; you, 'Abbās, came to me asking for your share from your nephew's property, and this man, (i.e., 'Alī), came to me asking for his wife's share from her father's property. I told you both that Allāh's Messenger ﷺ said, 'Our (Prophets') properties are not to be inherited, but what we leave is *Ṣadaqa* (to be used for charity).' When I thought it right that I should hand over this property to you, I said to you, 'I am ready to hand over this property to you if you wish, on the condition that you would take Allāh's Pledge and Convention that you would manage it in the same way as Allāh's Messenger ﷺ used to do, and as Abū Bakr used to do and as I have done since I was incharge of it.' So, both of you said (to me), 'Hand it over to us,' and on that condition I handed it over to you. So, I ask you by Allāh, did I hand it over to them on this condition?" The group said, "Yes." Then 'Umar faced 'Alī and 'Abbās saying, "I ask you by Allāh, did I hand it over to you on this condition?" They said, "Yes." He said, "Do you want now to give a different decision? By Allāh, with Whose Leave both the heaven and the earth exist, I will never give any decision other than that (I have already given). And if you are unable to manage it, then return it to me, and I will do the job on your behalf."

اللهِ ﷺ، فَقَبَضَها أبُو بَكْرٍ فَعَمِلَ فِيها
بِما عَمِلَ رَسُولُ اللهِ ﷺ، واللهُ يَعْلَمُ
إنَّهُ فِيها لَصادِقٌ بارٌّ رَاشِدٌ تابِعٌ لِلحَقِّ.
ثُمَّ تَوَفَّى اللهُ أبا بَكْرٍ فَكُنْتُ أنا وَلِيَّ
أبي بَكْرٍ فَقَبَضْتُها سَنَتَيْنِ مِنْ إمارَتِي
أعمَلُ فِيها بِما عَمِلَ رَسُولُ اللهِ ﷺ
وما عَمِلَ فيها أبُو بَكْرٍ، واللهُ يَعْلَمُ
إنِّي فِيها لَصادِقٌ بارٌّ رَاشِدٌ تابِعٌ
لِلحَقِّ. ثُمَّ جِئْتُماني تُكَلِّماني
وكَلِمَتُكُما واحِدَةٌ وأمْرُكُما وَاحِدٌ،
جِئْتَنِي يا عَبَّاسُ تَسْأَلُنِي نَصِيبَكَ مِنِ
ابنِ أخِيكَ، وجاءَني هذا - يُرِيدُ عَلِيّاً
- يُرِيدُ نَصِيبَ امْرَأَتِهِ مِنْ أبِيها فَقُلْتُ
لَكُما: إنَّ رَسُولَ اللهِ ﷺ قالَ: «لا
نُورَثُ، ما تَرَكْنا صَدَقَةٌ». فَلَمَّا بَدا
لِي أنْ أدْفَعَهُ إلَيْكُما قُلْتُ: إن شِئْتُما
دَفَعْتُها إلَيْكُما عَلى أنَّ عَلَيْكُما عَهْدَ
اللهِ ومِيثاقَهُ لَتَعْمَلانِ فِيْها بِما عَمِلَ
فِيهَا رَسُولُ اللهِ ﷺ وبِما عَمِلَ فِيها
أبُو بَكْرٍ وبِما عَمِلْتُ فِيها مُنْذُ وَلِيتُها،
فَقُلْتُما: ادْفَعْها إلَيْنا، فَبِذٰلِكَ دَفَعْتُها
إلَيْكُما. فَأَنْشُدُكُمْ بِاللهِ هَلْ دَفَعْتُها
إلَيهِما بِذٰلِكَ؟ قالَ الرَّهْطُ: نَعَمْ. ثُمَّ
أقْبَلَ عَلَىٰ عَلِيٍّ وعَبَّاسٍ، فَقالَ:
أنْشُدُكُما بِاللهِ، هَلْ دَفَعْتُها إلَيْكُما
بِذٰلِكَ؟ قالا: نَعَمْ. قالَ: فَتَلْتَمِسانِ
مِنِّي قَضاءً غَيْرَ ذٰلِكَ؟ فَوَاللهِ الذي
بِإذْنِهِ تَقُومُ السَّماءُ والأرْضُ لا أقْضِي

فِيها قَضاءً غَيْرَ ذٰلِكَ. فإنْ عَجَزْتُما عَنها فادْفَعاها إليَّ، فإنّي أكْفِيكُماها.

[راجع: ٢٩٠٤]

(2) CHAPTER. The payment of *Khumus* is a part of religion.

(٢) بابٌ أداءِ الخُمُسِ مِنَ الدِّيْنِ

3095. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The delegates of the tribe of 'Abdul-Qais came and said, "O Allāh's Messenger! We are from the tribe of Rabī'a, and there is the infidels of the tribe of Muḍar intervening between you and us, so we cannot come to you except in the Sacred Months. So, please order us some instructions that we may apply it to ourselves and also invite our people whom we left behind us to observe as well." The Prophet ﷺ said, "I order you (to do) four (things) and forbid you from four: I order you to believe in Allāh, to testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) (the Prophet ﷺ pointed with his hand); to offer *Ṣalāt* (prayer) (*Iqamāt-as-Ṣalāt*); to pay *Zakāt*; to observe *Ṣaum* (fast) the month of Ramaḍān, and to pay the *Khumus* (i.e., one-fifth) of the war booty to be given in Allāh's Cause,[1] and I forbid you *Ad-Dubbā', An-Naqīr, Al-Ḥantam* and *Al-Muzaffat* (these are utensils used for preparing alcoholic drinks)."

[See Vol. 1, *Ḥadīth* No.53]

٣٠٩٥ - حدَّثَنا أبو النُّعْمانِ: حدَّثَنا حَمَّادٌ، عَنْ أبي جَمْرَةَ الضُّبَعِيِّ قالَ: سَمِعْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما يَقُولُ: قَدِمَ وفْدُ عَبْدِ القَيْسِ فَقالُوا: يا رَسُولَ اللهِ، إنَّا هذَا الحَيَّ مِنْ رَبِيعَةَ بَيْنَنا وبَيْنَكَ كُفَّارُ مُضَرَ، فَلَسْنا نَصِلُ إلَيْكَ إلَّا في الشَّهْرِ الحَرَامِ. فمُرْنا بأمْرٍ نَأْخُذُ بِهِ ونَدْعُو إلَيْهِ مَنْ ورَاءَنا، قالَ: «آمُرُكُمْ بأرْبَعٍ وأنهاكم عَنْ أرْبَعٍ: الإيْمانِ باللهِ، شَهادَةِ أنْ لا إلَهَ إلَّا اللهُ - وعَقَدَ بِيَدِهِ - وإقامِ الصَّلاةِ، وإيتاءِ الزَّكاةِ، وصِيامِ رَمَضانَ، وأنْ تُؤَدُّوا للهِ خُمُسَ ما غَنِمْتُمْ. وأنْهاكُمْ عَنِ الدُّبَّاءِ، والنَّقِيْرِ، والحَنْتَمِ، والمُزَفَّتِ».

[راجع: ٥٣]

(3) CHAPTER. The expenditure of the wives of the Prophet ﷺ after his death.

(٣) بابُ نَفَقَةِ نِساءِ النَّبِيِّ ﷺ بَعْدَ وفاتِهِ

3096. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "My heirs should not take even a single Dīnār (i.e., anything from my property), and whatever I leave,

٣٠٩٦ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حَدَّثَنا مالِكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرجِ، عَنْ أبي هُرَيْرَةَ

(1) (H. 3095) The Prophet ﷺ said that he was going to order them to observe four things, yet he mentioned five when giving details. That is because the first matter of belief in Allāh was not a new order, for they had already believed in Allāh.

رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «لا يَقْتَسِمُ ورَثَتِي دِيْناراً، ما تَرَكْتُ بَعْدَ نَفَقَةِ نِسائي ومَؤُنَةِ عامِلِي فَهُوَ صَدقَةٌ». [راجع: ٢٧٧٦]

excluding the expenditure of my wives and my labourers, will be *Ṣadaqa* (i.e., be used for charity)."

٣٠٩٧ - **حَدَّثَنا** عَبْدُ اللهِ بنُ أبي شَيْبَةَ: حدَّثَنا أَبُو أُسامَةَ: حدَّثَنا هِشامٌ، عَنْ أَبِيهِ، عَنْ عائِشَةَ قالَتْ: تُوفِّيَ رَسُولُ اللهِ ﷺ وما في بَيْتِي مِنْ شَيْءٍ يَأْكُلُهُ ذُو كَبِدٍ إلَّا شَطْرَ شَعِيرٍ في رَفٍّ لي، فأَكَلْتُ مِنْهُ حتَّى طالَ عَلَيَّ فَكِلْتُهُ فَفَنِيَ. [انظر: ٦٤٥١]

3097. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Allāh's Messenger ﷺ died, and there was nothing in my house that a living being could eat, except some barley lying on a shelf. So, I ate of it for a long period and measured it, and (after a short period) it was consumed.

٣٠٩٨ - **حَدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ سُفْيان قالَ: حدَّثَني أَبُو إسحاقَ قالَ: سَمِعْتُ عَمْرَو بنَ الحارِثِ قالَ: ما تَرَكَ النَّبِيُّ ﷺ إلَّا سِلاحَهُ وبَغلَتَهُ البَيْضاءَ وأَرْضاً تَرَكَها صَدَقَةً. [٢٧٣٩]

3098. Narrated 'Amr bin Al-Ḥārith: The Prophet ﷺ did not leave anything (after his death) except his arms, a white mule, and a (piece of) land which he had given as *Ṣadaqa*.

(٤) بابٌ ما جاءَ في بُيُوتِ أَزْواجِ النَّبِيِّ ﷺ وما نُسِبَ مِنَ البُيُوتِ إلَيْهِنَّ،

وقَوْلِ اللهِ عَزَّ وجَلَّ: ﴿وَقَرْنَ فِى بُيُوتِكُنَّ﴾ [الأحزاب: ٣٣] و﴿لَا تَدْخُلُوا۟ بُيُوتَ ٱلنَّبِىِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ﴾ [الأحزاب: ٥٣].

(4) CHAPTER. What has been said regarding the houses of the wives of the Prophet ﷺ and that which were named after them of the houses (e.g., 'Āishah's house).

And the Statement of Allāh عَزَّ وجَلَّ:

"And stay in your houses, '(O wives of the Prophet)..." (V.33:33)

And also: "Enter not the Prophet's houses, unless permission is given to you..." (V.33:53)

٣٠٩٩ - **حَدَّثَنا** حِبَّانُ بنُ مُوسَى ومُحَمَّدٌ قالا: أَخْبَرَنا عَبْدُ اللهِ: أَخْبَرَنا مَعْمَرٌ ويُونُسُ عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ

3099. Narrated 'Āishah رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ: When the sickness of Allāh's Messenger ﷺ got aggravated, he asked the permission of his wives that he should be treated in my house, and they permitted him.

عُتْبَةَ بنِ مَسْعُودٍ أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبي ﷺ قالَتْ: لَمَّا ثَقُلَ رَسُولُ اللهِ ﷺ اسْتَأذَنَ أزْواجَهُ أنْ يُمَرَّضَ في بَيْتي فأذِنَّ لَهُ. [راجع:١٩٨]

3100. Narrated Ibn Abī Mulaika: 'Āishah رَضِيَ اللهُ عَنْها said, "The Prophet ﷺ died in my house on the day of my turn while he was leaning on my chest closer to my neck, and Allāh made my saliva mix with his saliva." 'Āishah added, "Abdur-Raḥmān came with a *Siwāk* and the Prophet ﷺ was too weak to use it so I took it, chewed it and then (gave it to him and he) cleaned his teeth with it."[1]

٣١٠٠ - حدَّثنا ابنُ أبي مَرْيَمَ: حدَّثنا نافِعٌ: سَمِعْتُ ابنَ أبي مُلَيْكَةَ قالَ: قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: تُوفِّيَ النَّبيُّ ﷺ في بَيْتي، وفي نَوْبَتي، وبَينَ سَحَري وَنَحْري، وجمَعَ اللهُ بينَ ريقي وريقِهِ. قالَتْ: دَخَلَ عَبْدُ الرَّحْمٰنِ بِسِوَاكٍ فَضَعُفَ النَّبيُّ ﷺ عَنْهُ فأخَذْتُهُ فَمَضَغْتُهُ ثُمَّ سَنَنْتُهُ بِهِ. [راجع: ٨٩٠]

3101. Narrated Ṣafīyya رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ that she came to visit Allāh's Messenger ﷺ while he was in *I'tikāf* (i.e., seclusion) in the mosque during the last ten days of Ramaḍān. When she got up to return, Allāh's Messenger ﷺ got up with her and accompanied her, and when he reached near the gate of the mosque close to the door (of the house) of Umm Salama, the wife of the Prophet ﷺ, two *Anṣārī* men passed by them and greeted Allāh's Messenger ﷺ and then went away. Allāh's Messenger ﷺ addressed them saying, "Don't hurry! (She is my wife)." They said, "Glorified be Allāh! O Allāh's Messenger. (You are far away from any suspicion)," and his saying was hard on them. Allāh's Messenger ﷺ said, "Satan circulates in a human being as blood does (in his body). I was afraid that Satan might put some (evil) thoughts in your hearts."

٣١٠١ - حدَّثنا سَعِيدُ بنُ عُفَيرٍ قالَ: حدَّثني اللَّيْثُ قالَ: حدَّثني عَبْدُ الرَّحْمٰنِ ابنُ خالِدٍ، عَنِ ابنِ شِهابٍ، عَنْ عَليِّ بنِ حُسَينٍ: أنَّ صَفيَّةَ زَوْجَ النَّبيِّ ﷺ أخْبرَتْهُ أنَّها جاءَتْ رَسُولَ اللهِ ﷺ تَزُورُهُ وَهُوَ مُعْتَكِفٌ في المَسْجِدِ في العَشْرِ الأوَاخِرِ مِن رَمضانَ. ثُمَّ قامَتْ تَنْقَلِبُ، فَقامَ مَعَها رَسُولُ اللهِ ﷺ حتَّى إذَا بَلَغَ قَرِيباً مِنْ بابِ المَسْجِدِ عِنْدَ بابِ أُمِّ سَلَمَةَ زَوْجِ النَّبيِّ ﷺ مَرَّ بِهِما رَجُلانِ مِنَ الأنْصارِ فَسَلَّما عَلى رَسُولِ اللهِ ﷺ ثُمَّ نَفَذَا. فَقالَ لَهُما رَسُولُ اللهِ ﷺ: «عَلى رِسلكما»، قالا: سُبْحانَ اللهِ يا

(1) (H. 3100) This is what she meant by "Allāh made my saliva mix with his saliva."

رَسُولَ اللهِ. وكَبُرَ عَلَيهِما ذٰلكَ. فَقالَ رَسُولُ اللهِ ﷺ: «إنَّ الشَّيْطانَ يَبْلُغُ مِنَ الإنْسانِ مَبْلَغَ الدَّمِ، وإنِّي خَشِيتُ أنْ يَقْذِفَ في قُلُوبِكما شَيْئاً». [راجع: ٢٠٣٥]

3102. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Once I went upstairs in Ḥafṣa's house and saw the Prophet ﷺ answering the call of nature with his back towards the *Qiblah* and facing Sham.

٣١٠٢ - **حدَّثَنا** إبْراهِيمُ بنُ المُنْذِرِ: حدَّثَنا أنَسُ بنُ عِياضٍ، عَنْ عُبَيْدِ اللهِ، عَنْ مُحَمَّدِ بنِ يَحْيَى بنِ حَبَّانَ، عَنْ وَاسِعِ بنِ حَبَّانَ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: ارْتَقَيْتُ فوق بَيْتِ حَفْصَةَ فَرَأيْتُ النَّبِيَّ ﷺ يَقْضِي حاجَتَهُ مُسْتَدبِرَ القِبْلَةِ مُسْتَقْبِلَ الشَّامِ. [راجع: ١٤٥]

3103. Narrated 'Āishah رَضِيَ اللهُ عَنْها that Allāh's Messenger ﷺ used to offer the *'Aṣr* prayer while the sun was still shining in her *Hūjra* (i.e., her dwelling place).

٣١٠٣ - **حدَّثَنا** إبْراهِيمُ بنُ المُنْذِرِ: حدَّثَنا أنَسُ بنُ عِياضٍ، عَنْ هِشامٍ، عَنْ أبِيهِ أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ رَسُولُ اللهِ ﷺ يُصَلِّي العَصْرَ والشَّمسُ لَمْ تَخْرُجْ مِنْ حُجْرَتِها. [راجع: ٥٢٢]

3104. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ stood up and delivered a *Khuṭba* (religious talk), and pointing to 'Āishah's house (i.e., eastwards), he said thrice, *Al-Fitnah* (trial or affliction) (will appear from) there, from where comes out the side of the Satan's head (i.e., from the East)."

٣١٠٤ - **حدَّثَنا** مُوسَى بنُ إسماعِيلَ: حدَّثَنا جُوَيْرِيَةُ، عَنْ نافِعٍ عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: قامَ النَّبِيُّ ﷺ خَطِيباً فأشارَ نَحْوَ مَسْكَنِ عائِشَةَ فَقالَ: «هاهُنا الفِتْنَةُ - ثَلاثاً - مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطانِ». [انظر: ٣٢٧٩، ٣٥١١، ٥٢٩٦، ٧٠٩٢، ٧٠٩٣]

3105. Narrated 'Amra bint 'Abdur-Raḥmān: 'Āishah, the wife of the Prophet ﷺ told her that once Allāh's Messenger ﷺ

٣١٠٥ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرنا مالِكٌ، عَنْ عَبْدِ اللهِ

بنِ أبي بَكْرٍ عَنْ عَمْرَةَ بِنْتِ عَبدِ الرَّحْمٰنِ: أنَّ عائِشَةَ زَوْجَ النَّبيِّ ﷺ أخْبرَتْها أنَّ رَسُولَ اللهِ ﷺ كانَ عِنْدَها وأنَّها سَمِعَتْ صَوْتَ إنْسانٍ يَسْتَأذِنُ في بَيْتِ حَفْصَةَ فَقُلْتُ: يا رَسُولَ اللهِ هذَا رَجُلٌ يَسْتأذِنُ في بَيْتِكَ، فَقالَ رَسُولُ اللهِ ﷺ: «أُرَاهُ فُلاناً - لِعَمِّ حَفْصَةَ مِنَ الرَّضاعَةِ - الرَّضاعَةُ تُحَرِّمُ ما تُحَرِّمُ الوِلادَةُ». [راجع: ٢٦٤٤]

was with her and she heard somebody asking permission to enter Ḥafṣa's house. She said, "O Allāh's Messenger! This man is asking permission to enter your house." Allāh's Messenger ﷺ replied, "I think he is so-and-so (meaning) the foster-uncle of Ḥafṣa. What is rendered illegal because of blood relations is also rendered illegal because of the corresponding foster suckling relations."

(٥) بابُ ما ذُكِرَ منْ دِرْعِ النَّبيِّ ﷺ وعَصَاهُ وسَيْفِهِ وقَدحِهِ وخاتَمِهِ، وما اسْتَعْمَلَ الخُلَفاءُ بَعْدَهُ منْ ذلك ممَّا لَمْ يُذْكَرْ قِسْمَتُهُ، ومنْ شَعَرِهِ ونَعْلِهِ وآنِيتِهِ ممَّا تَبرَّكَ أصْحَابُهُ وغَيرُهُمْ بَعْدَ وفاتِهِ

(5) CHAPTER. What has been said regarding the armour of the Prophet ﷺ, his staff, sword, cup and ring, and what the caliphs after him used of these things which had not been distributed, and also (what is said) about his hair, shoes and utensils which were considered as blessed things by his companions and others after his death.

٣١٠٦ - حدَّثَنا مُحَمَّدُ بنُ عَبْدِ اللهِ الأنْصارِيُّ قالَ: حدَّثَني أبي، عَنْ ثُمامَةَ: حَدَّثَنا أنَسٌ: أنَّ أبا بَكْرٍ رَضِيَ اللهُ عَنْهُ لمَّا اسْتُخْلِفَ بَعَثَهُ إلى البَحْرَيْنِ، وكَتَبَ لَهُ هذَا الكِتابَ وخَتَمَهُ بِخاتَمِ النَّبيِّ ﷺ وكانَ نَقْشُ الخاتمِ ثَلاثَةَ أسْطُرٍ: مُحَمَّدٌ سَطْرٌ: ورَسُولٌ سَطْرٌ، واللهُ سَطْرٌ. [راجع: ١٤٤٨]

3106. Narrated Anas that when Abū Bakr became the caliph, he sent him to Baḥrain and wrote this letter for him, and stamped it with the ring of the Prophet ﷺ. Three lines were engraved on the ring, (the word) 'Muḥammad' was in a line, 'Messenger' was in another line, and 'Allāh' in a third line.

٣١٠٧ - حدَّثَنا عَبْدُ اللهِ بنُ مُحمَّدٍ: حدَّثَنا مُحَمَّدُ بنُ عَبدِ اللهِ الأسَدِيُّ: حدَّثَنا عِيسَى بنُ طَهْمانَ، قالَ: أخْرَجَ إلَيْنا أنَسٌ نَعْلَيْنِ جَرْدَاوَيْنِ

3107. Narrated 'Īesā bin Ṭahmān: Anas brought out to us two worn out leather shoes without hair and with pieces of leather straps. Later on Thābit Al-Bunānī told me that Anas said that they were the shoes of the Prophet ﷺ.

لهما قِبَالانِ فَحَدَّثني ثابتٌ البُنانِيُّ بَعْدُ عَنْ أنَسٍ أنَّهما نَعْلا النَّبيِّ ﷺ.
[انظر: ٥٨٥٧، ٥٨٥٨]

3108. Narrated Abū Burda: 'Āishah رَضِيَ الله عَنْها brought out to us a patched woollen garment, and she said, "(It chanced that) the soul of Allāh's Messenger ﷺ was taken away while he was wearing this." Abū-Burda added, 'Āishah brought out to us a thick waist sheet like the ones made by the Yemenites, and also a garment of the type called *Al-Mulabbada*."

٣١٠٨ - **حدَّثني** مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا عبْدُ الوَهَّابِ: حدَّثَنا أيُّوبُ: عن حُمَيْدِ ابنِ هِلالٍ، عَنْ أبي بُرْدَةَ قالَ: أخْرَجَتْ إلَيْنا عائِشَةُ رَضِيَ اللهُ عَنْها كِساءً مُلَبَّداً، وقالَتْ: في هذَا نُزِعَ رُوحُ النَّبي ﷺ. وزاد سُلَيمانُ، عَنْ حُمَيْدٍ، عَنْ أبي بُرْدَةَ، قالَ: أخْرَجَتْ إلَيْنا عائِشَةُ إزَاراً غَلِيظاً ممَّا يُصْنعُ باليمنِ وكِساءً مِنْ هذِهِ التي تَدْعُونَهَا المُلَبَّدَةَ. [انظر: ٥٨١٨]

3109. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: When the cup of Allāh's Messenger ﷺ got broken, he fixed it with a silver wire at the crack. The subnarrator, 'Āṣim said, "I saw the cup and drank (water) in it."

٣١٠٩ - **حدَّثَنا** عَبْدَانُ، عَنْ أبي حَمْزَةَ، عَن عاصِمٍ، عَنِ ابنِ سِيرِينَ، عَنْ أنَسِ ابنِ مالِكٍ رَضِيَ اللهُ عَنْهُ أنَّ قَدَحَ النَّبيِّ ﷺ انْكَسَرَ فاتَّخَذَ مَكانَ الشَّعْبِ سِلْسِلَةً مِنْ فِضَّةٍ. قالَ عاصِمٌ: رَأيْتُ القَدَحَ، وشَرِبْتُ فِيهِ.
[انظر: ٥٦٣٨]

3110. Narrated 'Alī bin Al-Ḥusain that when they reached Al-Madīna after returning from Yazīd bin Mu'āwiya after the martyrdom of Ḥusain bin 'Alī رحمة الله عليه, Al-Miswar bin Makhrama met him and said to him, "Do you have any need you may order me to satisfy?" 'Alī said, "No." Al-Miswar said, "Will you give me the sword of Allāh's Messenger ﷺ for I am afraid that people may take it from you by force? By Allāh, if you give it to me, they will never be

٣١١٠ - **حدَّثَنا** سَعِيدُ بنُ مُحَمَّدٍ الجَرْمِيُّ: حدَّثَنا يَعْقُوبُ بنُ إبْرَاهِيمَ: حدَّثَنا أبي أنّ الوَلِيدَ بنَ كَثِيرٍ حدَّثَهُ عَنْ مُحَمَّدِ بنِ عَمْرِو بنِ حَلْحَلَةَ الدِّيلِيِّ حدَّثَهُ: أنَّ ابنَ شِهابٍ حدَّثَهُ: أنَّ عَلِيَّ ابنَ حُسَيْنٍ حدَّثَهُ: أنَّهُمْ حِينَ قَدِمُوا المَدِينَةَ مِنْ عِنْدِ يَزِيدَ بنِ مُعاوِيَةَ

مَقْتَلَ حُسَيْنِ بنِ عَلِيٍّ رَحْمَةُ اللهِ عَلَيهِ لَقِيَهُ المِسْوَرُ بنُ مخرَمَةَ فَقالَ لَهُ: هَلْ لكَ إليّ مِنْ حاجَةٍ تَأمُرُني بِها؟ فَقُلْتُ لَهُ: لا، فَقالَ: فَهَلْ أنْتَ مُعْطِيَّ سَيْفَ رَسُولِ اللهِ ﷺ فإنّي أخافُ أنْ يَغْلِبَكَ القَوْمُ عَلَيْهِ؟ وايْمُ اللهِ لَئِنْ أعْطَيْتَنِيهِ لا يُخْلَصُ إلَيْهِ أبَداً، حتّى تَبلُغَ نَفْسِي. إنَّ عَلِيَّ بنَ أبي طالِبٍ خَطَبَ ابْنَةَ أبي جَهْلٍ على فاطِمَةَ عَلَيها السَّلامُ فَسَمِعْتُ رَسُولَ اللهِ ﷺ يَخْطُبُ النَّاسَ في ذٰلكَ عَلى مِنْبَرِهِ هذا، وأنا يَوْمَئِذٍ المُحْتَلِمُ فَقالَ: «إنَّ فاطِمَةَ مِنِّي، وأنا أتَخَوَّفُ أنْ تُفْتَنَ في دينِها». ثُمَّ ذَكَرَ صِهْراً لَهُ مِنْ بَني عَبْدِ شَمْسٍ فأثْنى عَلَيْهِ في مُصاهَرَتِهِ إيَّاهُ، قالَ: «حدَّثَني فَصَدَقَني ووَعَدَني فَوَفى لي، وإنِّي لَسْتُ أُحَرِّمُ حَلالاً، ولا أُحِلُّ حَراماً، ولٰكِنْ واللهِ لا تَجْتَمِعُ بِنْتُ رَسُولِ اللهِ ﷺ وبِنْتُ عَدُوِّ اللهِ أبَداً».

able to take it till I die." When Alī bin Abī Ṭālib demanded the hand of the daughter of Abū Jahl to be his wife besides Fāṭima عَلَيها السَّلام, I heard Allāh's Messenger ﷺ on his pulpit delivering a *Khuṭba* (religious talk) in this connection before the people, and I had then attained my age of puberty. Allāh's Messenger ﷺ said, "Fātima is from me, and I am afraid she may be put to trials in her religion (because of jealousy)." The Prophet ﷺ then mentioned one of his son-in-law who was from the tribe of 'Abd Shams, and he praised him as a good son-in-law, saying, "Whatever he said was the truth, and he promised me and fulfilled his promise. I do not make a legal thing illegal, nor do I make an illegal thing legal, but by Allāh, the daughter of Allāh's Messenger ﷺ and the daughter of the enemy of Allāh, (i.e., Abū Jahl) can never get together (as the wives of one man)."

[See Vol. 5, *Ḥadīth* No.3729]

٣١١١ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا سُفيانُ، عَنْ مُحَمَّدِ بنِ سُوقَةَ، عَنْ مُنْذِرٍ، عَنِ ابنِ الحَنَفِيَّةِ قالَ: لَوْ كانَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ ذاكِراً عُثمانَ رَضِيَ اللهُ عَنْهُ ذَكَرَهُ يَوْمَ جاءَهُ ناسٌ فَشَكَوْا سُعاةَ عُثمانَ فَقالَ لي عَلِيٌّ: اذْهَبْ إلى عُثمانَ فَأخْبِرْهُ أنَّها صَدَقَةُ رَسُولِ اللهِ ﷺ، فمُرْ سُعاتَكَ يَعْمَلُوا

3111. Narrated Ibn Al-Ḥanafiyya: If 'Alī had spoken anything bad about 'Uthmān رَضِيَ اللهُ عَنْهُ then he would have mentioned the day when some persons came to him and complained about the *Zakāt* officials of 'Uthmān. 'Alī then said to me, "Go to 'Uthmān and say to him, 'This document contains the regulations of spending the *Ṣadaqa* of Allāh's Messenger ﷺ. So, order your *Zakāt* officials to act accordingly.'" I took the document to 'Uthmān. 'Uthmān said, "Take it away, for we are not in need of

it." I returned to 'Alī with it and informed him of that. He said, "Put it whence you took it."

بها فأتَيْتُهُ بِها، فَقالَ: أَغْنِها عَنَّا. فأتَيْتُ بِها عَلِيّاً فأخْبَرْتُهُ فَقالَ: ضَعْها حَيْثُ أخَذْتَها. [انظر: ٣١١٢]

3112. Narrated Muḥammad bin Sūqa: I heard Mundhir Ath-Thauri reporting Ibn Ḥanafiyya who said, "My father sent me saying, 'Take this letter to 'Uthmān for it contains the orders of the Prophet ﷺ concerning the *Ṣadaqa*.'"

٣١١٢ - وقالَ الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا مُحَمَّدُ بنُ سُوقَةَ قالَ: سَمِعْتُ مُنْذِراً الثَّوْرِيَّ عَنِ ابنِ الحَنفِيَّةِ قالَ: أرْسَلَني أبي: خُذْ هذا الكِتابَ فاذهَبْ بِهِ إلى عُثمانَ، فإنَّ فِيهِ أمْرَ النَّبيِّ ﷺ بالصَّدَقةِ. [راجع: ٣١١١]

(6) CHAPTER. The evidence that confirms that the *Khumus* (i.e., one-fifth of the war booty) is meant for the needs of Allāh's Messenger ﷺ and the poor; and the fact that Allāh's Messenger ﷺ favoured the people of *Aṣ-Ṣuffa* and the widows in this matter, for when Fāṭima complained of suffering from grinding and the hand-mill and requested him to provide her with a slave-girl (from the booty), he (did not give her a slave-girl) but told her to ask for Allāh's Aid.

(٦) بابُ الدَّليلِ على أنَّ الخُمُسَ لِنَوائِبِ رَسُولِ اللهِ ﷺ والمَساكِينِ. وإيثارِ النَّبيِّ ﷺ أهْلَ الصُّفَّةِ والأرامِلَ حِينَ سَألَتْهُ فاطِمَةُ وشَكَتْ إلَيْهِ الطَّحْنَ والرَّحى أن يُخْدِمَها منَ السَّبْيِ فَوَكَلَها إلى اللهِ

3113. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: Fāṭima عَلَيها السَّلام complained of what she suffered from the hand-mill and from grinding, when she got the news that some slave-girls of the booty had been brought to Allāh's Messenger ﷺ. She went to him to ask for a maidservant, but she could not find him, and told 'Āishah of her need. When the Prophet ﷺ came, 'Āishah informed him of that. The Prophet ﷺ came to our house when we had gone to our beds. (On seeing the Prophet ﷺ) we were going to get up, but he said, "Keep at your places." I felt the coolness of the Prophet's feet on my chest. Then he said, "Shall I tell you a thing which is better than what you asked me for? When you go to your beds, say: *Allāhu Akbar* (i.e., Allāh is the

٣١١٣ - حدَّثَنا بَدَلُ بنُ المُحَبَّرِ: أخْبَرَنا شُعْبَةُ: أخْبَرَني الحَكَمُ قالَ: سَمِعْتُ ابنَ أبي لَيْلى: أخبرنا عَلِيٌّ أنَّ فاطِمَةَ عَلَيْها السَّلامُ اشْتَكَتْ ما تَلْقى منَ الرَّحى ممَّا تَطْحَنُ فَبَلَغَها أنَّ رَسُولَ اللهِ ﷺ أُتِيَ بِسَبْيٍ فأتَتْهُ تَسْألُهُ خادِماً فَلَمْ تُوافِقْهُ. فَذَكَرَتْ لِعائِشَةَ، فَجاءَ النَّبيُّ ﷺ فَذَكَرَتْ ذٰلكَ عائِشَةُ لهُ. فأتانا وقَدْ أخَذْنَا مَضاجِعَنا، فَذَهَبْنا لِنَقُومَ فَقالَ: «عَلى مَكانِكُما» حَتَّى وجدتُ بَرْدَ قَدَمِهِ على صَدْري.

Most Great) for 34 times, and *Alḥamdu Lillāh* (i.e., all the praises are for Allāh)' for 33 times, and *Subḥān Allāh*[1] (i.e., Glorified be Allāh) for 33 times. This is better for you than what you have requested."

فَقالَ: «ألا أدلُّكما عَلى خَيْرٍ مِمَّا سَألْتُمَاني؟ إذَا أخَذْتُما مَضَاجِعَكما فكَبِّرَا اللهَ أرْبعاً وثَلاثِينَ، واحْمَدَا ثلاثاً وثلاثِينَ، وسَبِّحا ثَلاثاً وثَلاثِينَ، فإنَّ ذٰلكَ خَيرٌ لَكما مِمَّا سَألتماهُ».

[انظر: ٣٧٠٥، ٥٣٦١، ٦٣١٨]

(7) CHAPTER. The Statement of Allāh تعالى: "Verily one-fifth (1/5th) of it is assigned to Allāh and to the Messenger ﷺ ..." (V.8:41)

It means that Allāh's Messenger ﷺ had the authority of distributing it (i.e., the fifth share), for Allāh's Messenger ﷺ said, "I am a distributor and a treasurer, and Allāh is the Giver."

(٧) بابُ قَوْلِهِ تعالى: ﴿فَأَنَّ لِلَّهِ خُمُسَهُۥ وَلِلرَّسُولِ﴾ [الأنفال: ٤١] يَعْني للرَّسُولِ قَسْمَ ذٰلكَ. وَقالَ رَسُولُ اللهِ ﷺ: «إنَّما أنا قاسِمٌ وخازِنٌ، واللهُ يُعْطي».

3114. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: A boy was born to one of our men, the *Anṣār*, and he wanted to name him Muḥammad. The *Anṣārī* man said, "I took the boy to the Prophet ﷺ. The Prophet ﷺ said, "Name your child by my name, but do not name (them) by my *Kunya*, for I have been made *Qāsim* (i.e.,a distributor) to distribute (the booty etc.) amongst you." The narrator, Ḥusain said that the Prophet ﷺ said, "I have been sent as a *Qāsim* (i.e., distributor) to distribute (things) amongst you." [The subnarrator Sālim said that he heard Jābir saying that the man wanted to name the boy Al-Qāsim, but the Prophet ﷺ said, "Call (your sons) by my name, but do not name (them) by my *Kunya*."]

٣١١٤ - حدَّثَنَا أبُو الوَلِيدِ: حدَّثنا شُعْبَةُ، عَنْ سُلَيمانَ ومَنْصُورٍ وقَتادَةَ: أنهم سَمِعُوا سالمَ بنَ أبي الجَعْدِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما أنَّهُ قالَ: وُلِدَ لِرَجُلٍ مِنَّا مِنَ الأنْصارِ غُلامٌ فأرَادَ أنْ يُسَمِّيَهُ مُحَمَّداً، قالَ شُعْبَةُ في حَدِيثِ مَنْصُورٍ: إنَّ الأنْصارِيَّ قالَ: حَمَلْتُهُ عَلى عُنُقي فأتَيْتُ بِهِ النَّبِيَّ ﷺ، وفي حَدِيثِ سُلَيمانَ: وُلِدَ لَهُ غُلامٌ فأرَادَ أنْ يُسَمِّيَهُ مُحَمَّداً قالَ: «سَمُّوا باسْمِي ولا تَكَنَّوْا بِكُنْيَتي، فإنّي إنَّما جُعِلْتُ قاسِماً أقْسِمُ بَيْنَكُمْ». وقال حُصَيْنٌ: «بُعِثْتُ قاسِماً أقْسِمُ بَيْنَكُمْ». وَقالَ عَمْرٌو: أخْبرَنا شُعْبَةُ، عَنْ قَتادَةَ:

---
(1) (H. 3113) See glossary.

سَمِعْتُ سالماً عنْ جابرٍ: أرَادَ أنْ يُسَمِّيَهُ القاسِمَ فَقالَ النَّبيُّ ﷺ: «تَسَمُّوا باسمي ولا تَكَنَّوا بِكُنْيَتي». [انظر: ٣١١٥، ٣٥٣٨، ٦١٨٦، ٦١٨٧، ٦١٨٩، ٦١٩٦]

3115. Narrated Jābir bin 'Abdullāh Al-Anṣārī رَضِيَ اللهُ عَنْهُمَا: A man amongst us begot a boy whom he named Al-Qāsim. On that the *Anṣār* said, (to the man), "We will never call you Abūl-Qāsim and will never please you with this blessed title." So, he went to the Prophet ﷺ and said, "O Allāh's Messenger! I have begotten a boy whom I named Al-Qāsim and the *Anṣār* said, 'We will never call you Abūl-Qāsim, nor will we please you with this title.'" The Prophet ﷺ said, "The *Anṣār* have done well. Name by my name, but do not name by my *Kunya*,[1] for I am Qāsim."

٣١١٥ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفيانُ، عَنِ الأعمَشِ، عَنْ سالمِ ابنِ أبي الجَعْدِ، عَنْ جابرِ بنِ عبْدِ اللهِ الأنْصارِيِّ قالَ: وُلِدَ لِرَجُلٍ منَّا غُلامٌ فَسَمَّاهُ القاسِمَ. فَقالَتِ الأنْصارُ: لا نَكْنِيكَ أبا القاسِمِ ولا نُنْعِمُكَ عَيْناً، فأتى النَّبيَّ ﷺ فَقالَ: يا رَسُولَ اللهِ وُلِدَ لي غُلامٌ فَسَمَّيْتُهُ القاسِمَ فَقالَتِ الأنْصارُ: لا نَكْنِيكَ أبا القاسِمِ، ولا نُنْعِمُكَ عَيْناً. فَقالَ النَّبيُّ ﷺ: «أحْسَنَتِ الأنْصارُ، فَسَمُّوا باسمِي ولا تَكَنَّوْا بكُنيتِي فإنَّما أنا قاسِمٌ». [راجع: ٣١١٥]

3116. Narrated Mu'āwiya: Allāh's Messenger ﷺ said, "If Allāh wants to do good for somebody, He makes him comprehend the religion [i.e., Islām, the understanding of the Qur'ān and the *Sunna* (legal ways of the Prophet ﷺ)], and Allāh is the Giver and I am *Al-Qāsim* (i.e the distributor), and this (Muslim) nation will remain victorious over their opponents, till Allāh's Order comes and they will still be victorious." (See H. 71)

٣١١٦ - حدَّثَنا حِبَّانُ بنُ موسىٰ: أخْبَرَنا عَبْدُ اللهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحْمٰنِ: أنَّهُ سَمِعَ مُعاوِيَةَ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ يُرِدِ اللهُ بِهِ خَيْراً يُفَقِّهْهُ في الدِّينِ، واللهُ المُعْطِي وأنا القاسِمُ. ولا تَزَالُ هذِهِ الأُمَّةُ ظاهِرِينَ عَلى مَنْ خالَفَهُمْ حتَّى يأتِيَ أمْرُ اللهِ وهُمْ ظاهِرُونَ. [راجع: ٧١]

(1) (H. 3115) *Kunya*: Means calling a man father of so-and-so or a woman mother of so-and-so and this is a custom of Arabs.

٣١١٧ - حدَّثنا مُحَمَّدُ بنُ سِنانٍ: حدَّثنا فُلَيْحٌ: حدَّثنا هِلالٌ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أبي عَمْرَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «ما أُعْطِيكُمْ ولا أَمْنَعُكُمْ، إنَّما أنا قاسِمٌ، أضَعُ حَيْثُ أُمِرْتُ».

3117. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "Neither do I give you (anything) nor withhold (anything) from you, but I am just a distributor (i.e., *Qāsim*), and I give as I am ordered (by Allāh عزوجل)."

٣١١٨ - حدَّثنا عَبْدُ اللهِ بنُ يَزِيدَ: حدَّثنا سَعِيدُ بنُ أبي أيُّوبَ قالَ: حدَّثني أبُو الأسْوَدِ، عَنِ ابنِ أبي عَيَّاشٍ واسمُهُ نُعْمانُ، عَنْ خَوْلَةَ الأنْصارِيَّةِ رَضِيَ اللهُ عَنْها قالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إنَّ رِجالاً يَتَخَوَّضُونَ في مالِ اللهِ بِغَيرِ حَقٍّ فَلَهُمُ النَّارُ يَوْمَ القِيامَةِ».

3118. Narrated Khaula Al-Anṣārīya رَضِيَ الله عَنها: I heard Allāh's Messenger ﷺ saying, "Some people spend Allāh's Wealth (i.e., Muslim's wealth) in an unjust manner; such people will be put in the (Hell) Fire on the Day of Resurrection."

(٨) بابُ قَوْلِ النَّبِيِّ ﷺ: «أُحِلَّتْ لَكُمُ الغَنائِمُ».

وقالَ اللهُ عَزَّ وجَلَّ: ﴿وَعَدَكُمُ ٱللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا﴾ الآيةَ [الفتح: ٢٠] فَهِيَ للعامَّةِ حتَّى يُبَيِّنَهُ الرَّسُولُ ﷺ.

(8) CHAPTER. The statement of the Prophet ﷺ: "Booty has been made legal for you Muslims."

And the Statement of Allāh عَزَّ وجَلّ:

"Allāh has promised you abundant spoils that you will capture..." (V.48:20)

So, the booty is for all the Muslim fighters who took part in the battle till Allāh's Messenger ﷺ explained (the details) of those who deserved or not.

[See *Fatḥ Al-Bārī*].

٣١١٩ - حدَّثنا مُسَدَّدٌ: حدَّثنا خالِدٌ: حدَّثنا حُصينٌ، عَنْ عامِرٍ، عَنْ عُرْوَةَ البارِقيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «الخَيْلُ مَعْقُودٌ في نَواصِيها الخَيرُ: الأجْرُ والمَغْنَمُ إلى يَوْمِ القِيامَةِ». [راجع: ٢٨٥٠]

3119. Narrated 'Urwa-al-Bāriqī رَضِيَ الله عَنهُ: The Prophet ﷺ said, "Good will remain (as a permanent quality) in the forelock of horse (meant for *Jihād*) as a source of rewards (in the Hereafter) and booty, till the Day of Resurrection."

[Vol.4, *Hadith* No.2849, 2850, 2851, 2852].

3120. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When Khosrau is ruined, there will be no Khosrau after him; and when Caesar is ruined, there will be no Caesar after him. By Him in Whose Hands my soul is, you will spend their treasures in Allāh's Cause."

٣١٢٠ - **حَدَّثَنَا** أبو اليمانِ: حدَّثَنا شُعَيْبٌ: حدَّثَنا أبو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «إذَا هَلَكَ كِسْرَى فَلا كِسْرَى بَعْدَهُ، وإذَا هَلَكَ قَيْصَرُ فَلا قَيْصَرَ بَعْدَهُ، والَّذِي نَفْسِي بِيدِهِ لَتُنْفِقُنَّ كُنُوزَهما في سَبِيلِ اللهِ». [راجع: ٣٠٢٧]

3121. Narrated Jābir bin Samura رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When Khosrau is ruined, there will be no Khosrau after him; and when Caesar is ruined, their will be no Caesar after him. By Him in Whose Hands my soul is, you will spend their treasures in Allāh's Cause."

٣١٢١ - **حدَّثنا** إسحَاقُ: سَمعَ جَرِيراً: عَنْ عَبْدِ المَلِكِ، عَنْ جابِرِ بنِ سَمُرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قال رسول الله ﷺ: «إذَا هَلَكَ كِسْرَى فلا كِسْرَى بَعْدَهُ، وإذَا هَلَكَ قَيْصَرُ فَلا قَيصَرَ بَعْدَهُ، والذِي نَفْسِي بِيدِهِ لَتُنْفِقُنَّ كُنُوزَهما في سَبِيلِ اللهِ». [انظر: ٣٦١٩، ٦٦٢٩]

3122. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Booty has been made legal for me."

٣١٢٢ - **حدَّثنا** مُحَمَّدُ بنُ سِنانٍ: حدَّثَنا هُشيمٌ: أخبرَنا سيَّارٌ: حدَّثَنا يَزِيدُ الفَقِيرُ: حدَّثَنا جابِرُ بنُ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ: «أُحِلَّتْ لي الغَنائمُ». [راجع: ٣٣٥]

3123. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh guarantees him who strives in His Cause and whose motivation for going out is nothing but *Jihād* in His Cause and belief in His Words (Islāmic Monotheism) that He will admit him into Paradise (if martyred) or bring him back to his dwelling place, whence he has come out, with what he

٣١٢٣ - **حدَّثَنا** إسمَاعِيلُ حدَّثَني مالكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «تَكَفَّلَ اللهُ لِمَنْ جاهَدَ في سَبِيلِهِ، لا يُخرِجُهُ إلَّا الجِهادُ في سَبِيلِهِ وتَصْدِيقُ كَلِماتِهِ بأنْ

gains of reward or booty."

يُدْخِلَهُ الجَنَّةَ، أَوْ يَرْجِعَهُ إلى مَسْكَنِهِ الَّذِي خَرَجَ مِنْهُ مَعَ مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ». [راجع: ٣٦]

3124. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A Prophet amongst the Prophets carried out a holy military expedition, so he said to his followers, 'Anyone who has married a woman and wants to consummate the marriage and has not done so yet, should not accompany me; nor should a man who has built a house but has not completed its roof; nor a man who has sheep or she-camels and is waiting for the birth of their young ones.' So, the Prophet carried out the expedition and when he reached that town at the time or nearly at the time of the *'Salāt-ul-Asr* (*'Asr* prayer), he said to the sun, 'O sun! You are under Allāh's Order. O Allāh! Stop it (i.e., the sun) from setting.' It was stopped till Allāh made him victorious.

"Then he collected the booty and the fire came to burn it, but it did not burn it.[1] He said (to his men), 'Some of you have stolen something from the booty. So, one man from every tribe should give me the *Bai'a* (pledge) by shaking hands with me.' (They did so and) the hand of a man got stuck in the hand of their Prophet. Then that Prophet said (to the man), 'The theft has been committed by your people. So, all the persons of your tribe should give me the *Bai'a* (pledge) by shaking hands with me.' The hands of two or three men got stuck in the hand of their Prophet and he said, 'You have committed the theft.' Then they brought a head of gold like the head of a cow and put it there, and the fire came and consumed the booty." The Prophet ﷺ added: "Then Allāh saw our weakness

٣١٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ العَلاءِ، عَنِ ابْنِ المُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ ابنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «غَزَا نَبِيٌّ مِنَ الأَنْبِياءِ، فَقالَ لِقَوْمِهِ: لا يَتْبَعْنِي رَجُلٌ مَلَكَ بُضْعَ امْرَأَةٍ، وهُوَ يُرِيدُ أَنْ يَبْنِيَ بِها ولَمَّا يَبْنِ بِها. ولا أَحَدٌ بَنَى بُيُوتاً ولَمْ يَرْفَعْ سُقُوفَها، ولا آخَرُ اشْتَرَى غَنَماً أَوْ خَلِفاتٍ وهُوَ يَنْتَظِرُ وِلادَها. فَغَزَا فَدَنَا مِنَ القَرْيَةِ صَلاةَ العَصْرِ أَو قَرِيباً مِنْ ذٰلِكَ. فَقالَ لِلشَّمْسِ: إِنَّكِ مأْمُورَةٌ وأَنا مأْمُورٌ، اللَّهُمَّ احْبِسْها عَلَيْنا، فَحُبِسَتْ حَتَّى فَتَحَ اللهُ عَلَيْهِم، فَجَمَعَ الغَنائِمَ، فَجاءَتْ - يَعْنِي النَّارَ - لِتَأْكُلَها فَلَمْ تَطْعَمْها فَقالَ: إِنَّ فِيكُمْ غُلُولاً، فَلْيُبايِعْني مِنْ كُلِّ قَبِيلَةٍ رَجُلٌ، فَلَزِقَتْ يَدُ رَجُلٍ بِيَدِهِ فَقالَ: فِيكُمُ الغُلُولُ، فَلْتُبَايِعْنِي قَبِيلَتُكَ، فَلَزِقَتْ يَدُ رَجُلَيْنِ أَوْ ثَلاثَةٍ بِيَدِهِ، فَقالَ: فِيكُمُ الغُلُولُ، فَجاؤُوا بِرَأْسٍ مِثْلِ رَأْسِ بَقَرَةٍ مِنَ الذَّهَبِ فَوَضَعُوها فَجاءَتِ النَّارُ فأَكَلَتْها. ثُمَّ أَحَلَّ اللهُ لَنا الغَنائِمَ، رَأَى ضَعْفَنا وعَجْزَنا

(1) (H. 3124) Booty used to be burnt by a fire sent by Allāh.

فأَحَلَّها لَنَا». [انظر: ٥١٥٧]

and disability, so He made booty legal for us."

(٩) بابٌ الغَنِيمَةِ لِمَن شَهِدَ الوَقْعَةَ

(9) CHAPTER. The war booty is for those who witness the battles.

٣١٢٥ - حدَّثنا صَدَقَةُ: أَخْبَرَنا عَبْدُ الرَّحْمٰنِ، عَنْ مالِكٍ، عَنْ زَيْدِ بنِ أَسْلَمَ، عَنْ أَبِيهِ قالَ: قالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: لَوْلا آخِرُ المُسْلِمِينَ ما فَتَحْتُ قَرْيَةً إِلَّا قَسَمْتُها بَيْنَ أَهْلِها كما قَسَمَ النَّبِيُّ ﷺ خَيْبَرَ. [راجع: ٢٣٣٤]

3125. Narrated Aslam: 'Umar رَضِيَ اللهُ عَنْهُ said, "Were it not for those Muslims who have not come to existence yet, I would have distributed (the land of) every town I conquer among the fighters as the Prophet ﷺ distributed the land of Khaibar."

(١٠) بابٌ مَنْ قاتَلَ للمَغْنَمِ، هَلْ يَنْقُصُ مِنْ أَجْرِهِ؟

(10) CHAPTER. If somebody fights for the sake of booty, will his reward (in the Hereafter) be reduced?

٣١٢٦ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا غُنْدَرٌ: حدَّثنا شُعْبَةُ: عَنْ عَمْرٍو قالَ: سَمِعْتُ أبا وائِلٍ قالَ: حدَّثَنا أَبُو مُوسَى الأَشْعَرِيُّ رَضِيَ اللهُ عَنْهُ قالَ: قالَ أَعْرَابِيٌّ للنَّبِيِّ ﷺ: الرَّجُلُ يُقاتِلُ للمَغْنَمِ والرَّجُلُ يُقاتِلُ لِيُذْكَرَ ويُقاتِلُ لِيُرَى مَكانُهُ، مَنْ في سَبِيلِ اللهِ؟ فَقالَ: «مَنْ قاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ العُلْيا فَهُوَ في سَبِيلِ اللهِ». [راجع: ١٢٣]

3126. Narrated Abū Mūsa Al-Ash'arī رَضِيَ اللهُ عَنْهُ: A bedouin asked the Prophet ﷺ, "A man may fight for the sake of booty, and another may fight so that he may be mentioned by the people, and a third may fight to show his position (i.e., bravery); which of these is regarded as fighting in Allāh's Cause?" The Prophet ﷺ said, "He who fights so that Allāh's Word [i.e., *Lā ilāha illallāh* (none has the right to be worshipped but Allāh and i.e., Allāh's religion of Islāmic Monotheism)] should be superior, is for Allāh's Cause."

(١١) بابٌ قِسْمَةِ الإمامِ ما يَقْدَمُ عَلَيْهِ وَيَخْبَأُ لِمَنْ لَمْ يَحضُرْهُ أَوْ غابَ عَنْهُ

(11) CHAPTER. The *Imām* distributes what (war booty) is presented before him and keeps aside the share of those who are not present or are absent at the time (of distribution).

٣١٢٧ - حدَّثنا عَبْدُ اللهِ بنُ عَبْدِ

3127. Narrated 'Abdullāh bin Abī Mulaika: Some silken cloaks with golden

buttons were presented to the Prophet ﷺ. He distributed them amongst his companions and kept one for Makhrama bin Naufal. Later on, Makhrama came along with his son Al-Miswar bin Makhrama, and stood up at the gate and said (to his son). "Call him (i.e., the Prophet ﷺ) to me." The Prophet ﷺ heard his voice, took a silken cloak and brought it to him, placing those golden buttons in front of him saying, "O Abūl-Miswar! I have kept this aside for you! O Abūl-Miswar! I have kept this aside for you!" Makhrama was a bad-tempered man.(1)

الوَهَّابِ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ عَنْ أيُّوبَ، عَنْ عَبْدِ اللهِ بنِ أبي مُلَيْكَةَ: أنَّ النَّبيَّ ﷺ أُهْدِيَتْ لَهُ أقْبِيَةٌ مِنْ دِيباجٍ مُزَرَّدَةٌ بالذَّهَبِ فَقَسَمَها في أُناسٍ مِنْ أصْحابِهِ وعَزَلَ مِنْها واحِداً لمخْرَمَةَ بنِ نَوْفَلٍ، فَجاءَ ومَعَهُ ابْنُهُ المِسْوَرُ بنُ مَخْرَمَةَ، فَقامَ عَلى البابِ، فَقالَ: ادْعُهُ لي، فَسَمِعَ النَّبيُّ ﷺ صَوْتَهُ فَأخَذَ قَباءً فَتَلَقَّاهُ بِهِ واسْتَقْبَلَهُ بأزْرارِهِ فَقالَ: «يا أبا المِسْوَرِ خَبَّأْتُ هذَا لكَ، يا أبا المِسْوَرِ خَبَّأْتُ هذا لك» وكانَ في خُلُقِهِ شيءٌ. رَوَاهُ ابنُ عُلَيَّةَ عَنْ أيُّوبَ. وَقالَ حاتِمُ بنُ وَرْدَانَ: حدَّثَنا أيُّوبُ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنِ المِسْوَرِ بنِ مَخْرَمَةَ: قَدِمَتْ عَلى النَّبيِّ ﷺ أقْبِيَةٌ، تابَعَهُ اللَّيْثُ عَنِ ابنِ أبي مُلَيْكَةَ. [راجع: ٢٥٩٩]

(12) CHAPTER. How the Prophet ﷺ distributed the properties of Banī Quraiẓa and Banī An-Naḍīr, and how much he kept for his needs.

(١٢) بابٌ كَيْفَ قَسَمَ النَّبيُّ ﷺ قُرَيْظَةَ والنَّضِيرَ؟ وما أعْطى مِنْ ذٰلكَ مِنْ نَوائِبِهِ

3128. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: People used to give some of their date-palms to the Prophet ﷺ (as a gift), till he conquered Banī Quraiẓa and Banī An-Naḍīr, whereupon he started returning their favours.

٣١٢٨ - حدَّثَنَا عَبْدُ اللهِ بنُ أبي الأسْوَدِ: حدَّثَنا مُعْتَمِرٌ، عنْ أبيهِ قالَ: سَمِعْتُ أنَسَ بنَ مالكٍ رَضيَ اللهُ عَنْهُ يَقولُ: كانَ الرَّجُلُ يَجْعَلُ للنَّبيِّ ﷺ النَّخَلاتِ حتَّى افْتَتَحَ قُرَيْظَةَ

(1) (H. 3127) This was the reason why the Prophet ﷺ treated him gently and mercifully and he always used to treat his companions in this manner.

والنَّضِيرَ فَكانَ بَعْدَ ذٰلكَ يَرُدُّ عَلَيهِمْ.

[راجع: ٢٦٣٠]

(١٣) بابُ بَرَكَةِ الغازِي في مالِهِ حَيّاً ومَيِّتاً مَعَ النَّبيِّ ﷺ ووُلاةِ الأمْرِ

(13) CHAPTER. Blessed is the wealth of a living or a dead *Ghāzī* (i.e., Muslim fighter) who fought along with the Prophet ﷺ or along with the ruler.

٣١٢٩ - حدَّثني إسحاقُ بنُ إبرَاهِيمَ قالَ: قُلْتُ لأبي أُسامَةَ: أَحَدَّثَكُمْ هِشامُ ابنُ عُرْوَةَ، عَنْ أبيهِ، عَنْ عَبْدِ اللهِ بنِ الزُّبَيرِ قالَ: لَمَّا وَقفَ الزُّبَيْرُ يَوْمَ الجَمَلِ، دَعاني فَقُمْتُ إلى جَنْبِهِ. فَقالَ: يا بُنَيَّ! إنَّهُ لا يُقْتَلُ اليَوْمَ إلَّا ظالِمٌ أوْ مَظْلُومٌ، وإنِّي لا أُرَاني إلَّا سَأُقْتَلُ اليَوْمَ مَظْلُوماً وإنَّ مِنْ أكبرِ هَمِّي لَدَيْني، أفَتَرَى يُبْقِي دَيْنُنا مِنْ مالِنا شَيْئاً؟ فَقالَ: يا بُنَيَّ، بِعْ مالَنا فاقْضِ دَيْني. وأوْصَى بِالثُّلُثِ وثُلُثِهِ لِبَنِيهِ، يَعْني عَبْدَ اللهِ بنِ الزُّبَيرِ، يَقُولُ: ثُلُثُ الثُّلُثِ، فإنْ فَضَلَ مِنْ مالِنا فَضْلٌ بَعْدَ قَضاءِ الدَّيْنِ فَثُلُثُهُ لِوَلَدِكَ. قالَ هِشامٌ: وكانَ بَعْضُ وَلَدِ عَبْدِ اللهِ قَدْ وازَى بَعْضَ بَنِي الزُّبَيرِ خُبَيْبٌ وعَبَّادٍ ولَهُ يَوْمَئِذٍ تِسْعَةُ بَنِينَ وَتِسْعُ بَناتٍ. قالَ عَبْدُ اللهِ: فَجَعَلَ يُوصِيني بِدَيْنِهِ ويَقُولُ: يا بُنَيَّ إنْ عَجَزْتَ عن شَيْءٍ منه فاسْتَعِنْ عَلَيْهِ مَوْلايَ. قالَ: فَواللهِ ما دَرَيْتُ ما أرَادَ حتَّى قُلْتُ: يا أبَتِ مَنْ مَوْلاكَ؟ قالَ: اللهُ. قالَ: فَوَاللهِ ما وقَعْتُ في

3129. Narrated 'Abdullāh bin Az-Zubair: When Az-Zubair got up during the battle of Al-Jamal, he called me and I stood up beside him, and he said to me, "O my son! Today one will be killed either as an oppressor or as an oppressed one. I see that I will be killed as an oppressed one. My biggest worry is my debts. Do you think, if we pay the debts, there will be something left for us from our money?" Az-Zubair added, "O my son! Sell our property and pay my debts." Az-Zubair then willed one-third of his property and willed one-third of that portion to his sons; namely, 'Abdullāh's sons. He said, "One-third of the one-third. If any property is left after the payment of the debts, one-third (of the one-third of what is left) is to be given to your sons." (Hishām, a subnarrator added, "Some of the sons of 'Abdullāh were equal in age to the sons of Az-Zubair e.g., Khubaib and 'Abbād. 'Abdullāh had nine sons and nine daughters at that time.") (The narrator 'Abdullāh added:) My father (Az-Zubair) went on drawing my attention to his debts saying, "If you should fail to pay part of the debts, appeal to my Master to help you." By Allāh! I could not understand what he meant till I asked, "O father! Who is your Master?" He replied, "Allāh," whenever I had any difficulty regarding his debts, I would say, "O Master of Az-Zubair! Pay his debts on his behalf," and Allāh would (help me to) pay it. Az-Zubair was martyred leaving no Dīnār or Dirham but two pieces of land, one of which was (called) Al-Ghāba, and eleven houses in

Al-Madīna, two in Baṣrah, one in Kūfa and one in Egypt. In fact, the source of the debt which he owed was (the money people used to deposit with him) that if somebody brought some money to deposit with him. Az-Zubair would say, "No, (I won't keep it as a trust), but I take it as a debt, for I am afraid it might be lost." Az-Zubair was never appointed governor or collector of the tax of *Kharāj* or any other similar thing, but he collected his wealth (from the war booty he gained) during the holy battles he took part in, in the company of the Prophet ﷺ, Abū Bakr, 'Umar, and 'Uthmān رَضِيَ اللهُ عَنْهُم. ('Abdullāh bin Az-Zubair added:) When I counted his debt, it turned to be two million and two hundred thousand. (The subnarrator added:) Ḥakīm bin Ḥizām met 'Abdullāh bin Az-Zubair and asked, "O my nephew! How much is the debt of my brother?" 'Abdullāh kept it as a secret and said, "One hundred thousand." Ḥakīm said, "By Allāh! I don't think your property will cover it." On that 'Abdullāh said to him, "What if it is two million and two hundred thousand?" Ḥakīm said, "I don't think you can pay it; so if you are unable to pay all of it, I will help you." Az-Zubair had already bought Al-Ghāba for one hundred and seventy thousand. 'Abdullāh sold it for one million and six hundred thousand. Then he called the people saying, "Any person who has any money claim on Az-Zubair should come to us in Al-Ghāba." There came to him 'Abdullāh bin Ja'far whom Az-Zubair owed four hundred thousand. He said to 'Abdullāh bin Az-Zubair, "If you wish I will forgive you the debt." 'Abdullāh (bin Az-Zubair) said, "No." Then Ibn Ja'far said, "If you wish you can defer the payment if you should defer the payment of any debt." Ibn Az-Zubair said, "No." 'Abdullāh bin Ja'far said, "Give me a

كُرْبَةٍ مِنْ دَيْنِهِ إِلَّا قُلْتُ: يا مَولى الزُّبَيرِ اقضِ عَنْهُ دَيْنَهُ، فَيَقْضِيهِ. فَقُتِلَ الزُّبَيرُ رَضِيَ اللهُ عَنْهُ ولَمْ يَدَعْ دِيناراً ولا دِرْهَماً إِلَّا أَرَضِينَ مِنْها الغابَةُ وإِحْدَى عَشْرَةَ داراً بالمَدِينَةِ، ودارَيْنِ بالبَصْرَةِ، وداراً بالكُوفَةِ، ودَاراً بِمِصْرَ. قالَ: وإِنَّما كانَ دَيْنُهُ الذِي عَلَيْهِ أَنَّ الرَّجُلَ كانَ يأتِيهِ بالمالِ فَيَسْتَوْدِعُهُ إِيَّاهُ فَيَقُولُ الزُّبَيرُ: لا، ولٰكِنَّهُ سَلَفٌ فإِنِّي أَخْشَى عَلَيْهِ الضَّيْعَةَ. وما وَلِيَ إِمارَةً قَطُّ ولا جِبايَةَ خَرَاجٍ ولا شَيْئاً إِلَّا أَنْ يَكُونَ في غَزْوَةٍ مَعَ النَّبِيِّ ﷺ أَوْ مَعَ أَبي بَكْرٍ وعُمَرَ وعُثمانَ رَضِيَ اللهُ عَنْهُم. قالَ عَبْدُ اللهِ ابنُ الزُّبَيرِ: فَحَسَبْتُ ما عَلَيْهِ مِنَ الدَّيْنِ فَوَجَدْتُهُ أَلفَي أَلْفٍ ومِائَتَيْ أَلْفٍ. قالَ: فَلَقِيَ حَكِيمُ ابنُ حِزَامٍ عَبْدَ اللهِ بنَ الزُّبَيرِ فَقالَ: يا ابنَ أَخِي، كَمْ عَلَى أَخِي مِنَ الدَّيْنِ؟ فَكَتَمَهُ فَقالَ: مِائَةُ أَلْفٍ، فَقالَ حَكِيمٌ: واللهِ ما أُرَى أَمْوالَكُمْ تَسَعُ لِهٰذِهِ، فَقالَ لَهُ عَبْدُ اللهِ: أَفَرَأَيْتَكَ إِنْ كانَتْ أَلْفَيْ أَلْفٍ ومِائَتَيْ أَلْفٍ؟ قالَ: ما أُراكُمْ تُطِيقُونَ هذا، فإِنْ عَجَزْتُمْ عَنْ شَيْءٍ مِنْهُ فاسْتَعِينُوا بي. قالَ: وكانَ الزُّبَيرُ اشْتَرى الغابَةَ بِسَبْعِينَ ومِائَةِ أَلْفٍ، فَباعَها عَبْدُ اللهِ بِأَلْفِ أَلْفٍ وسِتِّمائَةِ أَلْفٍ. ثُمَّ قامَ فَقالَ:

piece of the land." 'Abdullāh bin Az-Zubair said (to him), "Yours is the land extending from this place to this place." So, 'Abdullāh bin Az-Zubair sold some of the property (including the houses) and paid his debt perfectly, retaining four and a half shares from the land (i.e., Al-Ghāba). He then went to Mu'āwiya while 'Amr bin 'Uthmān, Al-Mundhir bin Az-Zubair and Ibn Zam'a were sitting with him. Mu'āwīya asked, "At what price have you appraised Al-Ghāba?" He said, "One hundred thousand for each share." Mu'āwiya asked, "How many shares have been left?" 'Abdullāh replied, "Four and a half shares." Al-Mundhir bin Az-Zubair said, "I would like to buy one share for one hundred thousand." 'Amr bin 'Uthmān said, "I would like to buy one share for one hundred thousand." Ibn Zam'a said, "I would like to buy one share for one hundred thousand." Mu'āwiya said, "How much is left now?" 'Abdullāh replied, "One share and a half." Mu'āwiya said, "I would like to buy it for one hundred and fifty thousand." 'Abdullāh also sold his part to Mu'āwiya for six hundred thousand. When Ibn Az-Zubair had paid all the debts, Az-Zubair's sons said to him, "Distribute our inheritance among us." He said, "No, by Allāh, I will not distribute it among you till I announce in four successive *Hajj* seasons, 'Would those who have money claims on Az-Zubair come so that we may pay them their debt.'" So, he started to announce that in public in every *Hajj* season, and when four years had elapsed, he distributed the inheritance among the inheritors. Az-Zubair had four wives, and after the one-third of his property was excluded (according to the will), each of his wives received one million and two hundred thousand. So the total amount of his property was fifty

مَنْ كانَ لَهُ عَلى الزُّبَيرِ حَقٌّ فَلْيُوافِنا بالغابَةِ. فأتاه عَبْدُ اللهِ بنُ جَعْفَرٍ، وكانَ لَهُ على الزُّبَيرِ أرْبَعُمائَةِ ألْفٍ. فَقالَ لِعَبْدِ اللهِ: إنْ شِئْتُمْ تَرَكْتُها لَكُمْ. قالَ عَبْدُ اللهِ: لا، قالَ: فإنْ شِئْتُمْ جَعَلْتُمُوها فيما تُؤَخِّرُونَ إنْ أخَّرْتُمْ، فَقالَ عَبْدُ اللهِ: لا، قالَ: قالَ: فاقْطَعُوا لي قِطْعَةً، فَقالَ عَبْدُ اللهِ: لكَ مِنْ هاهُنا إلى هاهُنا. قالَ: فَباعَ مِنها فَقَضَى دَيْنَهُ فأوْفاهُ وبَقِيَ مِنْها أرْبَعَةُ أسْهُمٍ ونِصْفٌ. فَقَدِمَ عَلى مُعاوِيَةَ وعِنْدَهُ عَمْرُو بنُ عُثمانَ والمُنْذِرُ بنُ الزُّبَيرِ وابنُ زَمْعَةَ. فَقالَ لَهُ مُعاوِيَةُ: كَمْ قُوِّمَتِ الغابَةُ؟ قالَ: كُلُّ سَهْمٍ مائَةُ ألْفٍ، قالَ: كَمْ بَقِيَ؟ قالَ: أرْبَعَةُ أسْهُمٍ ونِصْفٌ. فَقالَ المُنْذِرُ بنُ الزُّبَيْرِ: قَدْ أخَذْتُ سَهْماً بمائَةِ ألفٍ، قالَ عَمْرُو بنُ عُثمانَ: قَدْ أخَذْتُ سَهْماً بمائَةِ ألْفٍ، وقالَ ابنُ زَمْعَةَ: قَدْ أخَذْتُ سَهْمًا بِمائَةِ ألْفٍ. فَقالَ مُعاوِيَةُ: كَمْ بَقِيَ؟ فَقالَ: سَهْمٌ ونِصْفٌ، قالَ: أخَذْتُهُ بِخَمْسِينَ ومائَةِ ألْفٍ. قالَ: وباعَ عَبْدُ اللهِ بنُ جَعْفَرٍ نَصِيبَهُ مِنْ مُعاوِيَةَ بِسِتِّمائَةِ ألْفٍ. فَلَمَّا فَرَغَ ابنُ الزُّبَيْرِ مِنْ قَضاءِ دَيْنِهِ قالَ بَنُو الزُّبَيْرِ: اقْسِمْ بَيْنَنا مِيراثَنا، قالَ: لا واللهِ، لا أقْسِمُ بَيْنَكُمْ حتَّى أُنادِيَ بالمَوْسِمِ أرْبَعَ

million and two hundred thousand.

سِنِينَ: ألا مَنْ كانَ لَهُ عَلى الزُّبَيْرِ دَيْنٌ فَلْيأتِنا فَلنقْضِهِ، قالَ: فَجَعَلَ كُلَّ سَنَةٍ يُنادِي بالمَوْسِمِ فَلَمَّا مَضَى أرْبَعُ سِنِينَ قَسَمَ بينَهُم. قالَ: وَكَانَ للزُّبَيْرِ أرْبَعُ نِسْوَةٍ، ورَفَعَ الثُّلُثَ فأصابَ كُلَّ امْرَأةٍ ألْفُ ألْفٍ ومائَتا ألْفٍ». فَجَميعُ مالِه خَمْسُونَ ألْفَ ألْفٍ ومائتا ألْفٍ.

(14) CHAPTER. If the *Imām* sends some messenger to carry out a certain duty, or orders one to stay at home (by virtue of which he does not join the battle), will he be given a share from the booty?

(١٤) بابٌ إذا بَعَثَ الإمامُ رَسُولاً في حاجَةٍ أوْ أمَرهُ بالمُقام هَلْ يُسْهِمُ لَهُ؟

3130. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: 'Uthmān did not join the battle of Badr because he was married to one of the daughters of Allāh's Messenger ﷺ and she was ill. So, the Prophet ﷺ said to him. "You will get a reward and a share (from the war booty) similar to the reward and the share of one who has taken part in the battle of Badr."

٣١٣٠ - حدَّثَنَا مُوسَى: حدَّثَنا أبُو عَوَانَةَ: حدَّثَنا عُثمانُ بنُ مَوْهَبٍ، عَنِ ابن عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: إنَّما تَغَيَّبَ عُثمانُ عنْ بَدْرٍ فإنَّهُ كانَ تَحْتَهُ بِنْتُ رَسُولِ اللهِ ﷺ وكانَتْ مَرِيضَةً، فَقالَ لَهُ النَّبِيُّ ﷺ: «إنَّ لَكَ أجْرَ رَجُلٍ مِمَّنْ شَهِدَ بَدْراً وسَهْمَهُ».

[انظر: ٣٦٩٨، ٣٧٠٤، ٤٠٦٦، ٤٥١٣، ٤٥١٤، ٤٦٥٠، ٤٦٥١، ٧٠٩٥]

(15) CHAPTER. The proof that the *Khumus* is to be used for the needs of the Muslims, is that when the people of the tribe of Hawāzin appealed to the Prophet ﷺ (to give them back what he had gained from them as war booty) mentioning the fact that he had been nursed by one of their women, he (ﷺ) asked the Muslims to give up their shares of the booty to them. (The second proof is) that the Prophet ﷺ used to promise the people to give them from the *Fai'* (i.e., booty gained without fight) and from the *Khumus* (i.e.,

(١٥) بابٌ: ومِنَ الدَّلِيلِ عَلى أنَّ الخُمُسَ لِنَوَائِبِ المُسْلِمِيْنَ، ما سَألَ هَوازِنُ النَّبِيَّ ﷺ بِرَضَاعِهِ فِيهِمْ فَتَحَلَّلَ مِنَ المُسْلِمِيْنَ. وما كانَ النَّبِيُّ ﷺ يَعِدُ النَّاسَ أنْ يُعْطِيَهُمْ مِنَ الفَيْءِ والأنْفالِ مِنَ الخُمُسِ، وما أعْطَى الأنْصارَ، وما أعْطَى جابِرَ بنَ عَبْدِ اللهِ مِنْ تَمْرِ خَيْبَرَ

one-fifth of war booty) as extra rewards. (Another proof is) what the Prophet ﷺ gave the *Anṣār* and what he gave to Jābir bin 'Abdullāh from the dates of Khaibar.

3131, 3132. Narrated Marwān bin Al-Ḥakīm and Miswar bin Makhrama: When the Hawāzin delegation came to Allāh's Messenger ﷺ after they had embraced Islām and requested him to return their properties and war prisoners to them, Allāh's Messenger ﷺ said, "To me the best talk is the Truth, so you may choose either of two things; the war prisoners or the wealth, for I have delayed their distribution." Allāh's Messenger ﷺ had waited for them for over ten days when he returned from Ṭā'if. So, when those people came to know that Allāh's Messenger ﷺ was not going to return to them except one of the two things, they said, "We choose our war prisoners." Allāh's Messenger ﷺ stood up amongst the Muslims, and after glorifying Allāh as He deserved, he said, "Now then, these brothers of yours have come to us with repentance, and I see it logical that I should return their captives to them. So, whoever of you likes to do that as a favour then he can do it, and whoever amongst you likes to stick to his share, let him give up his prisoners and we will compensate him from the very first *Fai* (i.e., war booty received without fight) which Allāh will give us." On that, all the people said, "O Allāh's Messenger! We have agreed willingly to do so (return the captives)." Then Allāh's Messenger ﷺ said to them, "I do not know who amongst you has agreed to this and who has not. You should return and let your leaders inform me of your agreement." The people returned and their leaders spoke to them, and then came to Allāh's Messenger ﷺ and said, "All the people have agreed willingly to do so and

٣١٣١، ٣١٣٢ - حَدَّثَنَا سَعِيدُ بنُ عُفَيْرٍ قالَ: حدَّثَني اللَّيْثُ قالَ: حدَّثَني عُقَيْلٌ، عَنِ ابنِ شِهابٍ قالَ: وزَعَمَ عُرْوَةُ أنَّ مَرْوانَ بنَ الحَكَمِ والمِسْوَرَ بنَ مَخْرَمَةَ أخْبَرَاهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ حِينَ جاءَهُ وَفْدُ هَوَازِنَ مُسْلِمِينَ فَسألُوهُ أنْ يَرُدَّ إلَيهِمْ أمْوالَهمْ وسَبْيَهُمْ، فَقالَ لَهُمْ رَسُولُ اللهِ ﷺ: «أحَبُّ الحَدِيثِ إلَيَّ أصْدَقُهُ، فاخْتارُوا إحْدَى الطَّائِفَتَيْنِ: إمَّا السَّبْيَ وإمَّا المَالَ، وقَدْ كُنْتُ اسْتَأنَيْتُ بِهِمْ». وقدْ كانَ رَسُولُ اللهِ ﷺ انْتَظَرَهُمْ بِضْعَ عَشْرَةَ لَيْلَةً حِينَ قَفَلَ مِنَ الطَّائِفِ، فَلَمَّا تَبَيَّنَ لهُمْ أنَّ رَسُولَ اللهِ ﷺ غَيْرُ رَادٍّ إلَيهِمْ إلَّا إحْدَى الطَّائِفَتَيْنِ قالُوا: فإنَّا نَخْتارُ سَبْيَنا. فَقامَ رَسُولُ اللهِ ﷺ في المُسْلِمِينَ فأثْنَى عَلَى اللهِ بِما هُوَ أهْلُهُ، ثُمَّ قالَ: «أمَّا بَعْدُ، فإنَّ إخْوَانَكُمْ هٰؤُلاءِ قَدْ جاؤُنا تائِبِينَ، وإنِّي قَدْ رَأيْتُ أنْ أرُدَّ إلَيهِمْ سَبْيَهُمْ. مَنْ أحَبَّ أنْ يُطَيِّبَ فَلْيَفْعَلْ، ومَنْ أحَبَّ مِنْكُمْ أنْ يَكُونَ عَلَى حَظِّهِ حتَّى نُعْطِيَهُ إيَّاهُ مِنْ أوَّلِ ما يُفِيءُ اللهُ عَلَيْنا فَلْيَفْعَلْ». فَقالَ النَّاسُ: قَدْ طَيَّبْنا ذٰلِكَ

have given the permission to return the war prisoners (without compensation)."

(Az-Zuhrī, the subnarrator states :) This is what has been related to us about the captives of Hawāzin.

يا رَسُولَ اللهِ لَهُمْ. فَقالَ لَهُمْ رَسُولُ اللهِ ﷺ: إِنَّا لا نَدْرِي مَنْ أَذِنَ مِنْكُمْ في ذَلِكَ مِمَّنْ لَمْ يأذَنْ، فارْجِعُوا حتَّى يَرْفَعَ إِلَيْنا عُرَفاؤُكُمْ أَمْرَكُمْ». فَرجَعَ النَّاسُ فَكَلَّمَهُمْ عُرَفاؤُهُمْ، ثُمَّ رَجَعُوا إلى رَسُولِ اللهِ ﷺ فأخْبَرُوهُ أَنَّهُمْ قَدْ طَيَّبُوا فأذِنُوا. فهذَا الذِي بَلَغَنا عَنْ سَبْيِ هَوَازِنَ. [راجع: ٢٣٠٧، ٢٣٠٨]

3133. Narrated Zahdam: Once, we were in the house of Abū Mūsa who presented a meal containing cooked chicken. A man from the tribe of Banī Taimillāh with red complexion as if from the Byzantine war prisoners, was also present. Abū Mūsa invited him to share the meal but he (apologized) saying. "I saw chickens eating dirty things and so I have had a strong aversion to eating them, and have taken an oath that I will not eat chickens." Abū Mūsa said, "Come along, I will tell you about this matter (i.e., how to cancel one's oath). I went to the Prophet ﷺ in the company of a group of *Al-Ash'ariyūn*, asked him to provide us with means of conveyance. He said, 'By Allāh, I will not provide you with any means of conveyance and I have nothing to make you ride on.' Then some camels as booty were brought to Allāh's Messenger ﷺ and he asked for us saying, 'Where is the group of *Al-Ash'ariyūn*?' Then he ordered that we should be given five camels with white humps. When we set out we said, 'What have we done? We will never be blessed (with what we have been given).' So, we returned to the Prophet ﷺ and said, 'We asked you to provide us with means of conveyance, but you took an oath that you would not provide

٣١٣٣ - حدَّثَنا عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ: حدَّثَنا حَمَّادٌ: حدَّثَنا أَيُّوبُ، عَنْ أبي قِلابَةَ قالَ: وحدَّثَني القاسِمُ بنُ عاصِمٍ الكُلَيْبِيُّ - وأنا لِحديثِ القاسِمِ أَحْفَظُ - عَنْ زَهْدَمٍ قالَ: كُنَّا عِنْدَ أَبي مُوسَى فَأُتِيَ - ذَكَرَ دَجاجَةً - وعَنْدَهُ رَجُلٌ مِنْ بَني تَيمِ اللهِ أَحْمَرُ كأَنَّهُ مِنَ المَوَالي فدَعَاهُ لِلطَّعَامِ فَقالَ: إِنِّي رأيْتُهُ يأكُلُ شَيْئاً فَقَذِرْتُهُ فَحَلَفْتُ أَنْ لا آكُلَ. فَقالَ: هَلُمَّ فَلأحَدِّثْكُمْ عَنْ ذَلِكَ. إِنِّي أَتَيْتُ رسول الله ﷺ في نَفَرٍ مِنَ الأشْعَرِيِّينَ نَسْتَحمِلُهُ فَقالَ: واللهِ لا أَحْمِلُكُمْ وَمَا عندي مَا أَحْمِلُكُم. وأُتِيَ رَسُولُ اللهِ ﷺ بِنَهْبِ إِبِلٍ فَسَألَ عَنَّا فَقالَ: أَيْنَ النَّفَرُ الأشْعَرِيُّونَ؟ فأمَرَ لَنا بِخَمْسِ ذَوْدٍ غُرِّ الذُّرَى. فَلَمَّا انْطَلَقْنا قُلْنا: ما صَنَعْنا لا يُبارَكُ لَنا، فَرَجَعْنا إِلَيْهِ فَقُلْنا: إِنَّا سَألْنَاكَ أَنْ تَحمِلَنا فَحَلَفْتَ

أنْ لا تَحْمِلَنا، أفَنَسِيتَ؟ قالَ: «لَسْتُ أنا حَمَلْتُكُمْ، ولكِنَّ اللهَ حَمَلَكُمْ، وإنِّي واللهِ إنْ شاءَ اللهُ لا أحْلِفُ عَلى يَمِيْنٍ فأرَى غَيْرَها خَيْراً مِنْها إلَّا أتَيْتُ الَّذِي هُوَ خَيْرٌ وتَحَلَّلْتُها». [انظر: ٤٣٨٥، ٤٤١٥، ٥٥١٧، ٥٥١٨، ٦٦٢٣، ٦٦٤٩، ٦٦٧٨، ٦٦٨٠، ٦٧١٨، ٦٧١٩، ٦٧٢١، ٧٥٥٥]

us with any means of conveyance. Did you forget (your oath when you gave us the camels)?' He replied. 'I have not provided you with means of conveyance, but Allāh has provided you with it, and by Allāh, if Allāh will, if ever I take an oath to do something, and later on I find that it is more beneficial to do something different, I will do the thing which is better, and give expiation for my oath'."

٣١٣٤ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ بَعَثَ سَرِيَّةً فِيها عَبْدُ اللهِ بنُ عُمَرَ قِبلَ نَجْدٍ فَغَنِمُوا إبِلاً كَثِيْرَةً. فَكانَتْ سُهْمانُهم اثْنَي عَشَرَ بَعِيراً أوْ أحَدَ عَشَرَ بَعِيْراً ونُفِّلُوا بَعِيراً بَعِيراً». [انظر: ٤٣٣٨]

3134. Narrated Nāfi' on the authority of Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ sent a *Sarīya* (an army-unit)[1] towards Najd, and 'Abdullāh bin 'Umar was in that *Sarīya*. They gained a great number of camels as war booty. The share of each one of them was twelve or eleven camels, and they were also given an extra camel each.

٣١٣٥ - حدَّثَنا يَحْيى بْنُ بُكَيرٍ: أخْبَرَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَن ابنِ شِهابٍ، عَنْ سالِمٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ كانَ يُنَفِّلُ بَعْضَ مَنْ يَبْعَثُ مِنَ السَّرَايا لأنْفُسِهِمْ خاصَّةً سِوى قَسْمِ عامَّةِ الجَيْشِ.

3135. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ used to give extra share to some of the members of a *Sarīya* (an army-unit) he used to send; in addition to the shares they shared with the army in general.

٣١٣٦ - حَدَّثَنا مُحَمَّدُ بنُ العَلاءِ: حدَّثَنا أبُو أُسامَةَ: حدَّثَنا بُرَيْدُ بنُ عَبْدِ اللهِ، عن أَبي بُرْدَةَ، عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ، قالَ:

3136. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: We got the news of the emigration of the Prophet ﷺ while we were in Yemen, so we set out emigrating to him. We were, I and my two brothers, I being the youngest, and one of my brothers was Abū Burda and the other was

(1) (H. 3134) *Sarīya*: See glossary.

بَلَغَنا مَخْرَجُ النَّبِيِّ ﷺ ونَحْنُ باليمنِ، فَخَرَجْنا مُهاجِرِينَ إلَيْهِ - أنا وأخَوانِ لي أنا أصْغَرُهُمْ: أحَدُهما أبو بُرْدَةَ والآخَرُ أبو رُهْمٍ - إمَّا قالَ: في بِضْعٍ، وإمَّا قالَ: في ثَلاثَةٍ وخَمْسِينَ أوِ اثْنَينِ وخَمْسِينَ رَجُلاً مِنْ قَوْمي، فَرَكِبْنا سَفِينَةً. فألْقَتْنا سَفِينَتُنا إلى النَّجاشِيِّ بالحَبَشَةِ، ووافَقْنا جَعْفَرَ بنَ أبي طالِبٍ وأصْحابَهُ عِنْدَهُ، فَقالَ جَعْفَرٌ: إنَّ رَسُولَ اللهِ ﷺ بَعَثَنا هاهُنا، وأمَرَنا بالإقامَةِ، فأقِيمُوا مَعَنا. فأقَمْنا مَعَهُ حتَّى قَدِمْنا جَمِيعاً فَوافَقْنا النَّبيَّ ﷺ حِينَ افْتَتَحَ خَيْبَرَ، فأسْهَمَ لَنا - أوْ قالَ: فأعْطانا - مِنْها وما قَسَمَ لأحَدٍ غابَ عَنْ فَتْحِ خَيْبَرَ مِنْها شَيْئاً إلَّا لِمَنْ شَهِدَ مَعَهُ، إلَّا أصْحابَ سَفِينَتِنا مَعَ جَعْفَرٍ وأصْحابِهِ، قَسَمَ لَهُمْ مَعَهُمْ. [انظر: ٣٨٧٦، ٤٢٣٠، ٤٢٣٣]

Abū Ruhm. We were over fifty (or fifty-three or fifty-two) men from our people. We got on board a ship which took us to An-Najāshī in Ethiopia, and there we found Ja'far bin Abī Ṭālib and his companions with An-Najāshī. Ja'far said (to us), "Allāh's Messenger ﷺ has sent us here and ordered us to stay here, so you too, stay with us." We stayed with him till we all left (Ethiopia) and met the Prophet at the time when he had conquered Khaibar. He gave us a share from its booty (or gave us from its booty). He gave only to those who had taken part in the *Ghazwa* with him, but he did not give any share to any person who had not participated in the conquest of Khaibar's except the people of our ship, along with Ja'far and his companions, whom he gave a share as he gave to the people of the ship.

٣١٣٧ - حدَّثنا عَليٌّ: حدَّثنا سُفْيانُ: حدَّثَنا مُحَمَّدُ بنُ المُنْكَدِرِ: سَمِعَ جابِراً رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لَوْ قَدْ جاءَنا مالُ البَحْرَيْنِ لَقَدْ أعْطَيْتُكَ هٰكَذا وهٰكَذا وهٰكَذا»، فَلَمْ يَجِئْ حتَّى قُبِضَ النَّبِيُّ ﷺ فَلَمَّا جاءَ مالُ البَحْرَيْنِ أمَرَ أبُو بَكْرٍ مُنادِياً فَنادَى: مَنْ كانَ لَهُ عِنْدَ رَسُولِ اللهِ ﷺ دَيْنٌ أو عِدَةٌ فَلْيأتِنا.

3137. Narrated Jābir رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said (to me), "If the property of Baḥrain had come to us, I would have given you so much and so much." But the Baḥrain property did not come till the Prophet ﷺ had died. When the Baḥrain property came, Abū Bakr ordered somebody to announce, "Any person who has money claim on Allāh's Messenger ﷺ, or whom Allāh's Messenger ﷺ had promised something, should come to us." So, I went to him and said, "Allāh's Messenger ﷺ had promised to give me so much and so much." Abū Bakr scooped up money with both hands

thrice for me. (The subnarrator Sufyān illustrated this action by scooping up with both hands and said, "Ibn Al-Munkadir, another subnarrator, used to illustrate it in this way.")

Narrated Jābir: Once I went to Abū Bakr and asked for the money but he did not give me, and I went to him again, but he did not give me, so I went to him for the third time and said, "I asked you, but you did not give me; then I asked you (for the second time) and you did not give me; then I asked you (for the third time) but you did not give me. You should either give me or allow yourself to be considered a miser regarding my case." Abū Bakr said, "You tell me that I am a miser with regard to you. But really, whenever I rejected your request, I had the inclination to give you."

In another narration Jābir added: So, Abū Bakr scooped up money with both hands for me and asked me to count it. I found out that it was five hundred. Abū Bakr told me to take twice that amount (extra over the first amount).

3138. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: While Allāh's Messenger ﷺ was distributing the booty at Al-Ji'rāna, somebody said to him, "Be just (in your distribution)." The Prophet ﷺ replied, "Verily I would be miserable if I did not act justly."

(16) CHAPTER. The free emancipation of the captives by the Prophet ﷺ without taking out the *Khumus* from the booty.

3139. Narrated Jubair bin (Muṭ'im): The Prophet ﷺ talked about war prisoners of

فأتَيْتُهُ فَقُلْتُ: إنَّ رَسُولَ اللهِ ﷺ قالَ لي كَذَا وكذَا، فَحَثا لي ثلاثاً، وجَعَلَ سُفْيانُ يَحْثُو بِكَفَّيْهِ جَمِيعاً. ثُمَّ قَالَ لَنا: هٰكَذا. قالَ لَنا ابنُ المُنْكَدِرِ. وقالَ مَرَّةً: فَأَتَيْتُ أبا بَكْرٍ فَسَأَلْتُ فَلَمْ يُعْطِنِي، ثُمَّ أتَيْتُهُ فَلَمْ يُعْطِنِي، ثُمَّ أتَيْتُهُ الثَّالِثَةَ فَقُلْتُ: سَأَلْتُك فَلَمْ تُعْطِنِي، ثُمَّ سَأَلْتُكَ فَلَمْ تُعْطِنِي، ثُمَّ سَأَلْتُكَ فَلَمْ تُعطِنِي. فإمَّا أنْ تُعْطِيَنِي، وإمَّا أن تَبْخَلَ عَنِّي، قالَ: قُلْتَ: تَبْخَلُ عَلَيَّ، ما مَنَعْتُكَ مِنْ مَرَّةٍ إلَّا وأنا أُرِيدُ أن أُعْطِيَكَ.

قالَ سُفْيانُ: وحدَّثَنا عَمْرٌو، عَنْ مُحَمَّدِ بنِ عَلِيٍّ، عَنْ جابِرٍ: فَحَثَى لي حَثْيَةً وقالَ: عُدَّها، فَوَجَدْتُها خَمْسَمائَةٍ. قَالَ: فَخُذْ مِثْلَها مَرَّتَيْنِ. وقالَ: يَعْنِي ابنُ المُنْكَدِرِ: وأيُّ داءٍ أَدْوَى مِنَ البُخْلِ. [راجع: ٢٢٩٦]

٣١٣٨ - حدَّثَنا مُسْلِمُ بنُ إبْرَاهِيمَ: حدَّثَنا قُرَّةُ بنُ خالِدٍ: حدَّثَنا عَمْرُو بنُ دِينارٍ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: بَيْنما رَسُولُ اللهِ ﷺ يَقْسِمُ غَنِيمَةً بالجِعْرَانَةِ إذْ قالَ لَهُ رَجُلٌ: اعْدِلْ، قالَ: «لقد شَقِيتُ إنْ لم أعْدِلْ».

(١٦) بابُ ما مَنَّ النَّبِيُّ ﷺ عَلى الأُسارَى مِنْ غيرِ أنْ يُخَمِّسَ

٣١٣٩ - حدَّثَنا إسحَاقُ بنُ

مَنْصُورٍ: أخبَرَنا عَبْدُ الرَّزَّاقِ: أخبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بنِ جُبَيْرٍ، عَنْ أبيهِ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ قالَ في أُسارَى بَدْرٍ: لَوْ كانَ المُطْعِمُ بنُ عَدِيٍّ حَيّاً ثُمَّ كَلَّمَنِي في هؤُلاءِ النَّتْنَى لَتَركْتُهُمْ لَهُ. [انظر: ٤٠٢٤]

Badr saying, "Had Al-Mut'im bin 'Adī been alive and interceded with me for these mean and miserly people, I would have freed them for his sake."

(١٧) **بابٌ**: ومِنَ الدَّلِيلِ عَلى أنَّ الخُمُسَ لِلإمامِ، وأنَّهُ يُعْطِي بَعْضَ قَرابَتِهِ دُونَ بَعْضٍ ما قَسَمَ النَّبِيُّ ﷺ لِبَنِي المُطَّلِبِ وبَنِي هاشِمٍ من خُمُسِ خَيْبَرَ،

(17) CHAPTER. The proof of the fact that *Khumus* is for the *Imām* (i.e., ruler), and that he has the right to give thereof to some of his relatives to the exclusion of others. What the Prophet ﷺ distributed to Banī Al-Muttālib and Banī Hāshim from the *Khumus* of the Khaibar booty.

وَقالَ عُمَرُ بنُ عَبْدِ العَزِيزِ: لَمْ يَعُمَّهُمْ بِذلِكَ، ولَمْ يَخُصَّ قرِيباً دونَ مَنْ أحْوَجُ إلَيْهِ، وإنْ كانَ الذِي أعْطَى لِمَا يَشْكُو إلَيْهِ مِنَ الحاجَةِ، ولِمَا مَسَّتهُمْ في جَنْبِهِ، مِنْ قَوْمِهِمْ وحُلَفائِهِمْ.

'Umar bin 'Abdul 'Azīz said, "The Prophet ﷺ did not give all of them (i.e., his relatives) in general, and he did not give to a near relative if there was a needy relative of a remoter relation. He would give the latter because of what they complained to him about their needs, and because of what they had suffered from these people (i.e., Quraish) and their allies for his sake".

٣١٤٠ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنِ ابنِ المُسَيَّبِ، عَنْ جُبَيرِ بنِ مُطْعِمٍ قالَ: مَشَيْتُ أنا وعُثمانُ بنُ عَفَّانَ إلى رَسُولِ اللهِ ﷺ فَقُلْنا: يا رَسُولَ اللهِ، أعْطَيْتَ بَنِي المُطَّلِبِ وتَرَكْتَنا، ونَحْنُ وَهُمْ مِنْكَ بِمَنزِلَةٍ واحِدَةٍ؟ فَقالَ رَسُولُ اللهِ ﷺ: «إنَّما بَنُو المُطَّلِبِ وبَنُو هاشِمٍ شَيْءٌ واحِدٌ». قالَ اللَّيْثُ: حدَّثَني يُونُسُ،

3140. Narrated Jubair bin Mut'im: I and 'Uthmān bin 'Affan went to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! You have given to Banī Al-Muttālib and left us although they and we are of the same kinship to you." Allāh's Messenger ﷺ said, "Banī Muttalib and Banī Hāshim are one and the same." The Prophet ﷺ did not give a share to Banī 'Abd Shams and Banī Naufal. (Ibn Ishāq said, "'Abd Shams and Hāshim and Al-Muttālib were maternal brothers and their mother was 'Ātika bint Murra and Naufal was their paternal brother.)

وزَادَ: قالَ جُبَيْرٌ: ولَمْ يَقْسِمِ النَّبِيُّ ﷺ لِبَنِي عَبْدِ شَمْسٍ ولا لِبَنِي نَوْفَلٍ. وقالَ ابنُ إسحَاقَ: عَبْدُ شَمْسٍ وهاشِمٌ والمُطَّلِبُ إخْوَةٌ لأمٍّ، وأُمُّهُمْ عاتِكَةُ بِنْتُ مُرَّةَ، وكانَ نَوْفَلٌ أخاهُمْ لأبِيهِمْ. [انظر: ٣٥٠٢، ٤٢٢٩]

(18) CHAPTER. Not taking the *Khumus* from the spoils of a killed infidel.

(١٨) بابُ مَنْ لَمْ يُخَمِّسِ الأسلابَ،

And he who kills an infidel will possess his belongings without giving the *Khumus*, and what is the verdict of the *Imām* in this respect.

ومَن قَتَلَ قَتِيلاً فَلَه سَلَبُهُ مِنْ غَيْرِ أنْ يُخَمَّسَ، وحُكْمِ الإمامِ فيه.

3141. Narrated 'Abdur-Raḥmān bin 'Auf: While I was standing in the row on the day (of the battle) of Badr, I looked to my right and my left and saw two young *Anṣārī* boys, and I wished if I were between some stronger (men) than they. One of them called my attention saying, "O Uncle! Do you know Abū Jahl?" I said, "Yes, what do you want from him, O my nephew?" He said, "I have been informed that he abuses Allāh's Messenger ﷺ. By Him in Whose Hands my soul is, if I should see him, then my body will not leave his body till either of us meet his death." I was astonished at that talk. Then the other boy called my attention saying the same as the other had said. After a while I saw Abū Jahl walking amongst the people. I said (to the boys), "Look! This is the man you asked me about." So, both of them attacked him with their swords and struck him to death and returned to Allāh's Messenger ﷺ to inform him of that. Allāh's Messenger ﷺ asked, "Which of you has killed him?" Each of them said, "I have killed him." Allāh's Messenger ﷺ asked, "Have you cleaned your swords?" They said, "No." He then looked

٣١٤١ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يُوسُفُ بنُ المَاجِشُونِ، عَنْ صَالِحِ بنِ إبْراهِيمَ بنِ عَبْدِ الرَّحْمٰنِ بنِ عَوْفٍ، عَنْ أبِيهِ، عَنْ جَدِّهِ قالَ: بَيْنا أنا واقِفٌ في الصَّفِّ يَوْمَ بَدْرٍ فَنَظَرْتُ عَنْ يَمِينِي وشِمالِي فإذَا أنا بِغُلامَينِ مِنَ الأنْصارِ حَدِيثَةٍ أسْنانُهما تَمَنَّيْتُ أنْ أكُونَ بَيْنَ أضْلَعَ مِنْهُما فغمزَني أحَدُهُما فَقالَ: يا عمِّ، هَلْ تَعْرِفُ أبا جَهْلٍ؟ قُلْتُ: نَعَمْ، ما حاجَتُكَ إلَيْهِ يا ابنَ أخي؟ قالَ: أُخْبِرْتُ أنَّهُ يَسُبُّ رَسُولَ اللهِ ﷺ، والذي نَفْسِي بِيدِهِ لَئِنْ رَأيْتُهُ لا يُفارِقُ سَوادِي سَوادَهُ حتَّى يَمُوتَ الأعْجَلُ مِنَّا. فَتَعَجَّبْتُ لِذٰلكَ فَغَمَزَنِي الآخَرُ، فَقالَ لي مِثْلَها، فَلَمْ أنْشَبْ أن نَظَرْتُ إلى أبي جَهْلٍ يَجُولُ في النَّاسِ، فقُلْتُ: ألا

at their swords and said, "No doubt, you both have killed him and the spoils of the deceased will be given to Mu'adh bin 'Amr bin Al-Jamūḥ"(1) The two boys were Mu'ādh bin 'Afrā' and Mu'ādh bin 'Amr bin Al-Jamūḥ.

إنَّ هذا صَاحِبُكما الذي سألْتُماني. فابْتَدَرَاهُ بِسَيْفَيْهِما. فَضَرَباهُ حتَّى قَتَلاهُ. ثُمَّ انْصَرَفَا إلى رَسُولِ اللهِ ﷺ فأخْبَرَاهُ فقالَ: «أيُّكما قَتَلَهُ؟» قالَ كُلُّ واحِدٍ مِنْهُما: أنا قَتَلْتُهُ. فَقالَ: «هَلْ مَسَحْتما سَيْفَيْكما؟» قالا: لا، فَنَظَرَ في السَّيْفَيْنِ فَقالَ: «كِلاكما قَتَلَهُ». سَلَبُهُ لِمُعاذِ بنِ عَمْرِو بنِ الجَمُوحِ، وكانا مُعاذَ بنَ عَفْرَاءَ ومُعاذَ بنَ عَمْرِو بْنِ الجَمُوحِ.

قال محمدٌ: سمعَ يوسفُ صالحاً وسمعَ إبراهيمُ أباه عبد الرحمن بن عوف [انظر: ٣٩٦٤، ٣٩٨٨]

3142. Narrated Abū Qatāda رَضِيَ اللهُ عَنْهُ: We set out in the company of Allāh's Messenger ﷺ on the day (of the battle) of Ḥunain. When we faced the enemy, the Muslims retreated and I saw a *Mushrik*(2) throwing himself over a Muslim. I turned round and came upon him from behind and hit him on his shoulder with the sword. He (i.e., *Al-Mushrik*) came towards me and seized me so violently that I felt as if it were death itself, but death overtook him and he released me. I followed 'Umar bin Al-Khaṭṭāb and asked (him), "What is wrong with the people (fleeing)" He replied, "This is the Will of Allāh." After the people returned, the Prophet ﷺ sat and said, "Anyone who has killed an enemy and has a proof of that, will possess his spoils." I got

٣١٤٢ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ يَحْيَى بنِ سَعِيدٍ، عَنِ ابنِ أفْلَحَ، عَنْ أبي مُحَمَّدٍ مَوْلَى أبي قَتادَةَ، عَنْ أبي قَتادَةَ رَضِيَ اللهُ عَنْهُ قالَ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ عامَ حُنَيْنٍ. فَلَمَّا الْتَقَيْنا كانَتْ لِلْمُسْلِمِيْنَ جَوْلَةٌ، فَرَأيْتُ رَجُلاً مِنَ الْمُشْرِكِينَ عَلَا رَجُلاً مِنَ المُسْلِمِيْنَ فاسْتَدْبَرْتُ حتَّى أتَيْتُهُ مِنْ وَرائِهِ حتَّى ضَرَبْتُهُ بالسَّيْفِ عَلى حَبْلِ عاتِقِهِ. فأقْبَلَ عَلَيَّ فَضَمَّني ضَمَّةً وجَدْتُ مِنها رِيحَ المَوْتِ ثُمَّ أدْرَكَهُ المَوْتُ

(1) (H. 3141) The Prophet ﷺ noticed that the sword of Ibn Al-Jamūḥ had been driven deep in the body of the killed man. This *Ḥadīth* shows also that the ruler has the right to assign the spoils of the killed enemies to whomever he likes.

(2) (H. 3142) *Al-Mushrik*: A polytheist, pagan, idolater, disbeliever in the Oneness of Allāh and His Messenger Muhammad ﷺ.

up and said, "Who will be a witness for me?" and then sat down. The Prophet ﷺ again said, "Anyone who has killed an enemy and has proof of that, will possess his spoils." I (again) got up and said, "Who will be a witness for me?" and sat down. Then the Prophet ﷺ said the same for the third time. I again got up, and Allāh's Messenger ﷺ said, "O Abū Qatāda! What is your story?" Then I narrated the whole story to him. A man (got up and) said, "O Allāh's Messenger! He is speaking the truth, and the spoils of the killed man are with me. So, please compensate him on my behalf." On that Abū Bakr Aṣ-Ṣiddīq said, "No, by Allāh, he (i.e., Allāh's Messenger ﷺ) will not agree to give you the spoils gained by one of Allāh's Lions who fights on behalf of Allāh and His Messenger." The Prophet ﷺ said, "Abū Bakr has spoken the truth." So, Allāh's Messenger ﷺ gave the spoils to me. I sold that armour (i.e., the spoils) and with its price I bought a garden at Banī Salima, and this was my first property which I gained after my conversion to Islām.

(19) CHAPTER. What the Prophet ﷺ used to give to those Muslims whose faith was not so firm, and to other Muslims, from the *Khumus* or other resources.

This has been said by 'Abdullāh bin Zaid from the Prophet ﷺ.

3143. Narrated 'Urwa bin Az-Zubair: Ḥakīm bin Ḥizām رَضِيَ اللهُ عَنْهُ said, "I asked Allāh's Messenger ﷺ for something, and he gave me. I asked him again and he gave me, and said to me, 'O Ḥakīm! This wealth is like

فأرْسَلني فَلحقتُ عُمَرَ بنَ الخَطَّابِ فَقُلْتُ: ما بالُ النَّاسِ؟ قالَ: أمْرُ اللهِ، ثُمَّ إنَّ النَّاسَ رَجَعُوا، وجَلَسَ النَّبيُّ ﷺ فقالَ: «مَنْ قَتَلَ قَتيلاً لَهُ عَلَيْهِ بَيِّنَةٌ فَلَهُ سَلبُهُ». فَقُمْتُ فَقُلْتُ: مَنْ يَشْهَدُ لي؟ ثُمَّ جَلَسْتُ. ثُمَّ قالَ: مَنْ قَتَلَ قَتيلاً لَهُ عليه بَيِّنَةٌ فَلَهُ سَلَبُهُ، فَقُمْتُ فَقُلْتُ: مَنْ يَشْهَدُ لي؟ ثُمَّ جَلَسْتُ. ثُمَّ قالَ الثَّالِثَةَ مِثْلَهُ، فَقُمْتُ، فَقالَ رَسُولُ اللهِ ﷺ: «ما لكَ يا أبا قَتادَةَ؟» فاقْتَصَصْتُ عَلَيْهِ القِصَّةَ. فَقالَ رَجُلٌ: صَدَقَ يا رَسُولَ اللهِ، وسَلَبُهُ عِنْدي فأرْضِهِ عَنِّي. فَقالَ أبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللهُ عَنْهُ: لا هَا اللهِ، إذًا لا يَعْمِدُ إلى أسَدٍ مِنْ أُسْدِ اللهِ يُقاتِلُ عَنِ اللهِ ورَسُولِهِ ﷺ يُعْطِيكَ سَلَبَهُ، فَقالَ النَّبيُّ ﷺ: «صَدَقَ»، فَأعْطاهُ، فَبِعْتُ الدِّرْعَ فابْتَعْتُ بِهِ مَخْرَفاً في بَني سَلِمَةَ فإنَّهُ لأوَّلُ مالٍ تَأثَّلْتُهُ في الإسْلامِ. [راجع: ٢١٠٠]

(١٩) بابٌ ما كانَ النَّبيُّ ﷺ يُعْطي المُؤلَّفَةَ قُلوبُهُمْ وغَيْرَهُمْ مِنَ الخُمُسِ ونَحْوِهِ،

رَواهُ عَبْدُ اللهِ بنُ زَيْدٍ عَنِ النَّبيِّ ﷺ.

٣١٤٣ - حَدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حَدَّثَنا الأوْزاعِيُّ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بنِ المُسَيَّبِ،

وعُرْوَةَ بنِ الزُّبَيْرِ: أنَّ حَكِيمَ بنَ حِزَامٍ رَضِيَ اللهُ عَنْهُ قالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ فأعْطاني، ثُمَّ سَأَلْتُهُ فأعْطاني، ثُمَّ قالَ لي: «يا حَكِيمُ، إنَّ هذا المَالَ خَضِرٌ حُلْوٌ، فمَنْ أخَذَهُ بِسخاوَةِ نَفْسٍ بُورِكَ لهُ فِيهِ، ومَنْ أخَذَهُ بإشْرَافِ نَفْسٍ لَمْ يُبارَكْ لَهُ فِيهِ، وكانَ كالذي يأكُلُ ولا يَشْبَعُ، واليَدُ العُلْيا خَيْرٌ منَ اليَدِ السُّفْلى». قالَ حَكِيمٌ: فَقُلْتُ: يا رَسُولَ اللهِ، والذي بَعَثَكَ بالحَقّ لا أرْزَأُ أحَداً بَعْدَكَ شَيْئاً حتَّى أُفارِقَ الدُّنْيا. فَكانَ أبو بَكْرٍ يَدْعُو حَكِيماً لِيُعْطِيَهُ العَطاءَ فَيَأبى أنْ يَقْبَلَ مِنْهُ شَيْئاً، ثُمَّ إنَّ عُمَرَ دَعاهُ لِيُعْطِيَهُ فأبى أنْ يَقْبَلَ مِنْهُ. فَقالَ: يا مَعْشَرَ المُسْلِمِينَ، إنّي أعْرِضُ عَلَيْهِ حَقَّهُ الذِي قَسَمَ اللهُ لَهُ منْ هذا الفَيْءِ فَيَأبى أنْ يَأْخُذَهُ. فَلَمْ يَرْزَأْ حَكِيمٌ أحَداً مِنَ النَّاسِ شَيْئاً بَعْدَ النَّبيّ ﷺ حتَّى تُوُفِّيَ. [راجع: ١٤٧٢]

green sweet (i.e., fruit), if one takes it without greed, then one is blessed in it, and if one takes it with greediness, then one is not blessed in it and will be like the one who eats without satisfaction. And an upper (i.e., giving) hand is better than a lower (i.e., taking) hand.' I said, 'O Allāh's Messenger! By Him Who has sent you with the Truth, I will not ask anyone for anything after you till I leave this world.'" So, when Abū Bakr during his caliphate called Ḥakīm to give him (some money), Ḥakīm refused to accept anything from him. Then 'Umar also called him (during his caliphate) in order to give him something, but Ḥakīm refused to accept it, whereupon 'Umar said, 'O Muslims! I give him (i.e., Ḥakīm) his right which Allāh has assigned to him from this *Fai* (booty), but he refuses to take it." So, Ḥakīm never took anything from anybody after the Prophet ﷺ till he died.

٣١٤٤ - حدَّثَنَا أبُو النُّعْمانِ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ نافِعٍ: أنَّ عُمَرَ ابنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ قالَ: يا رَسُولَ اللهِ، إنَّهُ كانَ عَلَيَّ اعْتِكافُ يَوْمٍ في الجاهِلِيَّةِ. فأمَرَهُ أنْ يَفِيَ بِهِ. قالَ: وأصابَ عُمَرُ جارِيَتَيْنِ مِنْ سَبْيِ حُنَيْنٍ فَوَضَعَهُما في بَعْضِ بُيُوتِ مَكَّةَ، قالَ: فَمَنَّ رَسُولُ

3144. Narrated Nāfi'; 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ said, "O Allāh's Messenger! I vowed to observe *I'tikāf* for one day during the pre-Islāmic period." The Prophet ﷺ ordered him to fulfil his vow. 'Umar gained two female captives from the war prisoners of Ḥunain and he left them in some of the houses at Makkah. When Allāh's Messenger ﷺ freed the captives of Ḥunain without ransom, they came out walking in the streets. 'Umar said (to his son), "O 'Abdullāh! See what is the matter".

اللهِ ﷺ عَلى سَبْيِ حُنَيْنٍ فَجَعَلُوا يَسْعَوْنَ في السِّكَكِ فقالَ عُمَرُ: يا عَبْدَ اللهِ. انْظُرْ ما هذا؟ قالَ: مَنَّ رَسُولُ اللهِ ﷺ عَلى السَّبْيِ. قالَ: اذهَبْ فأرْسِلِ الجارِيَتَيْنِ. قالَ نافعٌ: ولَمْ يَعْتَمِرْ رَسُولُ اللهِ ﷺ مِنَ الجِعْرَانَةِ، ولَوِ اعتمرَ لم يَخْفَ عَلى عَبْدِ اللهِ. وزَادَ جَرِيرُ بنُ حازِمٍ عَنْ أيوبَ عن نافِعٍ عن ابنِ عُمَرَ وقال: مِنَ الخُمُسِ، ورواه مَعْمَرٌ، عَنْ أيُّوبَ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ في النَّذْرِ ولَمْ يَقُلْ: يَوْمَ. [راجع: ٢٠٣٢]

'Abdullāh replied, "Allāh's Messenger ﷺ has freed the captives without ransom." He said (to him), "Go and set free those two slave-girls." (Nāfi' added:) Allāh's Messenger ﷺ did not perform the *'Umra* from Al-Ji'rāna, and if he had performed the *'Umra*, it would not have been hidden from 'Abdullāh.

٣١٤٥ - **حدَّثنا** مُوسَى بنُ إسمَاعِيلَ: حدَّثنا جريرُ بنُ حازِمٍ: حدَّثَنا الحَسَنُ قالَ: حدَّثَني عَمْرُو بنُ تَغْلِبَ رَضِيَ اللهُ عَنْهُ قالَ: أعْطَى رَسُولُ اللهِ ﷺ قَوْماً، ومَنَعَ آخَرِينَ فَكَأَنَّهُمْ عَتَبُوا عَلَيْهِ فَقالَ: إنِّي أُعْطِي قَوْماً أخافُ ظَلَعَهُمْ وجَزَعَهُمْ، وأكِلُ أقْوَاماً إلى ما جَعَلَ اللهُ في قُلُوبِهِمْ مِنَ الخَيْرِ وَالغَنَاءِ. مِنْهُمْ عَمْرُو بنُ تَغْلِبَ. فَقالَ عَمْرُو بنُ تَغْلِبَ: ما أُحِبُّ أن لي بِكَلِمَةِ رَسُولِ اللهِ ﷺ حُمْرَ النَّعَمِ. زَادَ أبُو عاصِمٍ، عَنْ جَرِيرٍ قالَ: سَمِعْتُ الحَسَنَ يَقُولُ: حدَّثَنا عَمْرُو بنُ تَغْلِبَ أنَّ رَسُولَ اللهِ ﷺ أُتِيَ بِمالٍ أو بِسَبْيٍ فَقَسَمَهُ بِهٰذَا. [راجع: ٩٢٣]

3145. Narrated 'Amr bin Taghlib رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ gave (gifts) to some people to the exclusion of some others. The latter seemed to be displeased by that. The Prophet ﷺ said, "I give to some people lest they should deviate from True Faith or lose patience, while I do not give to others because of the goodness and contentment which Allāh has put in their hearts, and 'Amr bin Taghlib is amongst them." 'Amr bin Taghlib said, "The statement of Allāh's Messenger ﷺ is dearer to me than red camels."

Narrated Al-Ḥasan: 'Amr bin Taghlib told us that Allāh's Messenger ﷺ got some property or some war prisoners and he distributed them in the above way (i.e., giving to some people to the exclusion of others).

3146. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "I give to Quraish people in order to attract their hearts and let them adhere to Islām, for they are near to their life of ignorance (i.e., they have recently embraced Islām and it is still not strong in their hearts)."

٣١٤٦ - حدَّثَنا أبُو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ: «إنِّي أُعْطِي قُرَيْشاً أتألَّفُهُمْ، لأنَّهُمْ حَدِيثُ عَهْدٍ بِجاهِلِيَّةٍ». [انظر: ٣١٤٧، ٣٥٢٨، ٣٧٧٨، ٣٧٩٣، ٤٣٣١، ٤٣٣٢، ٤٣٣٣، ٤٣٣٤، ٤٣٣٧، ٥٨٦٠، ٦٧٦٢، ٧٤٤١]

3147. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: When Allāh bestowed His Messenger ﷺ with the properties of Hawāzin tribe as *Fai* (booty), he started distributing to some Quraishī men even up to one hundred camels each, whereupon some *Anṣārī* men said about Allāh's Messenger ﷺ, "May Allāh forgive His Messenger! He is giving to (men of) Quraish and leaves us, in spite of the fact that our swords are still dropping blood (of the infidels)." When Allāh's Messenger ﷺ was informed of what they had said, he called the *Anṣār* and gathered them in a leather tent and did not call anybody else along with them. When they gathered, Allāh's Messenger ﷺ came to them and said, "What is the statement which I have been informed, and that which you have said?" The learned ones among them replied, "O Allāh's Messenger! The wise ones amongst us did not say anything, but the youngsters amongst us said, 'May Allāh forgive His Messenger; he gives the Quraish and leaves the *Anṣār*, in spite of the fact that our swords are still dropping blood (of the infidels).'" Allāh's Messenger ﷺ replied, "I give to such people as are still close to the period of infidelity (i.e., they have recently embraced Islām and faith is still weak in their hearts). Won't you be pleased to see people go with

٣١٤٧ - حدَّثَنا أبُو اليمانِ، أخْبَرَنا شُعَيْبٌ: حدَّثَنا الزُّهْرِيُّ قالَ: أخْبَرَني أنَسُ بنُ مالِكٍ: أنَّ ناساً مِنَ الأنْصارِ قالُوا لِرَسُولِ اللهِ ﷺ حِينَ أفاءَ اللهُ عَلى رَسُولِهِ ﷺ مِنْ أمْوالِ هَوازِنَ ما أفاءَ، فَطَفِقَ يُعْطِي رِجالاً مِنْ قُرَيْشٍ المِائَةَ مِنَ الإبِلِ، فَقالُوا: يَغْفِرُ اللهُ لِرَسُولِ اللهِ ﷺ، يُعْطِي قُرَيْشاً ويدَعُنا وسُيُوفُنا تَقْطُرُ مِنْ دِمائِهِمْ. قالَ أنَسٌ: فَحُدِّثَ رَسُولُ اللهِ ﷺ بِمَقالَتِهِمْ فأرْسَلَ إلى الأنْصارِ، فَجَمَعَهُمْ في قُبَّةٍ مِنْ أدَمٍ، ولَمْ يَدْعُ مَعَهُمْ أحَداً غَيْرَهُمْ. فَلَمَّا اجْتَمَعُوا جاءَهُمْ رَسُولُ اللهِ ﷺ فَقالَ: «ما كانَ حَدِيثٌ بَلَغَني عَنْكُمْ؟» قالَ لَهُ فُقهاؤُهُمْ: أمَّا ذَوُورأينا فَلَمْ يَقُولُوا شَيْئاً، وأمَّا أُناسٌ مِنَّا حَدِيثَةٌ أسْنانُهُمْ، فَقالُوا: يَغْفِرُ اللهُ لِرَسُولِ اللهِ ﷺ يُعطِي قُرَيْشاً، ويَترُكُ الأنْصارَ، وسُيُوفُنا تَقْطُرُ مِنْ دِمائِهِمْ.

wealth, while you return with Allāh's Messenger ﷺ to your houses? By Allāh, what you will return with is better than what they are returning with." The *Anṣār* replied, "Yes, O Allāh's Messenger, we are satisfied". Then the Prophet ﷺ said to them. "You will find after me, others being preferred to you. Then be patient till you meet Allāh and meet His Messenger ﷺ at *Al-Ḥauḍ* (*Al-Kauthar*)." (Anas added:) But we did not remain patient.

فَقالَ رَسُولُ اللهِ ﷺ: «إنِّي لأُعْطِي رِجالاً حَدِيثٌ عَهْدُهُمْ بِكُفْرٍ، أما تَرْضَوْنَ أنْ يَذْهَبَ النَّاسُ بالأموالِ وتَرْجِعُوا إلى رِحالِكُمْ بِرَسُولِ اللهِ ﷺ؟ فَواللهِ ما تَنْقَلِبُونَ بِهِ خَيْرٌ مِمَّا يَنْقَلِبونَ بِهِ». قالُوا: بَلى يا رَسُولَ اللهِ قَدْ رَضِينا. فَقالَ لَهُمْ: «إنَّكُمْ سَتَرَوْنَ بَعْدِي أَثَرَةً شَدِيدَةً، فاصْبِرُوا حتَّى تَلْقَوُا اللهَ ورَسُولَهُ ﷺ عَلى الحَوْضِ». قالَ أَنَسٌ: فَلَمْ نَصْبِرْ. [راجع: ٣١٤٦]

3148. Narrated Jubair bin Muṭ'im that while he was with Allāh's Messenger who was accompanied by the people on their way back from Ḥunain, the bedouins started begging things of Allāh's Messenger ﷺ so much so that they forced him to go under a *Samura* tree where his *Ridā'* (upper-half body-cover garment) was snatched away. On that, Allāh's Messenger ﷺ stood up and said to them, "Return my *Ridai'* to me. If I had as many camels as these trees, I would have distributed them amongst you; and you will not find me a miser or a liar or a coward."

٣١٤٨ - حدَّثَنَا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ الأُوَيْسِيُّ: حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَنِي عُمَرُ بنُ مُحَمَّدِ بنِ جُبَيْرِ بنِ مُطْعِمٍ أنَّ مُحَمَّدَ بنَ جُبَيْرٍ قالَ: أخْبَرَنِي جُبَيْرُ بنُ مُطْعِمٍ أنَّهُ بَيْنا هُوَ مَعَ رَسُولِ اللهِ ﷺ وَمَعَهُ النَّاسُ مَقْفَلَهُ مِنْ حُنَيْنٍ عَلِقَتْ رَسُولَ اللهِ ﷺ الأعْرابُ يَسْألُونَهُ حتَّى اضْطَرُّوهُ إلى سَمُرَةٍ فَخَطِفَتْ رِدَاءَهُ فَوَقَفَ رَسُولُ اللهِ ﷺ فَقالَ: «أعْطُونِي رِدَائِي، فَلَوْ كانَ عَدَدُ هذِهِ العِضَاهِ نَعَماً لَقَسَمْتُهُ بَيْنَكُمْ ثُمَّ لا تَجِدُونَنِي بَخِيلاً ولاَ كَذُوباً ولا جَبَاناً». [راجع: ٢٨٢١]

3149. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: While I was walking with the Prophet ﷺ who was wearing a Najrānī *Burd* (outer garment) with a thick hem, a bedouin came upon the Prophet ﷺ and pulled his garment so

٣١٤٩ - حدَّثَنَا يَحْيَى بنُ بُكَيْرٍ: حدَّثَنا مالِكٌ، عَنْ إسحَاقَ بنِ عَبْدِ اللهِ، عَنْ أَنَسِ ابنِ مالِكٍ رَضِيَ اللهُ

عَنْهُ قالَ: كُنْتُ أَمْشِي مَعَ النَّبِيِّ ﷺ وعَلَيْهِ بُرْدٌ نَجْرانِيٌّ غَلِيظُ الحَاشِيَةِ، فأدْرَكَهُ أعْرَابِيٌّ فَجَذَبَهُ جَذْبَةً شَدِيدَةً حتَّى نَظَرْتُ إلى صَفْحَةِ عاتِقِ النَّبِيِّ ﷺ قَدْ أثَّرَتْ بِهِ حاشِيَةُ الرِّدَاءِ مِنْ شِدَّةِ جَذْبَتِهِ، ثُمَّ قالَ: مُرْ لي مِن مالِ اللهِ الذي عِنْدَكَ، فالتَفَتَ إلَيْهِ فَضَحِكَ ثُمَّ أمَرَ لَهُ بِعَطَاءٍ. [انظر: ٥٨٠٩، ٦٠٨٨]

violently that I could recognize the impress of the hem of the garment on his shoulder caused by the violence of his pull. Then the bedouin said, "Order for me something from Allāh's Wealth which you have." The Prophet ﷺ turned to him and smiled, and ordered that a gift be given to him.

٣١٥٠ - حدَّثنا عُثمانُ بنُ أبي شَيْبَةَ: حدَّثنا جَرِيرٌ، عَن مَنْصُورٍ، عَنْ أبي وائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: لمَّا كانَ يَوْمُ حُنَيْنٍ آثَرَ النَّبِيُّ ﷺ أُناساً في القِسْمَةِ فأعْطَى الأقْرَعَ بنَ حابِسٍ مائَةً منَ الإبِلِ، وأعْطَى عُيَيْنَةَ مِثْلَ ذلكَ، وأعْطَى أُناساً مِنَ أشْرَافِ العَرَب فآثَرَهُمْ يَوْمَئِذٍ في القِسْمَةِ. قالَ رَجُلٌ: واللهِ إنَّ هذهِ القِسْمَةَ ما عُدِلَ فِيها وما أُرِيدَ بِها وَجْهُ اللهِ، فَقُلْتُ: واللهِ لأُخْبِرَنَّ النَّبِيَّ ﷺ فأتَيْتُهُ فأخْبَرْتُهُ فَقالَ: «فمَنْ يَعْدِلُ إذَا لَمْ يَعْدِلِ اللهُ ورَسُولُهُ، رَحِمَ اللهُ مُوسَى قَدْ أُوذِيَ بأكْثَر مِنْ هذَا فَصَبَرَ». [انظر: ٣٤٠٥، ٤٣٣٥، ٤٣٣٦، ٦٠٥٩، ٦١٠٠، ٦٢٩١، ٦٣٣٦]

3150. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: On the day (of the battle) of Ḥunain, Allāh's Messenger ﷺ favoured some people in the distribution of the booty (to the exclusion of others); he gave Al-Aqra' bin Ḥābis one-hundred camels and he gave 'Uyaina the same amount, and also gave to some of the eminent Arabs, giving them preference in this regard. Then a person came and said, "By Allāh, in this distribution justice has not been observed, nor has Allāh's Pleasure been aimed at." I said (to him), "By Allāh, I will inform the Prophet ﷺ (of what you have said)." I went and informed him, and he said, "If Allāh and His Messenger did not act justly, who else would act justly. May Allāh be Merciful to Mūsa (Moses), for he was harmed with more than this, yet he kept patient."

٣١٥١ - حدَّثَنا مَحْمُودُ بنُ غَيْلانَ: حدَّثنا أبُو أُسامَةَ: حدَّثَنا هِشامٌ قالَ: أخْبَرَني أبي، عَنْ أسماءَ

3151. Narrated Asmā' bint Abī Bakr رَضِيَ اللهُ عَنْهما: I used to carry the date- stones on my head from the land of Az-Zubair which Allāh's Messenger ﷺ had given to him, a nd it was at a distance of 2/3 of a *Farsakh*

from my house.

Narrated Hishām's father: The Prophet ﷺ gave Az-Zubair a piece of land from the property of Banī An-Naḍīr (gained as war booty).

بنْتِ أبي بَكْرٍ رَضِيَ اللهُ عَنْهما قالَتْ: كُنْتُ أنقُلُ النَّوَى من أرْضِ الزُّبَيْرِ التي أقْطَعَهُ رَسُولُ اللهِ ﷺ على رَأسِي وهُوَ مِنِّي على ثُلُثَي فَرْسَخٍ. وقالَ أبُو ضَمْرَةَ: عَنْ هِشامٍ، عَنْ أبيهِ: أنَّ النَّبِيَّ ﷺ أقْطَعَ الزُّبَيْرَ أرْضاً مِنْ أمْوَالِ بَنِي النَّضِيرِ. [انظر: ٥٢٢٤]

3152. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: 'Umar bin Al-Khaṭṭāb expelled all the Jews and Christians from the land of Ḥijāz. Allāh's Messenger ﷺ, after conquering Khaibar, thought of expelling the Jews from the land which, after he conquered it, belonged to Allāh, Allāh's Messenger and the Muslims. But the Jews requested Allāh's Messenger ﷺ to leave them there on the condition that they would do the labour and get half of the fruits (the land would yield). Allāh's Messenger ﷺ said, "We shall keep you on these terms as long as we wish." Thus they stayed till the time of 'Umar's caliphate when he expelled them to Taimā' and Arīḥā.

٣١٥٢ - **حدَّثني** أحْمَدُ بنُ المِقْدَامِ: حدَّثنا الفُضَيْلُ بنُ سُلَيمانَ: حدَّثنا مُوسَى ابنُ عُقْبَةَ قالَ: أخْبَرَني نافِعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ عُمَرَ بنَ الخَطَّابِ أجْلى اليَهُودَ والنَّصارَى مِنْ أرْضِ الحِجازِ، وكانَ رَسُولُ اللهِ ﷺ لَمَّا ظَهَرَ عَلى أهْلِ خَيْبَرَ أرادَ أن يُخرِجَ اليَهُودَ مِنها وكانَتِ الأرْضُ - لَمَّا ظَهَرَ عَلَيها - لليَهُودِ ولِلرَّسُولِ ولِلمُسلِمِينَ، فَسَألَ اليَهُودُ رَسُولَ اللهِ ﷺ أنْ يَتْرُكَهُمْ عَلى أن يَكْفُوا العَمَلَ ولَهُمْ نِصْفُ الثَّمَرِ، فَقالَ رَسُولُ اللهِ ﷺ: «نَتْرُكُكُم عَلى ذٰلكَ ما شِئْنا»، فأُقِرُّوا حَتَّى أجْلاهُمْ عُمَرُ في إمارَتِهِ إلى تَيماءَ وأرِيحاءَ. [راجع: ٢٢٨٥]

(20) CHAPTER. The food gained as war booty in the battlefield.

(٢٠) **بابٌ** ما يُصيبُ مِنَ الطَعامِ في أرْضِ الحَرْبِ

3153. Narrated 'Abdullāh bin Mughaffal رَضِيَ اللهُ عَنْهُ: While we were besieging the fort of Khaibar, a person threw a leather container containing fat, and I ran to take it, but when I turned I saw the Prophet ﷺ

٣١٥٣ - **حدَّثنا** أبُو الوَليدِ: حدَّثنا شُعْبَةُ، عَنْ حُمَيْدِ بنِ هِلالٍ، عَنْ عَبْدِ اللهِ بنِ مُغَفَّلٍ رَضِيَ اللهُ عَنْهُ

قالَ: كُنَّا مُحَاصِرِينَ قَصْرَ خَيْبَرَ فَرَمى إِنْسانٌ بِجِرَابٍ فِيهِ شَحْمٌ، فَنزوْتُ لآخُذَهُ فالتَفَتُّ فإذَا النَّبِيُّ ﷺ فاسْتَحْيَيْتُ مِنْهُ. [انظر: ٤٢٢٤، ٥٥٠٨]

(standing behind), so I felt embarrassed in front of him.

٣١٥٤ - حدَّثنا مُسَدَّدٌ: حدَّثنا حَمَّادُ ابنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ نافعٍ: عَنِ ابنِ عُمَرَ رضي اللهُ عَنْهُما قالَ: كُنَّا نُصِيبُ في مَغازِينا العَسَلَ والعِنَبَ فَنَأْكُلُهُ ولا نَرْفَعُهُ.

3154. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: In our holy battles, we used to get honey and grapes as war booty which we would eat and would not store.

٣١٥٥ - حدَّثنا مُوسَى بنُ إسماعِيلَ: حدَّثنا عَبْدُ الوَاحِدِ: حدَّثنا الشَّيْبانِيّ قالَ: سَمِعْتُ ابنَ أبي أوْفى رَضِيَ اللهُ عَنْهُما يَقُولُ: أصابَتْنا مَجاعَةٌ لَيالِيَ خَيْبَر، فَلَمَّا كانَ يَوْمُ خَيْبَرَ وقَعْنا في الحُمُرِ الأهْلِيَّةِ فانْتَحَرْناها، فَلَمَّا غَلَتِ القُدُورُ نادَى مُنَادِي رَسُولِ اللهِ ﷺ: أكفِئُوا القُدُورَ فَلا تَطْعَمُوا من لُحُومِ الحُمُرِ شَيْئاً. قالَ عَبْدُ اللهِ: فَقُلْنا: إنَّما نَهَى النَّبِيُّ ﷺ لأنَّها لَمْ تُخَمَّسْ، قالَ: وقالَ آخَرُونَ: حَرَّمَها البَتَّةَ. وسَأَلْتُ سَعِيدَ بنَ جُبَيرٍ فَقالَ: حرَّمَها البَتَّةَ. [انظر: ٤٢٢٠، ٤٢٢٢، ٤٢٢٤، ٥٥٢٦]

3155. Narrated Ibn Abī Aufa رَضِيَ اللهُ عَنْهُما: We were afflicted with hunger during the besiege of Khaibar, and when it was the day of (the battle of) Khaibar, we slaughtered the donkeys, and when the pots got boiling (with their meat), Allāh's Messenger ﷺ made an announcement that all the pots should be upset and that nobody should eat anything of the meat of the donkeys. We thought that the Prophet ﷺ prohibited that because the *Khumus* had not been taken out of the booty (i.e., donkeys); other people said, "He prohibited eating them forever." [The ubnarrator added, "I asked Sa'īd bin Jubair who said, 'He (ﷺ) has made the eating of donkeys' meat illegal forever.'"]

58 – THE BOOK OF *AL-JIZYA* AND THE STOPPAGE OF WAR

٥٨ - كتاب الجزية والموادعة

(1) CHAPTER. ***Al-Jizya*** **(i.e., tax taken from all non-Muslims living under the protection of the Islāmic state) taken from the** ***Dhimmī*****, and the stoppage of war for a while with the enemies.**

(١) بابُ الجِزْيَةِ والمُوَادَعَةِ مَعَ أَهْلِ الذِمّة والحَرْبِ،

And the Statement of Allāh عَزَّ وجَلَّ:

"Fight against those who (1) believe not in Allāh (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allāh and His Messenger (Muhammad ﷺ), (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of Scripture (Jews and Christians), until they pay the *Jizya* with willing submission, and feel themselves subdued." (V.9:29)

And what has been said regarding the taking of *Jizya* from the Jews, Christians, Magians and non-Arab infidels.

Narrated Ibn Abī Najīḥ: I asked Mujāhid, "Why are the Syrians charged four Dīnārs as *Jizya* while the Yemenites are charged one Dīnār only?" Mujāhid replied, "This (*Jizya*) has been fixed on the basis of the degree of prosperity."

وقَولِ اللهِ تَعالَى: ﴿قَـٰتِلُوا۟ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْـَٔاخِرِ وَلَا يُحَرِّمُونَ﴾ إلَى قَوْلِهِ: ﴿وَهُمْ صَـٰغِرُونَ﴾ [التوبة: ٢٩] يعني أذِلَّاءُ. والمَسْكَنَةُ مَصْدر المِسْكِينِ، فُلانٌ أسْكَنُ مِنْ فُلَانٍ أحْوَجُ مِنْهُ وَلَم يَذْهَبْ إلى السُّكُونِ وما جاءَ في أخْذِ الجِزْيَةِ مِنَ اليَهُودِ والنَّصَارَى والمَجوسِ والعَجَمِ. وقالَ ابْنُ عُيَيْنَةَ، عَنِ ابنِ أبي نَجِيحٍ: قُلْتُ لمجاهِدٍ: ما شأنُ أهْلِ الشَّامِ عَلَيهِمْ أرْبَعَةُ دَنانيرَ، وأهْلِ اليَمَنِ عَلَيْهِمْ دِينارٌ؟ قالَ: جُعِلَ ذٰلكَ مِنْ قِبَلِ اليَسارِ.

3156. Narrated 'Umar (bin Dīnār): I was sitting with Jābir bin Zaid and 'Amr bin 'Aus; and Bajāla was narrating to them in 70 A.H., the year when Muṣ'ab bin Az-Zubair was the leader of the pilgrims of Baṣrah. We were sitting at the steps of Zamzam well and Bajāla said, "I was the clerk of Jaz' bin Mu'āwiya, Al-Aḥnaf's paternal uncle. A letter came from 'Umar bin Al-Khaṭṭāb one year before his death; and it was read:

'Cancel every marriage contracted among the Magians between relatives of close

٣١٥٦ - حدَّثَنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ قالَ: سَمِعْتُ عَمْراً قالَ: كُنْتُ جالِساً مَعَ جابِرِ بنِ زَيْدٍ وعَمْرِو بنِ أوْسٍ فَحَدَّثَهُما بَجالَةُ سَنَةَ سَبعِيْنَ - عامَ حَجَّ مُصْعَبُ بنُ الزُّبَيْرِ بأهْلِ البَصْرَةِ - عِنْدَ دَرَجِ زَمْزَمَ قالَ: كُنْتُ كاتِباً لجَزْءِ بنِ مُعاوِيَةَ، عَمِّ الأحْنَفِ، فأتانا كِتابُ عُمَرَ ابنِ

الْخَطَّابِ قَبْلَ مَوْتِهِ بِسَنَةٍ: فَرِّقُوا بَيْنَ كُلِّ ذِي مَحْرَمٍ مِنَ المجُوسِ، ولَمْ يَكُنْ عُمَرُ أَخَذَ الجِزْيَةَ مِنَ المجُوسِ.

kinship (marriages that are regarded illegal in Islām: a relative of this sort being called *Dhū-Mahram*.)"(1)

'Umar did not take the *Jizya* from the Magian infidels

٣١٥٧ - حَتَّى شَهِدَ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ: أَنَّ رَسُولَ اللهِ ﷺ أَخَذَها مِنْ مَجُوسِ هَجَرَ.

3157. Till 'Abdur-Raḥmān bin 'Aūf testified that Allāh's Messenger ﷺ had taken the *Jizya* from the Magians of Hajar.

٣١٥٨ - حدَّثَنا أَبُو اليمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَنِي عُرْوَةُ ابنُ الزُّبَيْرِ، عَنِ المِسْوَرِ بنِ مَخْرَمَةَ أَنَّهُ أَخْبَرَهُ أَنَّ عَمْرَو بنَ عَوْفٍ الأنصارِيَّ وهُوَ حَلِيفٌ لِبَنِي عامِرِ بنِ لُؤَيٍّ، وكانَ شَهِدَ بَدْراً أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ بَعَثَ أَبا عُبَيْدَةَ بنَ الجَرَّاحِ إلى البَحْرَينِ يأتي بِجِزْيَتِها. وكانَ رَسُولُ اللهِ ﷺ هُوَ صالَحَ أَهْلَ البَحْرَيْنِ وأَمَّرَ عَلَيهِمُ العَلاءَ بنَ الحَضْرَمِيِّ فقدِمَ أبو عُبَيْدَةَ بِمالٍ مِنَ البَحْرَيْنِ فَسَمِعَتِ الأَنْصارُ بِقُدُومِ أبي عُبَيْدَةَ فَوَافَقَتْ صَلاةَ الصُّبْحِ مَعَ النَّبِيِّ ﷺ فَلَمَّا صلَّى بِهِمُ الفَجْرَ انْصَرَفَ فَتَعَرَّضُوا لَهُ فَتَبَسَّمَ رَسُولُ اللهِ ﷺ حِينَ رآهُمْ وقالَ: «أَظُنُّكُمْ قَدْ سَمِعْتُمْ أَنَّ أبا عُبَيْدَةَ قَدْ جاءَ بِشَيْءٍ؟» قالُوا: أَجَلْ يا رَسُولَ اللهِ، قالَ: «فأَبْشِرُوا وأَمِّلُوا ما يَسُرُّكُمْ. فَوَاللهِ لا الفَقْرَ أَخْشَى عَلَيْكُمْ

3158. Narrated 'Amr bin 'Aūf Al-Anṣārī, who was an ally of Banī 'Āmr bin Lu'ai and one of those who had taken part in (the *Ghazwa* of) Badr: Allāh's Messenger ﷺ sent Abū 'Ubaida bin Al-Jarrāḥ to Baḥrain to collect the *Jizya*. Allāh's Messenger ﷺ had established peace with the people of Baḥrain and appointed Al-'Alā' bin Al-Ḥaḍramī as their governor. When Abū 'Ubaida came from Baḥrain with the money, the *Anṣār* heard of Abū Ubaida's arrival which coincided with the time of the morning *Ṣalāt* (prayer) with the Prophet ﷺ. When Allāh's Messenger led them in the morning prayer (*Ṣalāt-al-Fajr*) and finished, the *Anṣār* approached him, and he looked at them and smiled on seeing them and said, "I feel that you have heard that Abū 'Ubaida has brought something?" They said, "Yes, O Allāh's Messenger!" He said, "Rejoice and hope for what will please you! By Allāh, I am not afraid of your poverty but I am afraid that you will lead a life of luxury as past nations did, whereupon you will compete with each other for it, as they competed for it, and it will destroy you as it destroyed them."

(1) (H. 3156) 'Umar رَضِيَ اللهُ عَنْهُ did not want to force the Magians to give up their tradition, but to prevent them from practising publicly what was prohibited in Islām.

ولكِنْ أخْشَى عَلَيْكُمْ أنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيا كما بُسِطَتْ عَلى مَنْ كانَ قَبْلَكُمْ فَتَنافَسُوها كما تَنافَسُوها وتُهْلِكَكُمْ كما أهْلَكَتهُمْ».

3159. Narrated Jubair bin Ḥaiyya: 'Umar sent the Muslims to the great countries to fight *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)]. When Al-Hurmuzān embraced Islām, 'Umar said to him, "I would like to consult you regarding these countries which I intend to invade." Al-Hurmuzān said, "Yes, the example of these countries and their inhabitants who are the enemies of the Muslims, is like a bird with a head, two wings and two legs; if one of its wings got broken, it would get up over its two legs with one wing and the head, and if the other wing got broken, it would get up with two legs and a head, but if its head got destroyed, then the two legs, two wings and the head would become useless. The head stands for Khosrau, and one wing stands for Caesar and the other wing stands for Fāris. So, order the Muslims to go towards Khosrau." So, 'Umar sent us (to Khosrau) appointing An-Nu'mān bin Muqarrin as our commander. When we reached the land of the enemy, the representative of Khosrau came out with forty thousand warriors, and an interpreter got up saying, "Let one of you talk to me!" Al-Mughīra replied, "Ask whatever you wish." The other asked, "Who are you?" Al-Mughīra replied, "We are some people from the Arabs; we led a hard, miserable, disastrous life; we used to suck the hides and the date-stones from hunger; we used to wear clothes made up of fur of camels and hair of goats, and used to worship trees and

٣١٥٩ - **حدَّثَنا** الفَضْلُ بنُ يَعْقُوبَ: حدَّثَنا عَبْدُ اللهِ بنُ جَعْفَرٍ الرَّقِّيُّ: حدَّثَنا المُعْتَمِرُ بنُ سُلَيمانَ: حدَّثَنا سَعِيدُ بنُ عُبَيْدِ اللهِ الثَّقَفِيُّ: حدَّثَنا بَكْرُ بنُ عَبْدِ اللهِ المُزَنِيُّ وزِيادُ بنُ جُبَيْرٍ عَنْ جُبَيْرِ بنِ حَيَّةَ، قالَ: بَعَثَ عُمَرُ النَّاسَ في أفْناءِ الأمْصَارِ يُقاتِلُونَ المُشْرِكِينَ، فأسْلَمَ الهُرْمُزَانُ فَقالَ: إنِّي مُسْتَشِيْرُكَ في مَغازِيَّ هذِهِ. قالَ: نَعَمْ، مَثَلُها ومَثَلُ مَنْ فِيها مِنَ النَّاسِ مِنْ عَدُوِّ المُسْلِمِيْنَ مَثَلُ طائِرٍ لَهُ رَأسٌ ولَهُ جَناحانِ ولَهُ رِجْلانِ، فإنْ كُسِرَ أحَدُ الجَناحَيْنِ نَهَضَتِ الرِّجْلانِ بِجَناحٍ والرَّأسُ فإنْ كُسِرَ الجَناحُ الآخرُ نَهَضَتِ الرِّجْلانِ والرَّأسُ. وإنْ شُدِخَ الرَّأسُ ذَهَبَتِ الرِّجْلانِ والجَناحانِ والرَّأسُ. فالرَّأسُ كِسْرَى والجَناحُ قَيْصَرُ والجَناحُ الآخَرُ فارِسُ، فَمُرِ المُسْلِمِيْنَ فَلْيَنْفِرُوا إلى كِسْرَى. وقالَ بَكْرٌ وزِيادٌ جميعاً: عَنْ جُبَيْرِ بنِ حَيَّةَ، فَنَدَبَنا عُمَرُ واسْتَعْمَلَ عَلَيْنا النُّعْمانَ بنَ مُقَرِّنٍ، حتَّى إذَا كُنَّا بأرْضِ العَدُوِّ، خَرَجَ عَلَيْنا عامِلُ

كِسْرَى فِي أَرْبَعِينَ أَلْفاً، فَقَامَ تُرْجُمانٌ فَقالَ: لِيُكَلِّمْنِي رَجُلٌ مِنْكُمْ، فَقالَ المُغِيرَةُ: سَلْ عَمَّا شِئْتَ، قالَ: ما أَنْتُمْ؟ قالَ: نَحْنُ أُناسٌ مِنَ العَرَبِ كُنَّا في شَقاءٍ شَدِيدٍ وبَلاءٍ شَدِيدٍ نَمَصُّ الجِلْدَ والنَّوَى مِنَ الجُوعِ، ونَلْبَسُ الوَبَرَ والشَّعْرَ، ونَعْبُدُ الشَّجَرَ والحَجَرَ. فَبَيْنَا نَحْنُ كَذٰلِكَ إِذْ بَعَثَ رَبُّ السَّمٰوَاتِ ورَبُّ الأَرَضِينَ، تَعالَى ذِكْرُهُ، وجَلَّتْ عَظَمَتُهُ، إِلَيْنا نَبِيّاً مِنْ أَنْفُسِنا نَعْرِفُ أَباهُ وأُمَّهُ. فأَمَرَنا نَبِيُّنا رَسُولُ رَبِّنا ﷺ أَنْ نُقاتِلَكُمْ حَتَّى تَعْبُدُوا اللهَ وحْدَهُ أَوْ تُؤَدُّوا الجِزْيَةَ. وأَخْبَرَنا نَبِيُّنا ﷺ عَنْ رِسالَةِ رَبِّنا أَنَّهُ مَنْ قُتِلَ مِنَّا صارَ إِلَى الجَنَّةِ في نَعِيمٍ لَمْ يَرَ مِثْلَها قَطُّ، ومَنْ بَقِيَ مِنَّا مَلَكَ رِقابَكُمْ. [انظر: ٧٥٣٠]

stones. While we were in this state, the Lord of the heavens and of the earths, be elevated His Remembrance and be Majestic His Highness, sent to us from among ourselves a Prophet whose father and mother are known to us. Our Prophet ﷺ, the Messenger of our Lord, has ordered us to fight you till you worship Allāh Alone or give *Jizya* (i.e., tribute); and our Prophet ﷺ has informed us that our Lord says:

'Whoever amongst us is killed (i.e., martyred), shall go to Paradise to lead such a luxurious life as he has never seen, and whoever amongst us remains alive, shall become your master.'

٣١٦٠ - فَقالَ النُّعْمانُ: رُبَّما أَشْهَدَكَ اللهُ مِثْلَها مَعَ النَّبِيِّ ﷺ فَلَمْ يُنَدِّمْكَ ولَمْ يُخْزِكَ، ولٰكِنِّي شَهِدْتُ القِتالَ مَعَ رَسُولِ اللهِ ﷺ. كانَ إِذَا لَمْ يُقاتِلْ في أَوَّلِ النَّهارِ انْتَظَرَ حَتَّى تَهُبَّ الأَرْوَاحُ وتَحْضُرَ الصَّلَوَاتُ.

3160. (Al-Mughīra, then blamed An-Nu'mān for delaying the attack[1] and) An-Nu'mān said to Al-Mughīra, "If you had participated in a similar battle, in the company of Allāh's Messenger ﷺ he would not have blamed you for waiting, nor would he have disgraced you. But I accompanied Allāh's Messenger ﷺ in many battles and it was his custom that if he did not fight early by daytime, he would wait till the wind had stared blowing and the time for the *Ṣalāt* (prayer) was due (i.e., after midday)."

(٢) بابٌ: إِذَا وَادَعَ الإِمامُ مَلِكَ

(2) CHAPTER. If the *Imām* concludes a truce with the king of a country, will peace be

(1) (H. 3159) Al-Mughīra wanted the Muslims to attack the enemy after their talk to the interpreter immediately while An-Nu'mān delayed it till the afternoon.

observed in regard to all the people of that country?

القَرْيَةِ، هَلْ يَكُونُ ذٰلكَ لِبَقِيَّتِهِمْ؟

3161. Narrated Abū Ḥumaid As-Sā'idī رَضِيَ اللهُ عَنْهُ: We accompanied the Prophet ﷺ in the *Ghazwa* of Tabūk and the king of 'Aila presented a white mule and a cloak as a gift to the Prophet ﷺ. And the Prophet ﷺ wrote to him a peace treaty allowing him to keep authority over his country.

٣١٦١ - حدَّثَنا سَهْلُ بنُ بَكَّارٍ: حدَّثَنا وُهَيْبٌ، عَنْ عَمْرِو بنِ يَحْيَى، عَنْ عَبَّاسٍ السَّاعِدِيِّ، عَنْ أبي حُمَيْدٍ السَّاعِدِيِّ قالَ: غَزَوْنا مَعَ النَّبِيِّ ﷺ تَبُوكَ، وأهْدَى مَلِكُ أيْلَةَ للنبيِّ بَغْلَةً بَيْضَاءَ، وكَساهُ بُرْداً، وكَتَبَ لَهُ بِبَحْرِهِمْ. [راجع: ١٤٨١]

(3) CHAPTER. The advice to take care of non-Muslims who have a covenant of Allāh's Messenger ﷺ.

(٣) **بابُ** الوَصاةِ بِأهْلِ ذِمَّةِ رَسُولِ اللهِ ﷺ،

والذِّمَّةُ: العَهْدُ. والإِلُّ: القَرابَةُ.

3162. Narrated Juwairiya bin Qudāma At-Tamīmī: We said to 'Umar bin Al-Khaṭṭāb, "O Chief of the believers! Advise us." He said, "I advise you to fulfil Allāh's *Dhimma* (financial obligation) (made with the *Dhimmī*) as it is the *Dhimma* of your Prophet ﷺ and the source of the livelihood of your dependents (i.e., the taxes from the *Dhimmī*)."

٣١٦٢ - حدَّثَنا آدَمُ بنُ أبي إياسٍ: حدَّثَنا شُعْبَةُ: حدَّثَنا أبو جَمْرَةَ قالَ: سَمِعْتُ جُوَيْرِيَةَ بنَ قُدَامَةَ التميميَّ قالَ: سَمِعْتُ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ، قُلْنا: أوْصِنا يا أميرَ المُؤْمِنِيْنَ، قالَ: أُوصِيكُمْ بِذِمَّةِ اللهِ فإنَّهُ ذِمَّةُ نَبِيِّكُمْ ورِزْقُ عِيالِكُمْ. [راجع: ١٣٩٢]

(4) CHAPTER. What grants the Prophet ﷺ gave from the land of Baḥrain, and what he promised to give (some people) from the Baḥrain money resources and from *Al-Jizya*. And to whom should the *Fai* (i.e., booty gained without fight) and the *Jizya* be distributed?

(٤) **بابُ** ما أقْطَعَ النَّبِيُّ ﷺ مِنَ البَحْرَيْنِ، وما وَعَدَ مِنْ مالِ البَحْرَيْنِ والجِزْيَةِ ولِمَنْ يُقْسَم الفيءُ والجِزْيَةُ؟

3163. Narrated Yaḥyā bin Sa'īd: Once, the Prophet ﷺ called the *Anṣār* in order to grant them part of the land of Baḥrain. On that they said, "No! By Allāh, we will not accept it unless you grant a similar thing to

٣١٦٣ - حدَّثَنا أحْمَدُ بنُ يُونُسَ: حدَّثَنا زُهَيرٌ، عَنْ يَحْيى بنِ سَعِيدٍ قالَ: سَمِعْتُ أنَساً قالَ: دَعا النَّبِيُّ

our Quraishī brothers as well." He said, "That will be their's if Allāh wills." But when the *Anṣār* persisted in their request, he said, "After me you will see others given preference over you in this respect (in which case) you should be patient till you meet me at *Al-Hauḍ* (of *Al-Kauthar*)."

ﷺ الأَنْصَارَ لِيَكْتُبَ لَهُمْ بِالبَحْرَيْنِ، فَقَالُوا: لا واللهِ حتَّى تَكْتُبَ لإِخْوَانِنا مِنْ قُرَيْشٍ بِمِثْلِها. فَقالَ: «ذَاكَ لَهُمْ ما شاءَ اللهُ عَلى ذٰلكَ» يَقُولُونَ لَهُ. قالَ: «فإِنَّكُمْ سَتَرَوْنَ بَعْدي أَثَرَةً فاصْبِرُوا حتَّى تَلْقَوني على الحوضِ». [راجع: ٢٣٧٦]

3164. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ once said to me, "If the revenue of Baḥrain came, I would give you this much and this much and this much." When Allāh's Messenger ﷺ died, and the revenue of Baḥrain came, Abū Bakr announced, "Let whoever was promised something by Allāh's Messenger ﷺ come to me." So, I went to Abū Bakr and said, "Allāh's Messenger ﷺ said to me, 'If the revenue of Baḥrain came, I would give you this much and this much and this much.'" On that Abū Bakr said to me, "Scoop (money) with both your hands." I scooped money with both my hands and Abū Bakr asked me to count it. I counted it and it was five hundred (gold pieces). The total amount he gave me was one thousand and five hundred (gold pieces).

٣١٦٤ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا إسماعِيلُ بنُ إبْراهِيمَ قالَ: أخْبرَني رَوْحُ ابنُ القاسِمِ، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: كانَ رَسُولُ اللهِ ﷺ قالَ لي: «لَوْ قَدْ جاءَنا مالُ البَحْرَيْنِ قَدْ أعطَيْتُكَ هٰكَذا وهٰكَذا وهٰكَذا». فَلَمَّا قُبِضَ رَسُولُ اللهِ ﷺ، وجاءَ مالُ البَحْرَيْنِ، فَقالَ أبُو بَكْرٍ: مَنْ كانَتْ لَهُ عِنْدَ رَسُولِ اللهِ ﷺ عِدَةٌ فَلْيَأتِني. فأتَيْتُهُ فَقُلْتُ: إنَّ رَسُولَ اللهِ ﷺ قَدْ كانَ قالَ لي: «لَوْ قَدْ جاءَنَا مالُ البَحْرَيْنِ لأعْطَيْتُكَ هٰكَذا وهٰكَذا وهٰكَذَا». فَقالَ لي: احْثُهْ، فَحَثَوْتُ حَثْيَةً، فَقالَ لي: عُدَّها، فَعَدَدْتُها فإذَا هي خَمْسُمائَةٍ فأعْطاني ألْفاً وخَمْسَمائَةٍ. [راجع: ٢٢٩٦]

3165. Narrated Anas رَضِيَ اللهُ عَنْهُ: Money from Baḥrain was brought to the Prophet ﷺ. He said, "Spread it in the mosque." It was the biggest amount that had ever been brought to Allāh's Messenger ﷺ. In the meantime Al-'Abbās came to him and said,

٣١٦٥ - وقالَ إبْراهِيمُ بنُ طَهْمانَ: عَنْ عَبْدِ العَزيزِ بنِ صُهَيْبٍ عَنْ أنَسٍ: أُتيَ النَّبيُّ ﷺ بمالٍ مِنَ البَحْرَيْنِ فَقالَ: «انْثُرُوهُ في

"O Allāh's Messenger! Give me, for I gave the ransom of myself and 'Aqīl." The Prophet ﷺ said (to him), "Take." He scooped money with both hands and poured it in his garment and tried to lift it, but he could not and appealed to the Prophet ﷺ, "Will you order someone to help me in lifting it?" The Prophet ﷺ said, "No." Then Al-'Abbās said, "Then will you yourself help me carry it?" The Prophet ﷺ said, "No." Then Al-'Abbās threw away some of the money, but even then he was not able to lift it, and so he again requested the Prophet ﷺ, "Will you order someone to help me carry it?" The Prophet ﷺ said, "No." Then Al-'Abbās said, "Then will you yourself help me carry it?" The Prophet ﷺ said, "No." So, Al-'Abbās threw away some more money and lifted it on his shoulder and went away. The Prophet ﷺ kept on looking at him with astonishment at his greediness till he went out of our sight. Allāh's Messenger ﷺ did not get up from there till not a single Dirham remained from that money.

المَسْجِدِ». فَكانَ أكثرَ مالٍ أُتِيَ بِهِ رَسُولُ اللهِ ﷺ إذْ جاءَهُ العَبَّاسُ فَقالَ: يا رَسُولَ اللهِ، أَعْطِنِي إنِّي فادَيْتُ نَفْسِي وفادَيْتُ عَقِيلاً فَقَالَ: «خُذْ»، فَحثا في ثَوْبِهِ، ثُمَّ ذَهَبَ يُقِلُّهُ فَلَمْ يَسْتَطِعْ، فَقالَ: اؤمُر بَعْضَهُمْ يَرْفَعْهُ إليَّ. قالَ: «لا»، قالَ: فارْفَعْهُ أنْتَ عَلَيَّ، قالَ: «لا»، فَنَثَرَ مِنْهُ ثُمَّ ذَهَبَ يُقِلُّهُ فَلَمْ يَرْفَعْهُ فَقالَ: فَمُرْ بَعْضَهُمْ يَرفَعْهُ عَلَيَّ، قالَ: «لا»، قالَ: فارْفَعْهُ أنْتَ عَلَيَّ، قالَ: «لا»، فَنَثَرَ مِنْهُ ثُمَّ احْتَمَلَهُ عَلى كاهِلِهِ ثُمَّ انْطَلَقَ فما زَالَ يُتْبِعُهُ بَصَرَهُ حتَّى خَفِيَ عَلَيْنا عَجَباً مِنْ حِرْصِهِ. فمَا قامَ رَسُولُ اللهِ ﷺ وثَمَّ مِنها دِرْهَمٌ. [راجع: ٤٢١]

(5) CHAPTER. The sin of one who kills an innocent person having a treaty with the Muslims.

(٥) بابُ إثْمِ مَنْ قَتَلَ مُعاهِداً بِغَيرِ جُرْمٍ

3166. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, "Whoever killed a person having a treaty with the Muslims, shall not smell the smell of Paradise though its smell is smelled from a distance of forty years."

٣١٦٦ - حدَّثَنَا قَيْسُ بنُ حَفْصٍ: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثَنا الحَسَنُ بنُ عَمْرٍو: حدَّثَنا مُجَاهِدٌ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «مَنْ قَتَلَ مُعاهِداً لَمْ يَرَحْ رائِحَةَ الجَنَّةِ، وإنَّ رِيْحَها يُوجَدُ مِنْ مَسِيرَةِ أرْبَعِينَ عاماً». [انظر: ٦٩١٤]

(6) CHAPTER. The expelling of the Jews from the Arabian Peninsula.

(٦) بابُ إخْرَاجِ اليُهودِ مِنْ جَزِيرَةِ العَرَبِ،

Narrated 'Umar that the Prophet ﷺ said (to the Jews), "We shall keep you here as

وقالَ عُمَرُ عَنِ النَّبِيِّ ﷺ: «أُقِرُّكُمْ

long as Allāh keeps you here."

3167. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: While we were in the mosque, the Prophet ﷺ came out and said, "Let us go to the Jews." We went out till we reached Bait-ul-Midrās. He said to them, "If you embrace Islām, you will be safe. You should know that the earth belongs to Allāh and His Messenger, and I want to expel you from this land. So, if anyone amongst you owns some property, he is permitted to sell it, otherwise you should know that the earth belongs to Allāh and His Messenger."

3168. Narrated Sa'īd bin Jubair that he heard Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا saying, "Thursday! And (you know not) what Thursday is?" After that Ibn 'Abbās wept till the stones on the ground were soaked with his tears. On that I asked Ibn 'Abbās, "What is (about) Thursday?" He said, "When the condition (i.e., health) of Allāh's Messenger ﷺ deteriorated, he said, 'Bring me a bone of scapula, so that I may write something for you after which you will never go astray.' The people differed in their opinions, although it was improper to differ in front of a Prophet. They said, 'What is wrong with him? Do you think he is delirious?[1] Ask him (to understand).' The Prophet ﷺ replied, 'Leave me as I am in a better state than what you are asking me to do.'[2] Then the

ما أقَرَّكُمُ اللهُ».

٣١٦٧ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثنا اللَّيثُ قالَ: حدَّثني سَعيدٌ المَقْبُرِيُّ، عَنْ أبيهِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: بَيْنما نَحْنُ في المَسْجِدِ، خَرَجَ النَّبِيُّ ﷺ فَقالَ: «انْطَلِقُوا إلى يَهُودَ»، فَخَرَجْنا حتَّى جِئْنا بَيْتَ المِدْرَاسِ، فَقالَ: «أسْلِمُوا تَسْلَمُوا، واعْلَمُوا أنَّ الأرْضَ للهِ ورَسُولِهِ، وإنِّي أُرِيدُ أنْ أُجْلِيَكُمْ مِنْ هَذِهِ الأرْضِ، فمَنْ يَجِدْ مِنْكُمْ بمالِهِ شَيْئاً فَلْيَبِعْهُ، وإلَّا فاعْلَمُوا أنَّ الأرْضَ للهِ ورَسُولِهِ». [انظر: ٦٩٤٤، ٧٣٤٨]

٣١٦٨ - حدَّثنا مُحَمَّدٌ: حدَّثنا ابنُ عُيَيْنَةَ، عَنْ سُلَيمانَ بن أبي مسلم الأحْوَلِ: سَمِعَ سَعِيدَ بنَ جُبَيْرٍ: سَمِعَ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما يَقُولُ: يَوْمُ الخَمِيسِ وَما يَوْمُ الخَمِيسِ؟ ثُمَّ بَكَى حَتَّى بَلَّ دَمْعُهُ الحَصَى، قُلْتُ: يَا ابن عَباسٍ، مَا يَوْمُ الخَمِيسِ؟ قالَ: اشْتَدَّ بِرَسُولِ اللهِ ﷺ وجَعُهُ، فَقالَ: «ائْتُوني بِكَتِفٍ أكْتُبْ لَكُمْ كِتاباً لاتَضِلُّوا بَعْدَهُ أبَداً». فَتَنازَعُوا ولا يَنْبَغِي عِنْدَ نَبِيٍّ تَنازُعٌ، فقالُوا: ما لَهُ أهَجَرَ؟ اسْتَفْهِمُوهُ، فَقالَ: «ذَرُوني

(1) (H. 3168) The speakers here disapproved of the opinion of other people who suggested that the Prophet ﷺ should not be asked to write as he was seriously ill.
(2) (H. 3168) This means: I am busy preparing myself to meet my Lord, and that is better than the worldly affairs you are asking me to talk to you about.

Prophet ﷺ ordered them to do three things saying, 'Turn out all *Al-Mushrikūn* from the Arabian Peninsula, show respect to all foreign delegates by giving them gifts as I used to do.'" The subnarrator added, "The third order was something beneficial which either Ibn 'Abbās did not mention or he mentioned but I forgot."(1)

فالَّذِي أنا فِيهِ خَيرٌ ممَّا تَدْعُونِي إلَيْهِ». فأمَرَهُمْ بِثَلاثٍ، قالَ: «أخْرِجُوا المُشْرِكِينَ مِنْ جَزِيرَةِ العَرَبِ، وأجِيزُوا الوَفْدَ بِنَحْوِ ما كُنْتُ أُجِيزُهُمْ»، والثَّالِثَةُ إمَّا أنْ سَكَتَ عَنها، وإمَّا أنْ قالَها فَنَسِيتُها. قالَ سُفْيانُ: هذَا مِنْ قَوْلِ سُلَيمانَ.

[راجع: ١١٤]

(7) CHAPTER. If *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ) prove treacherous to the Muslims, may they be forgiven?

(٧) بابٌ إذَا غَدَرَ المُشْرِكُونَ بالمُسْلِمِينَ، هَلْ يُعْفى عَنْهُمْ؟

3169. Narrated Abū Hurairah رضي الله عنه: When Khaibar was conquered, a roasted poisoned sheep was presented to the Prophet ﷺ as a gift (by the Jews). The Prophet ﷺ ordered, "Let all the Jews who have been here, be assembled before me." The Jews were collected and the Prophet ﷺ said (to them), "I am going to ask you a question. Will you tell the truth?" They said, "Yes." The Prophet ﷺ asked, "Who is your father?" They replied, "So-and-so." He said, "You have told a lie; your father is so-and-so." They said, "You are right." He said, "Will you now tell me the truth, if I ask you about something?" They replied, "Yes, O Abūl-Qāsim; and if we should tell a lie, you can know our lie as you have done regarding our father." On that he asked, "Who are the

٣١٦٩ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ قالَ: حدَّثَني سَعِيدٌ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا فُتِحَتْ خَيْبَرُ أُهْدِيَتْ للنَّبِيِّ ﷺ شاةٌ فِيها سُمٌّ فَقالَ النَّبِيُّ ﷺ: «اجْمَعُوا لِي مَنْ كانَ هاهُنا مِنْ يَهُودَ»، فَجُمِعُوا لَهُ فَقالَ لَهُمْ: «إنِّي سائِلُكُمْ عَنْ شَيءٍ، فَهَلْ أنْتُمْ صادِقِيَّ عَنْهُ؟» فَقالُوا: نَعَمْ، قالَ لَهُمُ النَّبِيُّ ﷺ: «مَنْ أبُوكُمْ؟» قالُوا: فُلانٌ، فَقالَ: «كَذَبْتُمْ بَلْ أبُوكُمْ فُلانٌ»، قالُوا: صَدَقْتَ، قالَ: «فَهَلْ أنْتُمْ

(1) (H. 3168) This third order not mentioned here is explained by *Fath Al-Bārī* as to be one of the following four things: (A) To act on the orders of the Qur'ān, (B) To equip the army-unit under the command of Usāma رضي الله عنه, (C) To not to take the Prophet's grave as a place of worship, and (D) To offer the *Salāt* (prayers) perfectly and regularly (*Iqāmat-as-Salāt*) and to be good to your slaves (what your right hand possesses). [*Fath Al-Bārī*].

صَادِقِيَّ عَنْ شَيْءٍ إِنْ سَأَلْتُ عَنْهُ؟» فَقالُوا: نَعَمْ يا أبا القاسِمِ وإِنْ كَذَبْنا عَرَفْتَ كَذِبَنَا كما عَرَفْتَهُ في أبِينَا، فَقالَ لَهُمْ: «مَنْ أهْلُ النَّارِ؟» قالُوا: نَكُونُ فِيها يَسِيراً، ثُمَّ تَخْلُفُونا فِيها. فَقالَ النَّبِيُّ ﷺ: «اخْسَؤُا فِيها، واللهِ لا نَخْلُفُكُمْ فِيها أبَداً». ثُمَّ قالَ: «فَهَلْ أنْتُمْ صَادِقِيَّ عَنْ شَيْءٍ إِنْ سَأَلْتُكُمْ عَنْهُ؟» قَالُوا: نَعَمْ يا أبا القاسِمِ. قالَ: «هَلْ جَعَلْتُمْ في هٰذِهِ الشَّاةِ سُمّاً؟» قالُوا: نَعَمْ، قالَ: «ما حَمَلَكُمْ عَلى ذٰلِكَ؟» قالُوا: أرَدْنا إِنْ كُنْتَ كاذِباً نَسْتَرِيحُ، وإِنْ كُنْتَ نَبِيّاً لَمْ يَضُرَّكَ. [انظر: ٤٢٤٩، ٥٧٧٧]

people of the (Hell) Fire?" They said, "We shall remain in the (Hell) Fire for a short period, and after that you will replace us." The Prophet ﷺ said, "You may be cursed and humiliated in it! By Allāh, we shall never replace you in it." Then he asked, "Will you now tell me the truth if I ask you a question?" They said, "Yes, O Abūl-Qāsim." He asked, "Have you poisoned this sheep?" They said, "Yes." He asked, "What made you do so?" They said, "We wanted to know if you were a liar, in which case we would get rid of you, and if you are a Prophet then the poison would not harm you."

(٨) بابُ دعاءِ الإمامِ عَلى مَنْ نَكَثَ عَهْداً

(8) CHAPTER. The invocation of the *Imām* against those who break their covenant (with the Muslims).

٣١٧٠ - حَدَّثَنَا أَبُو النُّعْمانِ: حَدَّثَنا ثَابِتُ بنُ يَزِيدَ: حَدَّثَنا عاصِمٌ قالَ: سَأَلْتُ أنساً رَضِيَ اللهُ عَنْهُ عَنِ القُنُوتِ، قالَ: قَبْلَ الرُّكُوعِ. فَقُلْتُ: إِنَّ فُلاناً يَزْعُمُ أَنَّكَ قُلْتَ: بَعْدَ الرُّكُوعِ، فَقالَ: كَذَبَ. ثُمَّ حَدَّثَنا عَنِ النَّبِيِّ ﷺ أَنَّهُ قَنَتَ شَهْراً بَعْدَ الرُّكُوعِ يَدْعُو عَلى أحْياءٍ مِنْ بَنِي سُلَيْمٍ. قالَ: بَعَثَ أرْبَعِينَ أوْ سَبْعِينَ - يَشُكُّ فِيهِ - مِنَ القُرَّاءِ إلى أُناسٍ مِنَ المُشْرِكِيْنَ فَعَرَضَ لَهُمْ هٰؤُلاءِ فَقَتَلُوهُمْ وكانَ بَيْنَهُمْ وَبَيْنَ النَّبِيِّ ﷺ عَهْدٌ، فما

3170. Narrated 'Āṣim: I asked Anas about the *Qunūt* [i.e., invocation in the *Ṣalāt* (prayer)]. Anas said, "It should be recited before bowing." I said, "So-and-so claims that you say that it should be recited after bowing." He replied, "He is mistaken." Then Anas narrated to us that the Prophet ﷺ invoked evil on the tribe of Banī Sulaim for one month after bowing. Anas further said, "The Prophet ﷺ had sent 40 or 70 *Qārī* (i.e., men well-versed in the knowledge of the Qur'ān) to some *Mushrikūn*, but the latter stood against them and martyred them, although there was a peace pact between them and the Prophet ﷺ. I had never seen the Prophet ﷺ so sad over anybody as he was over them (i.e., the *Qārī*)."

[See Vol. 8, *Hadith* No.6394]

رَأَيْتُهُ وَجَدَ عَلى أحَدٍ ما وَجَدَ عَلَيْهِمْ.

[راجع: ١٠٠١]

(9) CHAPTER. The offering of shelter and peace to someone by women.

(٩) بابٌ أمانِ النِّساءِ وجِوَارِهِنَّ

3171. Narrated Umm Hānī, the daughter of Abū Ṭālib: I went to Allāh's Messenger ﷺ on the day of the conquest of Makkah and found him taking a bath, and his daughter Fāṭima was screening him. I greeted him and he asked, "Who is that?" I said, "I, Umm Hānī bint Abī Ṭālib." He said, "Welcome, O Umm Hānī." When he had finished his bath, he stood up and offered eight *Rak'a* prayer while dressed in one garment. I said, "O Allāh's Messenger! My brother 'Alī has declared that he will kill a man to whom I have granted asylum. The man is so-and-so bin Hubaira." Allāh's Messenger ﷺ said, "O Umm Hānī! We will grant asylum to the one whom you have granted asylum." [(Umm Hānī said, "That (visit) was at the time of *Ḍuḥa* (i.e., forenoon)]."

٣١٧١ - **حدَّثنا** عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرنا مالكٌ، عَنْ أبي النَّضْرِ مَوْلى عُمَرَ ابنِ عُبَيْدِ اللهِ: أنَّ أبا مُرَّةَ مَوْلى أُمِّ هانئٍ ابْنَةِ أبي طالِبٍ أخْبَرَهُ: أنَّهُ سَمعَ أُمَّ هَانئٍ ابْنَةَ أبي طالِبٍ تَقُولُ: ذَهَبْتُ إلى رَسُولِ اللهِ ﷺ عامَ الفَتْحِ فَوَجَدْتُهُ يَغْتَسِلُ وفاطِمَةُ ابْنَتُهُ تَسْتُرُهُ فَسَلَّمْتُ عَلَيْهِ، فَقالَ: «مَنْ هذِهِ؟» فَقُلْتُ: أنا أُمُّ هانئٍ بِنْتُ أبي طالِبٍ، فقالَ: «مَرْحباً بِأُمِّ هانئٍ». فَلَمَّا فَرَغَ مِنْ غُسْلِهِ قامَ فَصَلَّى ثَمانِ رَكَعاتٍ مُلْتَحِفاً في ثَوْبٍ واحِدٍ، فَقُلْتُ: يا رَسُولَ اللهِ، زَعَمَ ابنُ أمِّي عَليٌّ أنَّهُ قاتِلٌ رَجُلاً قَدْ أجَرْتُهُ، فُلانُ بنُ هُبَيْرَةَ. فَقالَ رَسُولُ اللهِ ﷺ: «قَدْ أجَرْنا مَنْ أجَرْتِ يا أُمَّ هانِئٍ»، قالَتْ أُمُّ هانِئٍ: وذلكَ ضُحى.

[راجع: ٢٨٠]

(10) CHAPTER. The asylum and protection granted by the Muslims should be respected and observed by all of them, even if it is granted by one of the lowest social status.

(١٠) بابٌ: ذِمَّةُ المُسْلِمِينَ وَجِوارُهُمْ واحِدَةٌ، يَسْعَى بِها أدْناهُمْ

3172. Narrated Ibrāhīm At-Taimī's father: 'Alī delivered a *Khuṭba* (religious talk) saying, "We have no book to read except the Book of Allāh and what is written in this paper which contains verdicts

٣١٧٢ - **حدَّثني** مُحَمَّدٌ: أخْبرَنا وكيعٌ، عَنِ الأعمَشِ، عَنْ إبْرَاهِيمَ التَّيْمِيِّ، عَنْ أبيهِ قالَ: خَطبَنَا عَليٌّ

فَقالَ: ما عِنْدَنا كِتابٌ نَقْرَؤُهُ إلَّا كِتابَ اللهِ وما في هذِهِ الصَّحِيفَةِ. فَقالَ: فِيها الجِراحاتُ، وأسْنانُ الإبِلِ، «والمَدِينَةُ حَرَمٌ ما بَيْنَ عَيرٍ إلى كَذا، فمَنْ أحْدَثَ فِيها حَدَثاً أوْ آوَى فِيها مُحْدِثاً فَعَلَيْهِ لَعْنَةُ اللهِ والملائِكَةِ والنَّاسِ أجمَعِينَ، لا يُقبَلُ مِنْهُ صَرْفٌ ولا عَدْلٌ. ومَنْ تَوَلَّى غَيْرَ مَوَالِيْهِ فَعَلَيْهِ مِثْلُ ذٰلِكَ. وذِمَّةُ المُسْلِمِينَ واحِدَةٌ فمَنْ أخْفَرَ مُسْلِماً فَعَلَيهِ مِثْلُ ذٰلِكَ». [راجع: ١١١]

regarding (retaliation for) wounds, the ages of the camels (given as *Zakāt* or as blood money) and the fact that Al-Madīna is a sanctuary in between 'Air mountain to so-and-so (mountain). So, whoever innovates in it an heresy or commits a sin or gives shelter in it to such an innovator, will incur the Curse of Allāh, the angels and all the people, and none of his compulsory or optional good deeds (of worship) will be accepted. And whoever (freed slave) takes as his master other than his real masters will incur the same (curse). And the asylum granted by any Muslim is to be respected by all the other Muslims, and whoever betrays a Muslim in this respect will incur the same (curse)."

(١١) بابٌ إذَا قالُوا: صَبَأْنا، ولَمْ يُحْسِنُوا: أسْلَمْنا،

(11) CHAPTER. If non-Muslims (in war) say, "*Ṣaba'nā*" and could not say "*Aslamnā*" (i.e., we have embraced Islām), (their claim is accepted).

وقالَ ابنُ عُمَرَ: فَجَعَلَ خالِدٌ يَقْتُلُ فَقالَ النَّبِيّ ﷺ: «أبْرَأُ إلَيْكَ ممَّا صَنَعَ خالِدٌ»، وقالَ عُمَرُ: إذَا قالَ: مَتْرَسْ، فَقَدْ آمَنَهُ، إنَّ اللهَ يَعْلَمُ الألْسِنَةَ كُلَّها. وقالَ: تَكَلَّمْ لا بأسَ.

And Ibn 'Umar said, "Khalid started killing such infidels (thinking that they should have said "*Aslamnā*" to be safe). The Prophet ﷺ said, "O Allāh! I am free from what Khalid has done." 'Umar said, "If one says to another '*Matras*'[1], he is granting him security thereby. Allāh knows all the tongues." 'Umar said (to Al-Hurmuzān, a Persian leader), "Speak, there is no harm." (And that was taken as a sign of granting security.)

(١٢) بابُ المُوادَعَةِ والمُصالحَةِ مَعَ المُشْرِكِينَ بالمَالِ وغَيْرِهِ، وإثم مَنْ لَمْ يَفِ بالعَهْدِ، وقَوْلِهِ: ﴿وَإِن جَنَحُوا۟ لِلسَّلْمِ﴾ جنحوا: طلبوا السلم. ﴿فَٱجْنَحْ لَهَا﴾

(12) CHAPTER. Making peace with *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ) and the reconciliation with them by means of money or other means, and the sin of the person who does not fulfil the terms of the treaty.

And Allāh's Statement:

(1) (Ch. 11) "*Matras*" is a Persian word meaning, "Don't be afraid."

"But if they (enemy) incline toward peace...." (V.8:61)

٣١٧٣ - حدَّثنا مُسَدَّدٌ: حدَّثنا بِشْرٌ، هو ابنُ المُفَضَّلِ: حدَّثنا يَحْيَى، عَنْ بُشَيْرِ بنِ يَسارٍ، عَنْ سَهْلِ بنِ أبي حَثْمَةَ قالَ: انطَلَقَ عَبْدُ اللهِ بنُ سَهْلٍ ومُحَيِّصَةُ ابنُ مَسْعُودِ بنِ زَيْدٍ إلى خَيْبَرَ وهيَ يَوْمَئِذٍ صُلْحٌ فَتَفَرَّقا، فأتَى مُحَيِّصَةُ إلى عَبْدِ اللهِ ابنِ سَهْلٍ وهُوَ يَتَشَحَّطُ في دَمِهِ قَتِيلاً فَدَفَنَهُ، ثُمَّ قَدِمَ المَدِينَةَ فانْطَلَقَ عَبْدُ الرَّحْمٰنِ بنُ سَهْلٍ ومُحَيِّصَةُ وحُوَيِّصَةُ ابْنا مَسْعُودٍ إلى النَّبيِّ ﷺ. فَذَهَبَ عَبْدُ الرَّحْمٰنِ يَتَكَلَّمُ فَقالَ: «كَبِّرْ كَبِّرْ»، وهُوَ أحْدَثُ القَوْمِ. فَسَكَتَ فَتَكَلَّما فَقالَ: «أتَحْلِفُونَ وَتَسْتَحِقُّونَ قاتِلَكُمْ أوْ صاحِبَكُمْ؟» قالُوا: وكَيْفَ نَحْلِفُ ولَمْ نَشْهَدْ ولَمْ نَرَ، قالَ: «فَتُبرِئُكُمْ يَهُودُ بِخَمْسِينَ»، فَقالُوا: كَيْفَ نَأْخُذُ أيْمانَ قَوْمٍ كُفَّارٍ؟ فَعَقَلَهُ النَّبيُّ ﷺ مِنْ عِنْدِهِ. [راجع: ٢٧٠٢]

3173. Narrated Sahl bin Abī Hathma: 'Abdullāh bin Sahl and Muhaiyiṣa bin Mas'ūd bin Zaid set out to Khaibar, the inhabitants of which had a peace treaty with the Muslims at that time. They parted and later on Muhaiyiṣa came upon 'Abdullāh bin Sahl and found him murdered agitating in his blood. He buried him and returned to Al-Madīna. 'Abdur-Raḥmān bin Sahl, Muhaiyiṣa and Ḥuwaiyiṣa, the sons of Mas'ūd came to the Prophet ﷺ and 'Abdur-Raḥmān intended to talk, but the Prophet ﷺ said (to him), "Let the eldest of you speak," as 'Abdur-Raḥmān was the youngest. 'Abdur-Raḥmān kept silent and the other two spoke. The Prophet ﷺ said, "If you swear as to who has committed the murder, you will have the right to take your right from the murderer." They said, "How should we swear if we did not witness the murder or see the murderer?" The Prophet ﷺ said, "Then the Jews can clear themselves from the charge by taking *Al-Qasama* (an oath taken by men that it was not they who committed the murder)." They said, "How should we believe in the oaths of *Al-Kafirūn* (disbelievers in Allāh, in His Oneness and in His Messenger Muḥammad ﷺ)?" So, the Prophet ﷺ himself paid the blood money (of 'Abdullāh).

[See Vol. 9, *Hadīth* No.6898]

(13) CHAPTER. The superiority of fulfilling one's covenant.

(١٣) بابُ فَضْلِ الوَفاءِ بالعَهْدِ

٣١٧٤ - حدَّثنا يَحْيَى بنُ بُكَيْرٍ: حدَّثنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ

3174. Narrated 'Abdullāh bin 'Abbās that Abū Sufyān bin Ḥarb informed him that Heraclius called him and the members of a caravan from Quraish who had gone to Shām as traders, during the truce which Allāh's

Messenger ﷺ had concluded with Abū Sufyān and the Quraish infidels.[1]

عُتْبَةَ: أَنَّ عَبْدَ اللهِ بنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ أَبا سُفْيانَ بنَ حَرْبٍ أَخْبَرَهُ: أَنَّ هِرَقْلَ أَرْسَلَ إِلَيْهِ في رَكْبٍ مِنْ قُرَيْشٍ كانُوا تِجاراً بِالشامِ في المُدَّةِ الَّتي مادَّ فِيها رَسُولُ اللهِ ﷺ أَبا سُفْيانَ في كُفَّارِ قُرَيْشٍ. [راجع: ٧]

(14) CHAPTER. If a *Dhimmī* practises magic, can he be excused?

(١٤) بابٌ هَلْ يُعْفى عَنِ الذِّمِّيِّ إِذا سَحَرَ؟

Ibn Shihāb was asked, "If one of those with whom Muslims have made a covenant bewitches people, will he be sentenced to death?" He replied, "We have been informed that Allāh's Messenger ﷺ was bewitched, yet he did not kill the magician who was from the people of the Scriptures."

وَقالَ ابنُ وهْبٍ: أَخْبَرَني يُونُسُ، عَنِ ابنِ شِهابٍ، سُئِلَ: أَعَلى مَنْ سَحَرَ مِنْ أَهْلِ العَهْدِ قَتْلٌ؟ قالَ: بَلَغَنا أَنَّ رَسُولَ اللهِ ﷺ قَدْ صُنِعَ لَهُ ذٰلِكَ فَلَمْ يَقْتُلْ مَنْ صَنَعَهُ وكانَ مِنْ أَهْلِ الكِتابِ.

3175. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Once, the Prophet ﷺ was bewitched so that he began to imagine that he had done a thing which in fact, he had not done.

٣١٧٥ - حدَّثَني مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا يَحْيَى: حدَّثَنا هِشامٌ قالَ: حدَّثَني أَبي عَنْ عائِشَةَ أَنَّ النَّبِيَّ ﷺ سُحِرَ حَتَّى كانَ يُخَيَّلُ إِلَيْهِ أَنَّهُ صَنَعَ شَيْئاً ولَمْ يَصْنَعْهُ. [انظر: ٣٢٦٨، ٥٧٦٣، ٥٧٦٥، ٥٧٦٦، ٦٠٦٣، ٦٣٩١]

(15) CHAPTER. Caution against treachery.

(١٥) بابُ ما يُحْذَرُ مِنَ الغَدْرِ،

And the Statement of Allāh تعالى:

"And if they intend to deceive you, then verily, Allāh is All-Sufficient for you..." (V.8 :62)

وقَوْلِ اللهِ تَعالى: ﴿وَإِن يُرِيدُوٓا أَن يَخۡدَعُوكَ فَإِنَّ حَسۡبَكَ ٱللَّهُۚ﴾ الآيَةَ [الأنفال: ٦٢].

3176. Narrated 'Auf bin Mālik: I went to the Prophet ﷺ during the *Ghazwa* of Tabūk while he was sitting in a leather tent. He said,

٣١٧٦ - حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا الوَلِيدُ بنُ مُسْلِمٍ: حدَّثَنا عَبْدُ اللهِ بنُ

(1) (H. 3174) In the meeting between Abū Sufyān and Heraclius, the latter, praising Allāh's Messenger ﷺ said, "And so the Messengers never act treacherously." (See Vol. 1, *Ḥadīth* No.6).

"Count six signs that indicate the approach of the Hour: my death, the conquest of Jerusalem, a plague that will afflict you (and kill you in great numbers) as the plague that afflicts sheep, the increase of wealth to such an extent that even if one is given one hundred Dīnārs, he will not be satisfied; then a *Fitnah* (an affliction) which no Arab house will escape, and then a truce between you and Banī Al-Aṣfar (i.e the Byzantines) who will betray you and attack you under eighty flags. Under each flag will be twelve thousand soldiers.

العَلاءِ بنِ زَبْرٍ قالَ: سَمِعْتُ بُسْرَ بنَ عُبَيْدِ اللهِ: أنَّهُ سَمِعَ أبا إدْرِيسَ قالَ: سَمِعْتُ عَوْفَ بنَ مالِكٍ قالَ: أتَيْتُ النَّبِيَّ ﷺ في غَزْوَةِ تَبُوكَ وهُوَ في قُبَّةٍ مِنْ أدَمٍ فَقالَ: «اعْدُدْ سِتّاً بَيْنَ يدي السَّاعَةِ: مَوْتي، ثُمَّ فَتْحُ بَيْتِ المَقْدِسِ، ثُمَّ مُوْتانٌ يأخُذُ فيكُمْ كَقُعاصِ الغَنَمِ، ثُمَّ اسْتِفاضَةُ المَالِ حتَّى يُعْطَى الرَّجُلُ مائَةَ دِينارٍ فَيَظَلُّ ساخِطاً، ثُمَّ فِتْنَةٌ لا يَبْقَى بَيْتٌ مِنَ العَرَبِ إلَّا دَخَلَتْهُ، ثُمَّ هُدْنَةٌ تَكونُ بَيْنَكُمْ وبَيْنَ بَني الأصْفَرِ فَيَغْدِرُونَ، فَيَأْتُونَكُمْ تَحْتَ ثَمانِينَ غايَةً، تَحْتَ كُلِّ غايَةٍ اثْنا عَشَرَ ألْفاً».

(16) CHAPTER. How to revoke a covenant.

(١٦) بابٌ كَيْفَ يُنْبَذُ إلى أهْلِ العَهْدِ؟

And the Statement of Allāh عَزَّ وَجَلَّ:

"If you (O Muḥammad ﷺ) fear treachery from any people, throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them)." (V.8:58)

وقَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿وَإِمَّا تَخَافَنَّ مِن قَوْمٍ خِيَانَةً فَانۢبِذْ إِلَيْهِمْ عَلَىٰ سَوَآءٍ﴾ الآيَةَ [الأنفال: ٥٨].

3177. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Abū Bakr, on the day of *Naḥr* (i.e., slaughtering of animals for sacrifice), sent me to Mina in the company of others to make this announcement: "After this year, no *Mushrik*[1] will be allowed to perform the *Ḥajj*, and none will be allowed to perform the *Ṭawāf* of the Ka'bah in a naked state." And the day of *Al-Ḥajj-al-Akbar* is the day of *Naḥr*, and it is called *Al-Akbar* because the

٣١٧٧ - حدَّثَنا أبُو اليمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أخْبَرَنا حُمَيْدُ بنُ عَبْدِ الرَّحْمٰنِ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: بَعَثَني أبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ فِيمَن يُؤَذِّنُ يَوْمَ النَّحْرِ بِمِنًى: لا يَحُجُّ بَعْدَ العامِ مُشْرِكٌ، ولا يَطُوفُ بالبَيْتِ عُرْيانٌ. ويَوْمُ

---

(1) (H. 3177) *Al-Mushrik*: polytheist, pagan, idolater, disbeliever in the Oneness of Allāh, the one who worships others along with Allāh or sets up rivals or partners to Allāh.

people call the *'Umra* as *Al-Ḥajj-al-Aṣghar* (i.e., the minor *Ḥajj*). Abū Bakr threw back the *Mushrikūn's* covenant that year, and therefore, no *Mushrik* performed the *Ḥajj* in the year of *Ḥajj-ul-Wadā'* of the Prophet ﷺ.

الحَجّ الأكْبرِ يَوْمُ النَّحْرِ. وإنَّما قِيلَ: الأكْبرُ، مِنْ أجْلِ قَوْلِ النَّاسِ: الحَجُّ الأصْغَرُ، فَنَبَذَ أبُو بَكْرٍ إلى النَّاسِ في ذٰلكَ العامِ. فَلَمْ يَحُجَّ عامَ حَجَّةِ الوَدَاعِ الذِي حَجَّ فِيهِ النَّبيُّ ﷺ مُشْرِكٌ. [راجع: ٣٦٩]

(17) CHAPTER. The sin of a person who makes a covenant and then proves treacherous.

And the Statement of Allāh جل جلاله:

"They are those with whom you made a covenant, but they break their covenant every time, and they do not fear Allāh." (V.8:56)

(١٧) بابُ إثمِ مَنْ عاهَدَ ثُمَّ غَدَرَ،

وَقَوْلِ اللهِ عَزَّ وَجَلَّ:

﴿ٱلَّذِينَ عَٰهَدتَّ مِنْهُمْ ثُمَّ يَنقُضُونَ عَهْدَهُمْ فِى كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٦﴾﴾ [الأنفال: ٥٦].

3178. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Whoever has (the following) four characteristics will be a pure hypocrite:

If he speaks, he tells a lie; if he gives a promise, he breaks it; if he makes a covenant he proves treacherous; and if he quarrels, he behaves in a very imprudent, evil, insulting manner (unjust). And whoever has one of these characteristics, has one characteristic of hypocrisy unless he gives it up."

٣١٧٨ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا جَرِيرٌ، عَنِ الأعمَشِ، عَنْ عَبْدِ اللهِ ابنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ: «أرْبَعُ خِلالٍ مَنْ كُنَّ فِيهِ كانَ مُنافِقاً خالِصاً: مَن إذَا حَدَّثَ كَذَبَ، وإذَا وعَدَ أخْلَفَ، وإذَا عاهَدَ غَدَرَ، وإذَا خاصَمَ فَجَرَ. ومَنْ كانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفاقِ حتَّى يدَعَها». [راجع: ٣٤]

3179. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: We did not write anything from the Prophet ﷺ except the Qur'ān and what is written in this paper, (wherein) the Prophet ﷺ said, "Al-Madīna is a sanctuary from (the mountain of) 'Air to so-and-so (mountain); therefore, whoever innovates (in it) an heresy or commits a sin, or gives shelter to such an innovator, will

٣١٧٩ - حدَّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخْبَرَنا سُفْيانُ عَنِ الأعمَشِ، عَنْ إبْرَاهِيمَ التَّيْمِيِّ، عَنْ أبِيهِ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قالَ: ما كَتَبْنا عَنِ النَّبِيِّ ﷺ إلَّا القُرآنَ، وما في هذِهِ

الصَّحيفَةِ، قالَ النَّبيُّ ﷺ: «المَدِينَةُ حَرَامٌ ما بَيْنَ عائِرٍ إلى كَذَا، فَمَنْ أَحْدَثَ حَدَثاً أو آوَى مُحْدِثاً فَعَلَيْهِ لَعْنَةُ اللهِ والمَلائِكَةِ والنَّاسِ أجمَعِيْنَ، لا يُقْبَلُ مِنْهُ عَدْلٌ ولا صَرْفٌ. وذِمَّةُ المُسْلِمِيْنَ وَاحدَةٌ يَسْعَى بِها أدْناهُمْ، فمَنْ أخْفَرَ مُسلماً فَعَلَيْهِ لَعْنَةُ اللهِ والمَلائِكَةِ والنَّاسِ أجمَعِيْنَ، لا يُقْبَلُ مِنْهُ صَرْفٌ ولا عَدْلٌ. ومَنْ والى قَوْماً بِغَيْرِ إذْنِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللهِ والملائِكَةِ والنَّاسِ أجمَعِيْنَ، لا يُقْبَلُ مِنْهُ صَرْفٌ ولا عَدْلٌ». [راجع: ١١١]

incur the Curse of Allāh, the angels and all the people; and none of his compulsory or optional good deeds of worship will be accepted. And the asylum granted by any Muslim is to be respected by all the Muslims even if it is granted by one of the lowest social status among them. And whoever betrays a Muslim in this respect will incur the Curse of Allāh, the angels and all the people, and his compulsory and optional good deeds of worship will not be accepted. And any freed slave who take as masters, people other than his own real masters who freed him without taking the permission of the latter, will incur the Curse of Allāh, the angels and all the people, and his compulsory and optional good deeds of worship will not be accepted."

٣١٨٠ - قالَ أبُو مُوسَى: حدَّثَنا هاشِمُ بنُ القاسِمِ: حدَّثَنا إسحَاقُ بنُ سَعِيدٍ، عَنْ أبيهِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: كَيْفَ أنْتُمْ إذَا لم تَجْتَبُوا دِيناراً ولا دِرْهماً؟ فَقِيلَ لَهُ: وكَيْفَ تَرَى ذٰلكَ كائِناً يا أبا هُرَيْرَةَ؟ قالَ: إيْ والَّذِي نَفْسُ أبي هُرَيْرَةَ بِيَدِهِ عَنْ قَوْلِ الصَّادِقِ المَصْدُوقِ. قالُوا: عَمَّ ذٰلِكَ؟ قالَ: تُنْتَهَكُ ذِمَّةُ اللهِ وذِمَّةُ رَسُولِهِ ﷺ فَيَشُدُّ اللهُ عَزَّ وَجَلَّ قُلُوبَ أهْلِ الذِّمَّةِ فَيَمْنَعُونَ ما في أيدِيهِمْ.

3180. Narrated Sa'īd: Abū Hurairah رَضِيَ اللهُ عَنْهُ once said (to the people), "What will your state be when you can get no Dīnār or Dirham (i.e., taxes from the *Dhimmī*)?" On that someone asked him, "What makes you know that this state will take place, O Abū Hurairah?" He said, "By Him in Whose Hands Abū Hurairah's soul is, I know it through the statement of the true and truly inspired one (i.e., the Prophet ﷺ)." The people asked, "What does the statement say?" He replied, "Allāh and His Messenger's asylum (granted to *Dhimmī*, i.e., non-Muslims living in a Muslim territory) will be outraged, and so Allāh will make the hearts of these *Dhimmī* so daring that they will refuse to pay the *Jizya* they will be supposed to pay."

(18) CHAPTER:

(١٨) بابٌ:

٣١٨١ - حدَّثَنا عَبْدَانُ: أخْبَرَنا أبُو حَمْزَةَ قالَ: سَمِعْتُ الأعمَشَ

3181. Narrated Al-A'mash: I asked Abū Wā'il, "Did you take part in the battle of Ṣiffīn?"[1] He said, "Yes, and I heard Sahl

(1) (H. 3181) A battle that took place between 'Alī's followers and Mu'āwiya's followers=

قالَ: سَأَلْتُ أبا وائِلٍ: شَهِدْتَ صِفِّينَ؟ قالَ: نَعَمْ، فَسمِعْتُ سَهْلَ بنَ حُنَيْفٍ يَقُولُ: اتَّهِمُوا رَأيَكُمْ، رَأَيْتُني يَوْمَ أبي جَنْدَلٍ، ولَوْ أسْتَطيعُ أنْ أرُدَّ أمْرَ النَّبيِّ ﷺ لَرَدَدْتُهُ، وما وضَعْنا أسْيافَنا عَلى عَوَاتِقنا لأمْرٍ يُفظِعُنا إلا أسْهَلْنَ بنا إلى أمْرٍ نَعْرِفُهُ غَيْرِ أمْرِنا هذا. [انظر: ٣١٨٢، ٤١٨٩، ٤٨٤٤، ٧٣٠٨]

bin Hunaif (when he was blamed for lack of zeal for fighting) saying, 'You'd better blame your wrong opinions. I wish you had seen me on the day of Abū Jandal[1]. If I had had the courage to disobey the Prophet's orders, I would have done so. We had kept out swords on our necks and shoulders, for a thing which frightened us. And we did so, we found it easier for us, except in the case of the above battle (of ours).'"

٣١٨٢ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا يَحْيَى بنُ آدَمَ: حدَّثَنا يَزِيدُ بنُ عَبْدِ العَزِيزِ، عَنْ أبيهِ: حدَّثَنا حَبِيبُ بنُ أبي ثابِتٍ. قالَ: حدَّثَني أبُو وائِلٍ قالَ: كُنَّا بِصِفِّينَ فَقامَ سَهْلُ بنُ حُنَيْفٍ فَقالَ: أيُّها النَّاسُ، اتَّهِمُوا أنْفُسَكُمْ، فإنَّا كُنَّا مَعَ النَّبيِّ ﷺ يَوْمَ الحُدَيْبِيَةِ ولَوْ نَرَى قِتالاً لَقاتَلْنا، فَجاءَ عُمَرُ بنُ الخَطَّابِ فَقالَ: يا رَسُولَ اللهِ، ألَسْنا عَلى الحَقِّ وهُمْ عَلى باطِلٍ؟ فَقالَ: «بَلى». فَقالَ: ألَيْسَ قَتْلانا في الجَنَّةِ وقَتْلاهُمْ في النَّارِ؟ قالَ: «بَلى»، قالَ: فَعَلامَ نُعْطِي الدَّنِيَّةَ في دِينِنا؟ أنَرْجِعُ ولَمَّا يَحْكُمِ اللهُ بَيْنَنا وبَيْنَهُمْ؟ فَقالَ: «يا ابنَ الخَطَّابِ، إنِّي رَسُولُ اللهِ ولَنْ

3182. Narrated Abū Wā'il: We were in (the battle of) Ṣiffīn and Sahl bin Hunaif got up and said, "O people! Blame yourselves! We were with the Prophet ﷺ on the day of *Hudaibiya*, and if we had been called to fight, we would have fought. But 'Umar bin Al-Khaṭṭāb came and said, 'O Allāh's Messenger! Aren't we in the right (path) and our opponents in the wrong (path)?' Allāh's Messenger ﷺ said, 'Yes.' 'Umar said, 'Aren't our killed persons in Paradise and their's in Hell?' He said, 'Yes.' 'Umar said, 'Then why should we accept hard terms in matters concerning our religion? Shall we return, before Allāh judges between us and them?' Allāh's Messenger ﷺ said, 'O Ibn Al-Khaṭṭāb! I am the Messenger of Allāh and Allāh will never degrade me'. Then 'Umar went to Abū Bakr and told him the same as he had told the Prophet ﷺ. On that Abū Bakr said (to 'Umar), 'He is the Messenger of Allāh and Allāh will never degrade him.' Then *Sūrat Al-Fath* (i.e., Victory) was revealed and Allāh's Messenger ﷺ recited

=at the river of Euphrates in 'Irāq.

(1) (H. 3181) Abū Jandal embraced Islām at the time when the Muslims had concluded a treaty with *Al-Mushrikūn* of Makkah by virtue of which the Prophet ﷺ had to return Abū Jandal to them in spite of his conversion.

يُضَيِّعَني اللهُ أبَداً». فانْطَلَقَ عُمَرُ إلى أبي بَكْرٍ فَقالَ لَهُ مِثْلَ ما قالَ للنَّبِيِّ ﷺ فَقالَ: إنَّهُ رَسُولُ اللهِ ولَنْ يُضَيِّعَهُ اللهُ أبَداً. فَنَزَلَتْ سُورَةُ الفَتْحِ فَقَرَأها رَسُولُ اللهِ ﷺ عَلى عُمَرَ إلى آخِرِها. قالَ عُمَرُ: يا رَسُولَ اللهِ، أوَ فَتْحٌ هُوَ؟ قالَ: «نَعَمْ». [راجع: ٣١٨١]

it to the end in front of 'Umar. On that 'Umar asked, 'O Allāh's Messenger! Was it (i.e., the *Ḥudaibiya* Treaty) a victory?' Allāh's Messenger ﷺ said, 'Yes'."

٣١٨٣ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا حاتِمُ بنُ إسماعيلَ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبيهِ، عَنْ أسماءَ بنتِ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما قالَتْ: قَدِمَتْ عَلَيَّ أُمِّي وهِيَ مُشْرِكَةٌ في عَهْدِ قُرَيْشٍ إذْ عاهَدُوا رَسُولَ اللهِ ﷺ ومُدَّتِهِمْ مَعَ أبِيها، فاسْتَفْتَتْ رَسُولَ اللهِ ﷺ فَقُلْتُ: يا رَسُولَ اللهِ، إنَّ أُمِّي قَدِمَتْ عَلَيَّ وهِيَ رَاغِبَةٌ أفَأَصِلُها؟ قالَ: «نَعَمْ، صِلِيْها». [راجع: ٢٦٢٠]

3183. Narrated Asmā' bint Abī Bakr رَضِيَ اللهُ عَنْهما: During the period of the peace treaty of Quraish with Allāh's Messenger ﷺ, my mother, accompanied by her father, came to visit me, and she was a *Mushrikah*. I consulted Allāh's Messenger ﷺ (by asking), "O Allāh's Messenger! My mother has come to me and she desires to receive a reward from me, shall I keep good relation with her?" He said, "Yes, keep good relation with her."

(١٩) بابُ المُصالَحَةِ عَلى ثَلاثَةِ أيَّامٍ أوْ وَقْتٍ مَعْلُومٍ

(19) CHAPTER. It is permissible to conclude a peace treaty of three days or any other fixed period.

٣١٨٤ - حدَّثَنا أحْمَدُ بنُ عُثمانَ بنِ حَكِيمٍ: حدَّثَني شُرَيْحُ بنُ مَسْلَمَةَ: حدَّثَنا إبْراهِيمُ بنُ يُوسُفَ بنِ أبي إسْحاقَ قالَ: حدَّثَني أبي عَنْ أبي إسْحاقَ قالَ: حدَّثَني البَراءُ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ لَمَّا أرادَ أنْ يَعْتَمِرَ أرْسَلَ إلى أهْلِ مَكَّةَ يَسْتَأذِنُهُمْ لِيَدْخُلَ مَكَّةَ فاشْتَرَطُوا عَلَيْهِ أنْ لا يُقِيمَ بِها

3184. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ intended to perform *'Umra,* he sent a person to the people of Makkah asking their permission to enter Makkah. They stipulated that he would not stay for more than three days and would not enter it except with sheathed arms and would not preach (Islām) to any of them. So 'Alī bin Abī Ṭālib started writing the treaty between them. He wrote, "This is what Muḥammad, Messenger of Allāh ﷺ has agreed to." The (Makkans) said, "If we knew that you

(Muhammad) are the Messenger of Allāh, then we would not have prevented you and would have followed you. But write, 'This is what Muhammad bin 'Abdullāh has agreed to...'." On that Allāh's Messenger ﷺ said, "By Allāh, I am Muhammad bin 'Abdullāh, and, by Allāh, I am the Messenger of Allāh." Allāh's Messenger ﷺ used not to write; so he asked 'Alī to erase the expression 'Messenger of Allāh'. On that 'Ali said, "By Allāh, I will never erase it." Allāh's Messenger ﷺ said (to 'Alī), "Let me see the paper." When 'Alī showed him the paper, the Prophet ﷺ erased the expression with his own hand. When Allāh's Messenger ﷺ had entered Makkah and three days had elapsed, the Makkans came to 'Alī and said, "Let your friend (i.e., the Prophet ﷺ) quit Makkah." 'Alī informed Allāh's Messenger ﷺ about it and Allāh's Messenger ﷺ said, "Yes," and then he departed.

إِلَّا ثَلاثَ لَيالٍ، ولا يَدْخُلَها إِلَّا بِجُلُبَّانِ السِّلاحِ، ولا يَدْعُوَ مِنْهُمْ أَحَداً، قالَ: فَأَخَذَ يَكْتُبُ الشَّرْطَ بَيْنَهُمْ عَلِيُّ بنُ أبي طالِبٍ. فَكَتَبَ: هذا ما قاضَى عَلَيهِ مُحَمَّدٌ رسُولُ اللهِ ﷺ. فَقالُوا: لَوْ عَلِمْنا أَنَّكَ رَسُولُ اللهِ لَمْ نَمْنَعْكَ وَلَتابَعْناكَ. ولكِنِ اكْتُبْ: هذا ما قاضَى عَلَيْهِ مُحَمَّدُ بنُ عَبْدِ اللهِ. فَقالَ: «أنا واللهِ مُحَمَّدُ بنُ عَبْدِ اللهِ، وأنا واللهِ رَسُولُ اللهِ»، قالَ: وكانَ لا يَكْتُبُ، قالَ: فقالَ: لِعَلِيٍّ امْحُ: رَسُولُ اللهِ، فَقالَ عَلِيٌّ: واللهِ لا أمحاهُ أبَداً، قالَ: «فأَرِنِيهِ»، قالَ: فأَراهُ إيَّاهُ فَمحاهُ النَّبِيُّ ﷺ بِيَدِهِ، فَلَمَّا دَخَلَ ومَضَتِ الأيَّامُ أتَوْا عَلِيّاً فَقالُوا: مُرْ صاحِبَكَ فَلْيَرْتَحِلْ، فَذَكَرَ ذٰلكَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ لِرَسُولِ اللهِ ﷺ فَقالَ: «نَعَمْ» فَارْتَحَلَ.

[راجع: ١٧٨١]

(20) CHAPTER. To make a peace treaty without a limited period.

As the Prophet ﷺ told (the Khaibar Jews), "We will keep you as long as Allāh will keep you."

(٢٠) بابُ المُوَادَعَةِ مِنْ غيرِ وَقْتٍ، وقَوْلِ النَّبِيِّ ﷺ: «أُقِرُّكُمْ عَلَى ما أَقَرَّكُمُ اللهُ»

(21) CHAPTER. The throwing of the dead bodies of *Al-Mushrikūn* in a well, and no price should be accepted for such dead bodies (in case their families want to take them).

(٢١) بابُ طَرْحِ جِيَفِ المُشْرِكِينَ في البِئْرِ، ولا يُؤْخَذُ لَهُمْ ثَمَنٌ

3185. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: While the Prophet ﷺ was in the state of

٣١٨٥ - حدَّثَنا عَبْدانُ بنُ عُثمانَ

قالَ: أخبرَني أبي عَنْ شُعْبَةَ عن أبي إسحَاقَ عَنْ عَمْرِو بنِ مَيْمونٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: بَيْنا رسولُ اللهِ ﷺ ساجِدٌ وحَوْلَهُ ناسٌ مِنْ قُرَيْشٍ مِنَ المشرِكِين إذْ جاءَ عُقْبَةُ بنُ أبي مُعَيْطٍ بِسَلى جَزُورٍ وَقَذَفَهُ عَلى ظَهْرِ النَّبيِّ ﷺ فَلَمْ يَرْفَعْ رَأسَهُ حتَّى جاءَتْ فاطِمَةُ عَلَيها السَّلامُ فأخَذَتْ مِنْ ظَهْرِهِ، ودَعَتْ عَلى مَنْ صَنَعَ ذٰلكَ. فَقالَ النَّبيُّ ﷺ: «اللَّهُمَّ عَلَيْكَ المَلأَ مِنْ قُرَيْشٍ، اللَّهُمَّ عَلَيْكَ أبا جَهْلِ بنَ هِشامٍ، وعُتْبَةَ بْنَ رَبيعَةَ، وشَيْبَةَ ابنَ رَبيعَةَ، وعُقْبَةَ بنَ أبي مُعَيْطٍ وَأُمَيَّةَ بنَ خَلَفٍ أوْ أُبَيَّ بنَ خَلَفٍ فَلَقَدْ رَأيْتُهُمْ قُتِلُوا يَوْمَ بَدْرٍ فأُلْقُوا في بِئْرٍ غَيْرَ أُمَيَّةَ أوْ أُبَيِّ فإنَّهُ كان رَجُلاً ضَخْماً فَلَمَّا جَرُّوهُ تَقَطَّعتْ أوْصالُهُ قَبْلَ أنْ يُلْقى في البِئْرِ». [راجع: ٢٤٠]

prostration, surrounded by a group of people from *Mushrikūn* of the Quraish, 'Uqba bin Abī Mu'aiṭ came and brought the intestines of a camel and threw them on the back of the Prophet ﷺ. The Prophet ﷺ did not raise his head from prostration till Fāṭima عَلَيها السَّلامُ (i.e., his daughter) came and removed those intestines from his back, and invoked evil on whoever had done (that evil deed). The Prophet ﷺ said, "O Allāh! Destroy the chiefs of Quraish, O Allāh! Destroy Abū Jahl bin Hishām, 'Utba bin Rabī'a, Shaiba bin Rabī'a, 'Uqba bin Abī Mu'aiṭ, 'Umaiyya bin Khalaf (or Ubaī bin Khalaf)." Later on I saw all of them killed during the battle of Badr and their bodies were thrown into a well except the body of Umaiyya or Ubaī, because he was a fat man, and when he was pulled, the parts of his body got separated before he was thrown into the well.

(٢٢) بابُ إثْمِ الغادِرِ لِلبَرِّ والفاجِرِ

(22) CHAPTER. The sin of a betrayer (treacherous and perfidious person) whether he betrays a good or a bad person.

٣١٨٦، ٣١٨٧ - حدَّثَنا أبو الوَليدِ: حدَّثَنا شُعْبَةُ، عَنْ سُلَيمانَ الأعمَشِ، عَنْ أبي وائِلٍ، عَنْ عَبْدِ اللهِ. وعَنْ ثابتٍ، عَنْ أنسٍ عَنِ النَّبيِّ ﷺ قالَ: «لِكُلِّ غادِرٍ لِواءٌ يَوْمَ القِيامَةِ - قالَ أحدُهما: يُنْصَبُ، وقالَ الآخَرُ: يُرى يَوْمَ القِيامَةِ - يُعْرَفُ بِهِ».

3186, 3187. Narrated Abdullah and Anas رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Every betrayer (treachereous and perfidious person) will have a flag on the Day of Resurrection." One of the two subnarrators said that the flag would be fixed, and the other said that it would be shown on the Day of Resurrection, so that the betrayer might be recognized by it."

3188. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "For every betrayer (treacherous and perfidious person) there will be a flag which will be fixed on the Day of Resurrection, and the flag's prominence will be made in order to show the betrayal (perfidy) he committed."

[See Vol. 8, *Hadith* No.6177]

٣١٨٨ - حدَّثَنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لِكُلِّ غادِرٍ لِوَاءٌ يُنْصَبُ يَوْمَ القِيَامَةِ بِغَدْرَتِهِ». [انظر: ٦١٧٧، ٦١٧٨، ٦٩٦٦، ٧١١١]

3189. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said on the day of the conquest of Makkah, "There is no emigration now, but there is *Jihād* (i.e., holy battle) and good intentions[1]. And when you are called for *Jihād*, you should come out at once." Allāh's Messenger ﷺ also said, on the day of the conquest of Makkah, "Allāh has made this town a sanctuary since the day He created the heavens and the earth. So, it is a sanctuary by Allāh's Decree till the Day of Resurrection. Fighting in it was not legal for anyone before me, and it was made legal for me only for an hour by daytime. So, it (i.e., Makkah) is a sanctuary by Allāh's Decree till the Day of Resurrection. Its thorny bushes should not be cut, and its game should not be chased, its *Luqata* (fallen property) should not be picked up except by one who will announce it publicly; and its grass should not be uprooted." On that Al-'Abbās said, "O Allāh's Messenger! Except the *Idhkhir*, because it is used by the goldsmiths and by the people for their houses." On that the Prophet ﷺ said, "Except the *Idhkhir*."

٣١٨٩ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ: «لا هِجْرَةَ ولَكِنْ جِهادٌ ونِيَّةٌ، وإذَا اسْتُنْفِرْتُمْ فانْفِرُوا». وقالَ يَوْمَ فَتْحِ مَكَّةَ: «إنَّ هذَا البَلَدَ حَرَّمَهُ اللهُ يَوْمَ خَلَقَ السَّمٰوَاتِ والأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إلى يَوْمِ القِيامَةِ، وإنَّهُ لَمْ يَحِلَّ القِتالُ فِيهِ لأَحَدٍ قَبْلِي، ولَمْ يَحِلَّ لي إلَّا ساعَةً مِنْ نَهارٍ. فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إلى يَوْمِ القِيامَةِ، لا يُعْضَدُ شَوْكُهُ، ولا يُنَفَّرُ صَيْدُهُ، ولا يَلْتَقِطُ لُقَطَتَهُ إلَّا مَنْ عَرَّفَهَا، ولا يُخْتَلَى خَلاهُ». فَقالَ العَبَّاسُ: يا رَسُولَ اللهِ، إلَّا الإذْخِرَ فإنَّهُ لِقَيْنِهِمْ ولِبُيُوتِهِمْ، قالَ: «إلَّا الإذْخِرَ». [راجع: ١٣٤٩]

(1) (H. 3189) See the footnote of *Hadīth* No.2783.

59 -THE BOOK OF THE BEGINNING OF CREATION

٥٩ - كتاب بدء الخلق

(1) CHAPTER. What is mentioned in the Statement of Allāh تعالى (in this respect): "And He it is Who originates the creation; then will repeat it (after it has been perished) and this is easier for Him..." (V.30:27)

(١) بابُ ما جاء في قَوْلِ اللهِ تَعالى: ﴿وَهُوَ ٱلَّذِى يَبْدَؤُا ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ عَلَيْهِ﴾ [الروم: ٢٧]

Ar-Rabī' bin Khuthaim and Al-Ḥasan said, "Everything is easy for Allāh."

وَقالَ الرَّبيعُ بنُ خُثَيم والحَسَنُ: كُلٌّ عَلَيْهِ هَيِّنٌ. وَهَيْنٌ وهَيِّنٌ مِثْلُ لَيْنٍ ولَيِّنٍ ومَيِّتٍ ومَيْتٍ. وضَيِّقٍ وضَيْقٍ. ﴿أَفَعَيِينَا﴾ [ق: ١٥] أفَأعْيا عَلَيْنا حِيْنَ أنْشَأكُمْ وأنْشَأ خَلْقَكُمْ. ﴿لُغُوبٌ﴾ [فاطر: ٣٥] النَّصَبُ. ﴿أَطْوَارًا﴾ [نوح: ١٤]، طَوْراً كَذَا، وطَوراً كذا. عَدَا طَوْرَهُ: أيْ قَدْرَهُ.

3190. Narrated 'Imrān bin Ḥuṣain رَضِيَ الله عَنْهُما: Some people of Banī Tamīm came to the Prophet ﷺ and he said (to them), "O Banī Tamīm! Rejoice with glad tidings." They said, "You have given us glad tidings, now give us something." On hearing that the colour of his face changed(1). Then the people of Yemen came to him and he said, "O people of Yemen! Accept the good tidings, as Banī Tamīm has refused them." The Yemenites said, "We accept them." Then the Prophet ﷺ started talking about the beginning of creation and about (Allāh's) Throne. In the meantime a man came saying, "O 'Imrān! Your she-camel has run away!" (I got up and went away), but I wish I had not left that place (for I missed what Allāh's Messenger ﷺ had said).

٣١٩٠ - حدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ: أخْبَرَنا سُفْيانُ، عَنْ جامِعِ بنِ شَدَّادٍ، عَنْ صَفْوَانَ بنِ مُحْرِزٍ، عَنْ عِمْرَانَ بنِ حُصَيْنٍ رَضِيَ اللهُ عَنْهُما قالَ: جاءَ نَفَرٌ مِنْ بَنِي تَمِيمٍ إلى النَّبيِّ ﷺ فَقالَ: «يا بَنِي تَمِيمٍ، أبْشِرُوا». فَقالُوا: بَشَّرْتَنا فأعْطِنا، فَتَغَيَّرَ وَجْهُهُ. فَجاءَهُ أهْلُ اليَمَنِ فَقالَ: «يا أهْلَ اليَمَنِ اقْبَلُوا البُشْرَى إذْ لَمْ يَقْبَلْها بَنُو تَمِيمٍ». قالُوا: قَبِلنا، فأخَذَ النَّبيُّ ﷺ يُحَدِّثُ بَدْءَ الخَلْقِ والعَرْشِ فَجاءَ رَجُلٌ فَقالَ: يا عِمْرَانُ رَاحِلَتُكَ

(1) (H. 3190) Because he was disappointed to see those people prefer worldly benefits to the knowledge of the Hereafter which would grant them Paradise; or because he did not then have anything to satisfy their request.

تَفَلَّتَتْ، لَيْتَنِي لَمْ أَقُمْ. [انظر: ٣١٩١، ٤٣٦٥، ٤٣٨٦، ٧٤١٨]

3191. Narrated 'Imrān bin Ḥuṣain رَضِيَ اللهُ عَنْهُما: I went to the Prophet ﷺ and tied my she-camel at the gate. The people of Banī Tamīm came to the Prophet ﷺ who said, "O Banī Tamīm! Accept the good tidings." They said twice, "You have given us the good tidings, now give us something." Then some Yemenites came to him and he said, "Accept the good tidings, O people of Yemen, for Banī Tamīm has refused them." They said, "We accept it, O Allāh's Messenger! We have come to ask you about this matter (i.e., the beginning of creation)." He said, "First of all, there was nothing but Allāh, and (then He created His Throne). His Throne was over the water, and He wrote everything in the Book (in the heaven) and created the heavens and the earth." Then a man shouted, "O Ibn Ḥuṣain! Your she-camel has gone away!" So, I went away and could not see the she-camel because of the mirage. By Allāh, I wished I had left that she-camel (but not that gathering).

٣١٩١ - حدَّثَنَا عُمَرُ بنُ حَفْصِ بنِ غِيَاثٍ: حدَّثَنا أبي: حدَّثَنا الأعمَشُ: حدَّثَنا جامِعُ بنُ شَدَّادٍ، عَنْ صَفْوَانَ بنِ مُحْرِزٍ: أنَّهُ حَدَّثَهُ عَنْ عِمْرَانَ بنِ حُصَيْنٍ رَضِيَ اللهُ عَنْهُما قالَ: دَخَلْتُ عَلى النَّبِيِّ ﷺ وعَقَلْتُ نَاقَتِي بالبابِ، فأتاهُ ناسٌ مِنْ بَنِي تَمِيمٍ فَقالَ: «اقْبَلُوا البُشْرَى يا بَنِي تَمِيمٍ»، قالُوا: قَدْ بَشَّرْتَنا فأعْطِنا، مَرَّتَيْنِ. ثُمَّ دَخَلَ عَلَيْهِ ناسٌ مِنَ اليَمَنِ فَقالَ: «اقْبَلُوا البُشْرَى يا أهْلَ اليَمَنِ أن لَمْ يَقْبَلْها بَنُو تَمِيمٍ»، قالُوا: قَدْ قَبِلْنا يا رَسُولَ اللهِ، قالُوا: جِئْنا نَسْألُكَ عَنْ هذَا الأمْرِ، قالَ: «كانَ اللهُ ولَمْ يَكُنْ شَيءٌ غَيْرُهُ، وكانَ عَرْشُهُ عَلى المَاءِ. وكَتَبَ في الذِّكْرِ كُلَّ شَيءٍ، وخَلَقَ السَّمٰوَاتِ والأرْضَ» فَنادَى مُنادٍ: ذَهَبَتْ ناقَتُكَ يا ابنَ الحُصَيْنِ، فانْطَلَقْتُ فإذَا هيَ يَقْطَعُ دونَها السَّرَابُ فَوَاللهِ لَوَدِدْتُ أنّي كُنْت تَرَكْتُها. [راجع: ٣١٩٠]

3192. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: One day the Prophet ﷺ stood amongst us for a long period and informed us about the beginning of creation (and talked about everything in detail) till he mentioned how the people of Paradise will enter their places and the people of Hell will enter their places. Some remembered what he had

٣١٩٢ - ورَوَى عيسَى، عَنْ رَقَبَةَ، عَنْ قَيْسِ بنِ مُسلمٍ، عَنْ طارِقِ بنِ شِهابٍ قالَ: سَمِعْتُ عُمَرَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قامَ فِينا النَّبِيُّ ﷺ مَقاماً فأخْبَرَنا عَنْ بَدْءِ الخَلْقِ حتَّى

said, and some forgot it.

دَخَلَ أَهْلُ الجَنَّةِ مَنازِلَهُمْ وأَهْلُ النَّارِ مَنازِلَهُمْ، حَفِظَ ذٰلِكَ مَنْ حَفِظَهُ ونَسِيَهُ مَنْ نَسِيَهُ.

3193. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh the Most Superior said:

'The son of Ādam abuses Me, and he should not slight Me, and he tells a lie against Me (or disbelieves in) Me, and he ought not to do so. As for his slighting Me, it is that he says that I have a son (or offspring) and his telling a lie against (or disbelieve in) Me is his statement that I shall not recreate him as I have created (him) before'." (See H. 4482)

٣١٩٣ - حدَّثنا عَبْدُ اللهِ بنُ أبي شَيْبَةَ، عَنْ أبي أَحْمَدَ، عَنْ سُفْيانَ، عَنْ أبي الزِّنادِ، عَنِ الأَعْرَجِ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «قالَ اللهُ تَعالَى: يَشْتِمُني ابنُ آدَمَ، وما يَنْبَغِي لَهُ أنْ يَشْتِمَني. وَيُكَذِّبُني، وما يَنْبَغِي لَهُ. أمَّا شَتْمُهُ فَقَوْلُهُ: إنَّ لي وَلَداً، وأمَّا تَكْذِيبُهُ فَقَوْلُهُ: لَيْسَ يُعِيدُني كما بَدَأَني». [انظر: ٤٩٧٤، ٤٩٧٥]

3194. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ, said, "When Allāh completed the creation, He wrote in His Book which is with Him on His Throne, 'My Mercy has overcome My Anger.'"

٣١٩٤ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا مُغِيرَةُ بنُ عَبْدِ الرَّحْمٰنِ القُرَشِيُّ، عَنْ أبي الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لَمَّا قَضَى اللهُ الخَلْقَ كَتَبَ في كِتابِهِ فَهُوَ عِنْدَهُ فَوْقَ العَرْشِ إنَّ رَحْمَتِي غَلَبَتْ غَضَبِي». [انظر: ٧٤٠٤، ٧٤١٢، ٧٤٥٣، ٧٥٥٣، ٧٥٥٤]

(2) CHAPTER. What has been said regarding the seven earths.

(٢) **بابٌ** ما جاءَ في سَبْعِ أَرَضِينَ،

And the Statement of Allāh تعالى:

"It is Allāh Who has created seven heavens and of the earth the like thereof (i.e., seven). His Command descend between them (heavens and earth), that you may know that Allāh has power over all

وقَوْلِ اللهِ تَعالَى: ﴿ٱللَّهُ ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ ٱلْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ بِكُلِّ شَىْءٍ عِلْمًۢا ﴿١٢﴾﴾

things, and that Allāh surrounds (comprehends) all things in (His) Knowledge." (V.65:12)

3195. Narrated Muḥammad bin Ibrāhīm bin Al-Ḥārith from Abū Salama bin 'Abdur-Raḥmān who had a dispute with some people on a piece of land, and so he went to 'Āishah رَضِيَ اللهُ عَنها and told her about it. She said, "O Abū Salama, avoid the land, for Allāh's Messenger ﷺ said, 'Any person who takes even a span of land unjustly, his neck shall be encircled with seven earths (on the Day of Resurrection.'"

3196. Narrated Sālim's father: The Prophet ﷺ said, "Any person who takes a piece of land unjustly will sink down the seven earths on the Day of Resurrection."

[الطلاق: ١٢] ﴿وَٱلسَّقْفِ ٱلْمَرْفُوعِ﴾ [الطور: ٥]: والسَّماءِ. ﴿سَمْكَهَا﴾ [النازعات: ٢٨]: بِناءَها و﴿ٱلْحُبُكِ﴾ [الذاريات: ٧]: اسْتِوَاؤُها وحُسْنها. ﴿وَأَذِنَتْ﴾ [الانشقاق: ٤]: سمِعَتْ وأطاعَتْ. ﴿وَأَلْقَتْ﴾: أخْرَجَتْ ﴿مَا فِيهَا﴾ مِنَ المَوْتى، ﴿وَتَخَلَّتْ﴾ [الانشقاق: ٤] أيْ عَنهُمْ. ﴿طَحَاهَا﴾ [الشمس: ٦]: أي دَحاها. ﴿بِٱلسَّاهِرَةِ﴾ [النازعات: ١٤]: وجْهُ الأرْضِ، كانَ فِيها الحَيَوانُ، نَوْمُهُمْ وسَهَرُهُمْ.

٣١٩٥ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: أخْبَرَنا ابنُ عُلَيَّةَ، عَنْ عَليِّ بنِ المُبارَكِ: حدَّثَنا يَحْيَى بنُ أبي كَثِيرٍ، عَنْ مُحَمَّدِ بنِ إبراهِيمَ بنِ الحَارِثِ، عَنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ وكانَتْ بَيْنَهُ وبَيْنَ أناسٍ خُصُومَةٌ في أرْضٍ، فَدَخَلَ عَلى عائِشَةَ فَذَكَرَ لَها ذٰلِكَ فَقالَتْ: يا أبا سَلَمَةَ، اجْتَنِبِ الأرْضَ فإنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ ظَلَمَ قِيدَ شِبْرٍ طُوِّقَهُ مِنْ سَبْعِ أرَضِينَ». [راجع: ٢٤٥٣]

٣١٩٦ - حدَّثَنا بِشْرُ بنُ مُحَمَّدٍ قالَ: أخْبَرَنا عَبْدُ اللهِ، عَنْ مُوسَى بنِ عُقْبَةَ، عَنْ سالِمٍ، عَنْ أبِيهِ قالَ: قالَ النَّبِيُّ ﷺ: «مَنْ أخَذَ شَيْئاً مِنَ الأرْضِ بِغَيْرِ حَقِّهِ خُسِفَ بِهِ يَوْمَ القِيامَةِ إلى سَبْعِ أرَضِينَ». [راجع: ٢٤٥٤]

3197. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Time has come back to its original state which it had when Allāh created the heavens and the earth. The year is twelve months, four of which are sacred; three of them are in succession: Dhul-Qa'da, Dhul-Ḥijjah and Al-Muḥarram, and (the fourth being) Rajab Muḍar (named after the tribe of Muḍar as they used to respect this month) which is between Jumāda-ath-Thānīyah and Sha'bān."

٣١٩٧ - حَدَّثَنَا مُحَمَّدُ بنُ المُثَنَّى: حدَّثنا عَبْدُ الوَهَّابِ، حدَّثنا أيُّوبُ، عَنْ مُحَمَّدِ بنِ سِيْرِينَ، عَنِ ابنِ أبي بَكْرَةَ عَنْ أبي بَكْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «إن الزَّمانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ السَّمٰوَاتِ والأرْضَ. السَّنَةُ اثْنا عَشَرَ شَهْراً، مِنها أرْبَعَةٌ حُرُمٌ، ثَلاثَةٌ مُتَوالِياتٌ: ذُو القَعْدَةِ، وذو الحِجَّةِ، والمُحَرَّمُ، ورَجَبُ مُضَرَ، الذي بَيْنَ جُمَادَى وشَعْبانَ». [راجع: ٦٧]

3198. Narrated Sa'īd bin Zaid bin 'Amr bin Nufail that Arwa (the daughter of Unais) sued him before Marwān for a right, which she claimed, he had deprived her of. On that Sa'īd said, "How should I deprive her of her right? I testify that I heard Allāh's Messenger ﷺ saying, "If anyone takes a span of land unjustly, his neck will be encircled with seven earths on the Day of Resurrection.'"

٣١٩٨ - حَدَّثَنَا عُبَيْدُ بنُ إسمَاعِيلَ: حدَّثَنا أبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ سَعِيدِ بنِ زَيْدِ بنِ عَمْرِو بنِ نُفَيْلٍ: أنَّهُ خاصَمَتْهُ أرْوَى - في حَقٍّ زَعمَتْ أنَّهُ انْتَقَصَهُ لَهَا - إلى مَرْوَان، فَقالَ سَعِيد: أنا أنْتَقِصُ مِنْ حَقِّها شَيْئاً؟ أشْهَدُ لَسَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ أخَذَ شِبْراً مِنَ الأرْضِ ظُلْماً فإنَّهُ يُطَوَّقُهُ يَوْمَ القِيامَةِ مِنْ سَبْعِ أرَضِيْنَ». قالَ ابنُ أبي الزِّنادِ عَنْ هِشام: عَنْ أبيهِ قالَ: قالَ لي سَعِيدُ بنُ زَيْدٍ: دَخَلْتُ عَلى النَّبيِّ ﷺ. [راجع: ٢٤٥٢]

(3) CHAPTER. (About the) Stars.

(٣) بابٌ: في النُّجُوم

Abū Qatāda mentioning Allāh's Statement:

"And indeed We have adorned the

وقالَ قَتادَةُ ﴿وَلَقَدْ زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ﴾ [الملك: ٥]: خَلَقَ هذهِ

النُّجُومَ لِثَلاثٍ: جَعَلَها زِينَةً لِلسَّماءِ، ورُجُوماً لِلشَّياطِينِ، وعَلاماتٍ يُهْتَدَى بِها. فَمَنْ تَأَوَّلَ فِيها بِغَيْرِ ذٰلِكَ أَخْطَأَ وأضاعَ نَصِيبَهُ وتَكَلَّفَ ما لا عِلْمَ لَهُ بِهِ. وَقالَ ابنُ عَبَّاسٍ: ﴿هَشِيمًا﴾ [الكهف: ٤٥]: مُتَغَيِّراً، والأَبُّ: ما تَأْكُلُ الأنعامُ، وَ﴿لِلْأَنَامِ﴾ [الرحمن: ١٠]: الخَلْقُ. ﴿بَرْزَخٌ﴾ [المؤمنون: ١٠٠]: حاجِبٌ. وقالَ مُجاهِدٌ: ﴿أَلْفَافًا﴾ [النبأ: ١٦]: مُلْتَفَّةً. والغُلْبُ: المُلْتَفَّةُ. ﴿فِرَاشًا﴾ [البقرة: ٢٢]: مِهاداً، كَقَوْلِهِ: ﴿وَلَكُمْ فِي ٱلْأَرْضِ مُسْتَقَرٌّ﴾ [البقرة: ٣٦]، ﴿نَكِدًا﴾ [الأعراف: ٥٨]: قَلِيلاً.

nearest heaven with lamps..." (V.67:5)

said, "The creation of these stars is for three purposes, and they are: 1) as decoration of the nearest heaven, 2) as missiles to hit the devils, and 3) as signs to guide travellers. So, if anybody tries to find a different interpretation, he is mistaken and just wastes his efforts and troubles himself with what is beyond his limited knowledge."

(٤) بابُ صِفَةِ الشَّمْسِ والقَمَرِ

﴿بِحُسْبَانٍ﴾ [الرحمٰن: ٥] قالَ مُجَاهِدٌ: كَحُسْبانِ الرَّحَى، وقالَ غَيْرُهُ: بِحِسابٍ ومَنازِلَ لا يَعْدُوانِها. حُسْبانٌ: جَماعَةُ الحِسَابِ مِثْلَ شِهابٍ وشُهْبانٍ. ﴿ضُحَاهَا﴾ [الشمس: ١]: ضَوْؤُها ﴿أَن تُدْرِكَ ٱلْقَمَرَ﴾ [يس: ٤٠] لا يَسْتُرُ ضَوْءُ أَحَدِهِما ضَوءَ الآخَرِ ولا يَنْبَغِي لَهُما ذٰلِكَ. ﴿سَابِقُ ٱلنَّهَارِ﴾ [يس: ٤٠] يَتَطالَبان حَثِيثَيْنِ. ﴿نَسْلَخُ﴾ [يس: ٣٧] نُخْرِجُ أَحَدَهُما مِنَ الآخَرِ يُجرِي كُلَّ مِنْهُما. ﴿وَاهِيَةٌ﴾ [الحاقة: ١٦] وهْيُها: تَشَقُّقُها. ﴿أَرْجَآئِهَا﴾ [الحاقة: ١٧] ما لَمْ يَنْشَقَّ مِنها فَهُوَ

(4) CHAPTER. Characteristic of the sun and the moon. [The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning)]. (V.55:5)

Mujāhid said, "They move like the hand mill." And others said, "With measured out stages (in order to know the number of years, months and the Reckoning etc.) exactly calculated."

عَلى حَافَتَيْهَا كَقَوْلِكَ: عَلى أَرْجاءِ البِئْرِ. ﴿وَأَغْطَشَ﴾ و﴿جَنَّ﴾ [الأنعام: ٧٦]: أَظْلَمَ. وقالَ الحَسَنُ ﴿كُوِّرَتْ﴾: تُكَوَّرُ حتَّى يَذْهَبَ ضَوْؤُها. ﴿وَٱلَّيْلِ وَمَا وَسَقَ ﴿١٧﴾﴾ [الانشقاق: ١٧]: أي جَمَعَ مِنْ دَابَّةٍ. ﴿ٱتَّسَقَ﴾: اسْتَوَى. ﴿بُرُوجًا﴾: مَنازِلَ الشَّمْسِ والقَمَرِ، وَ﴿ٱلْحَرُورُ﴾ بالنَّهارِ مَعَ الشَّمْسِ. وقالَ ابنُ عَبَّاسٍ ورُؤْبةُ: الحَرُورُ باللَّيلِ، والسَّمُومُ بالنَّهارِ. يُقالُ: ﴿يُولِجُ﴾ [الحج: ٦١]: يُكَوِّرُ. ﴿وَلِيجَةً﴾ [التوبة: ١٦] كُلُّ شَيْءٍ أَدْخَلْتَهُ في شَيْءٍ.

٣١٩٩ - حدَّثنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنِ الأعمَشِ، عَنْ إبْرَاهِيمَ التَّيْمِيِّ، عَنْ أبِيهِ، عَنْ أبي ذَرٍّ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ لأبي ذَرٍّ حِينَ غَرَبَتِ الشَّمْسُ: «أتَدْرِي أيْنَ تَذْهَبُ؟» قُلْتُ: اللهُ ورَسُولُهُ أعْلَمُ. قالَ: «فإنَّها تَذْهَبُ حتَّى تَسْجُدَ تحْتَ العَرْشِ فَتَسْتَأذِنَ فَيُؤْذَنَ لها. ويُوشِكُ أنْ تَسْجُدَ فَلا يُقْبَلَ مِنها، وتَسْتَأذِنَ فَلا يُؤْذَنَ لهَا، فيُقالُ لهَا: ارْجِعِي مِنْ حَيْثُ جِئْتِ، فتَطْلُعُ مِنْ مَغْرِبِها». فذلكَ قَوْلُهُ تَعالَى: ﴿وَٱلشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٣٨﴾﴾ [يس: ٣٨].

[انظر: ٤٨٠٢، ٤٨٠٣، ٧٤٢٤، ٧٤٣٣]

3199. Narrated Abū Dhar رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ asked me at sunset, "Do you know where the sun goes (at the time of sunset)?" I replied, "Allāh and His Messenger know best." He said, "It goes (i.e., travels) till it prostrates itself underneath the Throne, and takes the permission to rise again, and it is permitted and then (a time will come when) it will be about to prostrate itself but its prostration will not be accepted, and it will ask permission to go on its course, but it will not be permitted, but it will be ordered to return whence it has come, and so it will rise in the west. And that is the interpretation of the Statement of Allāh تعالى:

'And the sun runs on its fixed course for a term (appointed). That is the Decree of Allāh the All-Mighty, the All-Knowing.'" (V.36:38)

3200. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The sun and the moon will be folded up (or joined together or deprived of their lights) on the Day of Resurrection."

٣٢٠٠ - **حَدَّثَنَا** مُسَدَّدٌ: حَدَّثَنَا عَبْدُ العَزِيزِ بنُ المُخْتارِ: حَدَّثَنا عَبْدُ اللهِ الدَّاناجُ قالَ: حَدَّثَني أبو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «الشَّمْسُ والقَمَرُ مُكَوَّرانِ يَوْمَ القِيامَةِ».

3201. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "The sun and the moon do not eclipse because of someone's death or life (i.e., birth), but they are two signs amongst the Signs of Allāh. So, if you see them (i.e., eclipse), offer the *Ṣalāt* (eclipse prayer)."

٣٢٠١ - **حَدَّثَنَا** يَحْيَى بنُ سُلَيْمانَ قالَ: حَدَّثَني ابنُ وَهْبٍ قالَ: أخْبَرَني عَمْرٌو: أنَّ عَبْدَ الرَّحْمٰنِ بنَ القاسِمِ حَدَّثَهُ عَنْ أبيهِ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّهُ كانَ يُخْبِرُ عَنِ النَّبيِّ ﷺ قالَ: «إنَّ الشَّمْسَ والقَمَرَ لا يَخْسِفَانِ لمَوْتِ أحَدٍ ولا لِحَياتِهِ، ولٰكِنَّهُما آيَةٌ مِنْ آياتِ اللهِ، فإذَا رَأيْتُمُوهُ فَصَلُّوا». [راجع: ١٠٤٢]

3202. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "The sun and the moon are two signs amongst the Signs of Allāh. They do not eclipse because of someone's death or life (i.e., birth). So, if you see them (i.e., eclipse), remember Allāh (i.e., offer the eclipse prayer)."

٣٢٠٢ - **حَدَّثَنَا** إسماعِيلُ بنُ أبي أُوَيْسٍ: حَدَّثَني مالكٌ، عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ عَبْدِ اللهِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قال النَّبيُّ ﷺ: «إنَّ الشَّمْسَ والقَمَرَ آيَتان مِنْ آياتِ اللهِ لا يَخْسِفانِ لِمَوْتِ أحَدٍ ولا لِحياتِهِ، فإذَا رَأيْتُمْ ذٰلك فاذْكُرُوا اللهَ».

3203. Narrated 'Āishah رَضِيَ اللهُ عَنْها: On the day of a solar eclipse, Allāh's Messenger ﷺ stood up (to offer the eclipse prayer). He recited *Takbīr*, recited a long recitation (of Holy Verses), bowed a long bowing, and then he raised his head saying. "Allāh hears

٣٢٠٣ - **حَدَّثَنَا** يَحْيَى بنُ بُكَيرٍ: حَدَّثَنا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَني عُرْوَةُ أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها أخْبَرَتْهُ: أنَّ رسُولَ اللهِ

him who sends his praises to Him." Then he stayed standing, recited a long recitation again, but shorter than the former, bowed a long bowing, but shorter than the first, then prostrated (two) long prostrations and then performed the second *Rak'a* in the same way as he had done the first. By the time he had finished his *Ṣalāt* (prayer) with *Taslīm*, the solar eclipse had cleared. Then he addressed the people referring to the solar and lunar eclipses saying, "These are two signs amongst the Signs of Allāh, and they do not eclipse because of anyone's death or life (i.e., birth). So, if you see them, hasten for the *Ṣalāt* (eclipse prayer)."

ﷺ يَوْمَ خَسَفَتِ الشَّمْسُ قامَ فَكَبَّرَ وقَرَأَ قِرَاءَةً طَوِيلَةً، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً، ثُمَّ رَفَعَ رَأْسَهُ فَقالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ»، وقامَ كما هُوَ فَقَرَأَ قِرَاءَةً طَوِيلَةً وهِيَ أَدْنى مِنَ القِرَاءَةِ الأُولى، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً وهِيَ أَدْنى مِنَ الرَّكْعَةِ الأولى، ثُمَّ سَجَدَ سُجُوداً طَوِيلاً. ثُمَّ فَعَلَ في الرَّكْعَةِ الآخِرَةِ مِثْلَ ذٰلِكَ، ثُمَّ سَلَّمَ وقَدْ تَجَلَّتِ الشَّمْسُ. فَخَطَبَ النَّاسَ فَقالَ في كُسُوفِ الشَّمْسِ والقَمَرِ: «إِنَّهُما آيَتانِ مِنْ آياتِ اللهِ لا يَخْسِفانِ لِمَوْتِ أَحَدٍ ولا لِحَياتِهِ، فإِذَا رَأَيْتُمُوهما فافْزَعُوا إلى الصَّلاةِ». [راجع: ١٠٤٤]

3204. Narrated Abū Mas'ūd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The sun and the moon do not eclipse because of the death or life (i.e., birth) of someone, but they are two signs amongst the Signs of Allāh. So, if you see them, offer the *Ṣalāt* (eclipse prayer)."

٣٢٠٤ - حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا يَحْيى، عَنْ إسماعِيلَ قالَ: حدَّثَني قَيْسٌ، عَنْ أبي مسعودٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «الشَّمْسُ والقَمَرُ لا يَنْكَسِفانِ لِمَوْتِ أَحَدٍ، ولكِنَّهُما آيَتانِ مِنْ آياتِ اللهِ فإِذَا رَأَيْتُمُوهَا فصَلُّوا». [راجع: ١٠٤١]

(5) CHAPTER. Allāh's Statement: "And it is He Who sends the winds as heralds of glad tidings, going before his Mercy (rain)..." (V.25:48)

(٥) **بابُ** ما جاءَ في قَوْلِهِ: ﴿وَهُوَ ٱلَّذِىٓ يُرْسِلُ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦ﴾ [الفرقان: ٤٨] ﴿قَاصِفًا﴾ [الإسراء: ٦٩]: تَقْصِفُ كُلَّ شَيءٍ، ﴿لَوَٰقِحَ﴾ [الحجر: ٢٢] مَلاقح مُلْقِحَةً. ﴿إِعْصَارٌ﴾ [البقرة: ٢٦٦]: رِيحٌ عاصِفٌ تَهُبُّ مِنَ الأَرْضِ إلى السَّماءِ

كَعَمُودٍ فِيْهِ نارٌ. ﴿صِرٌّ﴾ [آل عمران: ١١٧]: بَرْدٌ. ﴿نُشُرًا﴾: مُتَفَرِّقَةً.

3205. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "I have been made victorious with the *Ṣabā* (i.e., easterly wind) and the people of 'Ād were destroyed with the *Dabūr* (i.e., westerly wind)."

٣٢٠٥ - **حدَّثنا** آدَمُ: حدَّثنا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ مُجاهِدٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «نُصِرْتُ بالصَّبا، وأُهْلِكَتْ عادٌ بالدَّبُورِ». [راجع: ١٠٣٥]

3206. Narrated 'Aṭā': 'Āishah رَضِيَ اللهُ عَنْها said, "Whenever the Prophet ﷺ saw a cloud in the sky, he would walk to and fro in agitation, go out and come in, and the colour of his face would change[1], and if it rained, he would feel relaxed." So 'Āishah knew that state of his. The Prophet ﷺ said, "I don't know (am afraid), it may be similar to what happened to some people referred to in the (Noble Qur'ān in the following) Verse:

'Then, when they saw it as a dense cloud coming towards their valleys.'" (V.46:24)

٣٢٠٦ - **حدَّثنا** مَكِّيُّ بنُ إبْراهِيمَ: حدَّثَنا ابنُ جُرَيْجٍ، عَنْ عَطاءٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ رَسُولُ اللهِ ﷺ إذا رَأى مَخيلةً في السَّماءِ أقْبلَ وأدْبَرَ، ودَخَلَ وخَرَجَ، وتَغَيَّرَ وَجْهُهُ. فإذَا أمْطَرَتِ السَّماءُ سُرِّيَ عَنْهُ فَعَرَّفَتْهُ عائِشَةُ ذلكَ فَقالَ النَّبِيُّ ﷺ: «ما أدْري لَعَلَّهُ كما قالَ قَوْمٌ: ﴿فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ﴾ الآيَةَ [الأحقاف: ٢٤]». [انظر: ٤٨٢٩]

(6) CHAPTER. The reference to angels.

(٦) **بابُ** ذِكْرِ المَلائِكَةِ صَلَواتُ اللهِ عَلَيهِمْ،

Anas said, " 'Abdullāh bin Salām said to the Prophet ﷺ, 'Amongst the angels Jibrīl (Gabriel) is the enemy of the Jews.'" Ibn 'Abbās said, "(The Verse): Verily, we (angels) we stand in rows for the prayers (as you Muslims stand in rows for your prayers)... (V.37:165) refers to the angels."

وقالَ أنَسٌ: قالَ عَبْدُ اللهِ بنُ سَلامٍ للنَّبِيِّ ﷺ: إنَّ جِبْرِيلَ عَلَيْهِ السَّلامُ عَدوُّ اليهُودِ مِنَ المَلائِكَةِ. وقالَ ابن عَبَّاسٍ: ﴿لَنَحْنُ الصَّآفُّونَ﴾ [الصافات: ١٦٥]: المَلائِكَةُ.

3207. Narrated Malik bin Ṣa'ṣa'a رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "While I was

٣٢٠٧ - **حدَّثنا** هُدْبَةُ بنُ خالِدٍ: حدَّثَنا هَمَّامٌ، عَنْ قَتادَةَ، وقالَ لي

(1) (H. 3206) The Prophet ﷺ used to be afraid that torture might be inflicted on the people from the sky.

beside the House (Ka'bah) in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the abdomen and then my abdomen was washed with Zamzam water and (my heart was) filled with wisdom and belief. *Al-Burāq*, a white animal, smaller than a mule and bigger than a donkey was brought to me and I set out with Jibrīl (Gabriel). When I reached the nearest heaven, Jibrīl said to the gatekeeper of the heaven, 'Open the gate.' The gatekeeper asked, 'Who is it?' He said, 'Jibrīl.' The gatekeeper said, 'Who is accompanying you?' Jibrīl said, 'Muḥammad.' The gatekeeper said, 'Has he been called?' Jibrīl said, 'Yes.' Then it was said, 'He is welcome. What a wonderful visit his is!' Then I met Ādam and greeted him and he said, 'You are welcome, O son and a Prophet.' Then we ascended to the second heaven. It was asked, 'Who is it?' Jibrīl said, 'Jibrīl'. It was said, 'Who is with you?' He said, 'Muḥammad ﷺ.' 'It was asked, 'Has he been sent for?' He said, 'Yes.' It was said, 'He is welcome. What a wonderful visit his is!' Then I met 'Īsā (Jesus) and Yahya (John) who said, 'You are welcome O brother and a Prophet.' Then we ascended to the third heaven. It was asked, 'Who is it?' Jibrīl said, 'Jibrīl.' It was asked, 'Who is with you?' Jibrīl said, 'Muḥammad.' It was asked, 'Has he been sent for?' Jibrīl said, 'Yes.' It was said, 'He is welcome. What a wonderful visit his is!'" (The Prophet ﷺ added :) "There I met Yūsuf (Joseph) and greeted him, and he replied, 'You are welcome, O brother and a Prophet!' Then we ascended to the fourth heaven and again the same questions and answers were exchanged as in the previous heavens. There

خَلِيفَةُ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثَنا سَعِيدٌ وهِشامٌ قالا: حدَّثَنا قَتادَةُ: حدَّثَنا أنَسُ بنُ مالِكٍ، عَنْ مالِكِ بنِ صَعْصَعَةَ رَضِيَ اللهُ عَنْهما قالَ: قالَ النَّبِيُّ ﷺ: «بَيْنَا أنا عِنْدَ البَيْتِ بَيْنَ النَّائِمِ واليَقْظانِ، وذَكَرَ يعني رَجُلاً بَيْنَ الرَّجُلَيْنِ، فأُتِيتُ بِطَسْتٍ مِنْ ذَهَبٍ ملآنَ حِكْمَةً وإيماناً فَشُقَّ مِنَ النَّحْرِ إلى مَرَاقِّ البَطْنِ، ثُمَّ غُسِلَ البَطْنُ بِماءِ زَمْزَمَ ثُمَّ مُلِئَ حِكْمَةً وإيماناً. وأُتِيتُ بِدَابَّةٍ أَبْيَضَ دُونَ البَغْلِ وفَوْقَ الحِمارِ البُرَاقُ. فانْطَلَقْتُ مَعَ جِبْرِيلَ، فَلَمَّا جِئْتُ إلَى السَّماءِ الدُّنْيا قَالَ جِبْرِيْلُ لِخَازنِ السَّماءِ افْتَحْ قَالَ: مَنْ هذَا؟ قِيْلَ: جِبْرِيل، قِيلَ: وَمَنْ مَعَكَ؟ قِيلَ: مُحَمَّدٌ، قِيلَ: وقَدْ أُرْسِلَ إلَيْهِ؟ قالَ: نَعَمْ، قِيلَ: مَرْحَباً بِهِ ولَنِعْمَ المَجِيءُ جاءَ. فأَتَيْتُ عَلى آدَمَ فَسَلَّمْتُ عَلَيْهِ، فَقالَ: مَرْحَباً بِكَ من ابنٍ ونَبِيٍّ. فأَتَيْنا السَّماءَ الثَّانِيَةَ، قِيلَ: مَنْ هذَا؟ قالَ: جِبْرِيلُ، قِيلَ: مَنْ مَعَكَ؟ قالَ: مُحَمَّدٌ ﷺ، قِيلَ: أُرْسِلَ إلَيْهِ؟ قالَ: نَعَمْ، قِيلَ: مَرْحَباً بِهِ وَلَنِعْمَ المَجِيءُ جاءَ. فأَتَيْتُ عَلى عِيسَى ويَحْيَى فَقالا: مَرْحَباً بِكَ مِنْ أخٍ ونَبِيٍّ، فأَتَيْنا السَّماءَ الثَّالِثَةَ، قِيلَ: مَنْ هذَا؟ قِيلَ: جِبْرِيلُ، قِيلَ: مَنْ مَعَكَ؟ قالَ: مُحَمَّدٌ، قالَ: وقَدْ

I met Idrīs and greeted him. He said, 'You are welcome' O brother and a Prophet.' Then we ascended to the fifth heaven and again the same questions and answers were exchanged as in previous heavens. There I met and greeted Hārūn (Aaron) who said, 'You are welcome, O brother and a Prophet'. Then we ascended to the sixth heaven and again the same questions and answers were exchanged as in previous heavens. There I met and greeted Mūsa (Moses) who said, 'You are welcome, O brother and a Prophet'. When I proceeded on, he started weeping and on being asked why he was weeping, he said, 'O Lord! Followers of this youth who was sent after me will enter Paradise in greater number than my followers.' Then we ascended to the seventh heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Ibrāhīm (Abrāham) who said, 'You are welcome, O son and a Prophet.' Then I was shown *Al-Bait-ul-Ma'mūr* (i.e., Allāh's House). I asked Jibrīl about it and he said, 'This is *Al-Bait-ul-Ma'mūr* where seventy thousand angels perform *Ṣalāt* (prayer) daily, and when they leave they never return to it (but always a fresh batch comes into it daily).' Then I was shown *Sidrat-ul-Muntaha* (i.e., the lote-tree of the utmost boundary) and I saw its *Nabiq* fruits which resembled the clay jugs of Hajar (i.e., a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root, two of them were apparent and two were hidden. I asked Jibrīl about those rivers and he said, 'The two hidden rivers are in Paradise, and the apparent ones are the Nile and the Euphrates.' Then fifty *Ṣalāt* (prayer) were enjoined on me. I descended till I met Mūsa who asked me, 'What have you done?'

أُرْسِلَ إِلَيْهِ؟ قالَ: نَعَمْ، قِيلَ: مَرْحَباً بِهِ ولَنِعْمَ المَجِيءُ جاءَ. فأتَيْتُ عَلَى يُوسُفَ فَسَلَّمْتُ فَقالَ: مَرْحَباً بِكَ مِنْ أَخٍ ونَبِيٍّ. فأتَيْنا السَّماءَ الرَّابِعَةَ، قِيلَ: مَنْ هذَا؟ قالَ: جِبْرِيلُ، قِيلَ: مَنْ مَعَكَ؟ قِيلَ: مُحَمَّدٌ ﷺ، قِيلَ: وقَدْ أُرْسِلَ إِلَيْهِ؟ قالَ: نَعَمْ، قِيلَ: مَرْحَباً بِهِ، ونِعْمَ المَجِيءُ جاءَ. فأتَيْتُ عَلَى إِدْرِيسَ فَسَلَّمْتُ عَلَيْهِ فَقالَ: مَرْحَباً مِنْ أَخٍ ونَبِيٍّ. فأتَيْنا السَّماءَ الخامِسَةَ، قِيلَ: مَنْ هذَا؟ قِيلَ: جِبْرِيلُ، قِيلَ: ومَنْ مَعَكَ؟ قِيلَ: مُحَمَّدٌ، قِيلَ: وقَدْ أُرْسِلَ إِلَيْهِ؟ قالَ: نَعَمْ، قِيلَ: مَرْحَبا بِهِ، ولَنِعْمَ المَجِيءُ جاءَ. فأتَيْنا عَلَى هارُونَ فَسَلَّمْتُ، فَقالَ: مَرْحَباً بِكَ مِنْ أَخٍ ونَبِيٍّ، فأتَيْنا عَلَى السَّماءِ السَّادِسَةِ، قِيلَ: مَنْ هذَا؟ قِيلَ: جِبْرِيلُ، قِيلَ: مَنْ مَعَكَ؟ قِيلَ: مُحَمَّدٌ، قِيلَ: وقَدْ أُرْسِلَ إِلَيْهِ؟ مَرْحَباً بِهِ، نِعْمَ المَجِيءُ جاءَ. فأتَيْتُ عَلَى مُوسَى فَسَلَّمْتُ عَلَيهِ فَقالَ: مَرْحَباً بِكَ مِنْ أَخٍ ونَبِيٍّ، فَلَمَّا جاوَزْتُ بَكَى، فَقِيلَ: ما أَبْكاكَ؟ قالَ: يا رَبِّ، هذَا الغُلامُ الذِي بُعِثَ بَعْدِي يَدْخُلُ الجَنَّةَ مِنْ أُمَّتِهِ أفضَلُ مِمَّا يَدْخُلُ مِنْ أُمَّتِي. فأتَيْنا السَّماءَ السَّابِعَةَ، قِيلَ: مَنْ هذَا؟ قِيلَ: جِبْرِيلُ، قِيلَ: مَنْ مَعَكَ؟ قِيلَ:

مُحَمَّدٌ، قِيلَ: وقَدْ أُرْسِلَ إِلَيْهِ؟ مَرْحَباً بِهِ ولَنِعْمَ المَجِيءُ جاءَ. فَأَتَيْتُ عَلَى إِبْرَاهِيمَ فَسَلَّمْتُ عَلَيْهِ فَقالَ: مَرْحَباً بِكَ مِن ابنٍ ونَبِيٍّ، فَرُفِعَ لِي البَيْتُ المَعْمُورُ فَسَأَلْتُ جِبْرِيلَ فقالَ: هذا البَيْتُ المَعْمُورُ يُصَلِّي فِيْهِ كلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ إذَا خَرَجُوا لَمْ يَعُودُوا إِلَيْهِ آخِرَ ما عَلَيهِمْ. ورُفِعَتْ لِي سِدْرَةُ المُنْتَهَى فإذَا نَبِقُها كأَنَّهُ قِلالُ هَجَرَ، ووَرَقُها كأَنَّهُ آذانُ الفُيُولِ، في أَصْلِها أَرْبَعَةُ أَنْهارٍ: نَهْرَانِ باطِنانِ، ونَهْرَانِ ظاهِرَانِ. فَسَأَلْتُ جِبْرِيلَ، فَقالَ: أَمَّا الباطِنانِ فَفِي الجَنَّةِ، وأَمَّا الظَّاهِرَانِ: النِّيل والفُراتُ. ثُمَّ فُرِضَتْ عَلَيَّ خَمْسُونَ صَلاةً، فأَقْبَلْتُ حَتَّى جِئْتُ مُوسَى فَقالَ: ما صَنَعْتَ؟ قُلْتُ: فُرِضَتْ عَلَيَّ خَمْسُونَ صَلاةً، قالَ: أنا أَعْلَمُ بالنَّاسِ مِنْكَ، عالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ المُعالَجَةِ وإِنَّ أُمَّتَكَ لا تُطِيقُ، فارْجِعْ إلى رَبِّكَ فَسَلْهُ. فَرَجَعْتُ فَسأَلْتُهُ فجَعَلَها أَرْبَعِيْنَ، ثُمَّ مِثْلَهُ، ثُمَّ ثَلاثِيْنَ، ثُمَّ مِثْلَهُ، فَجَعَلَ عِشْرِينَ، ثُمَّ مِثْلَهُ، فَجَعَلَ عَشْراً، فأَتَيْتُ مُوسَى فَقالَ مِثْلَهُ، فَجَعَلَها خَمْساً. فأَتَيْتُ مُوسَى فَقالَ: ما صَنَعْتَ؟ قُلْتُ: جَعَلَها خَمْساً، فَقالَ مِثْلَهُ، قُلْتُ: فَسَلَّمْتُ فَنُودِيَ إِنِّي قدْ أَمْضَيْتُ

I said, 'Fifty *Ṣalāt* (prayers) have been enjoined on me.' He said, 'I know the people better than you because I had the hardest experience to bring Banī Isrāel to obedience. Your followers cannot put up with such obligation. So, go back to your Lord and request Him (to reduce the number of *Ṣalāt*).' I returned and requested Allāh (for reduction) and He made it forty. I returned and (met Mūsa) and had a similar discussion, and then returned again to Allāh for reduction, and He made it thirty, then twenty, then ten, and then I came to Mūsa who repeated the same advice. Ultimately Allāh reduced it to five. When I came to Mūsa again, he said, 'What have you done?' I said, 'Allāh has made it five only.' He repeated the same advice but I said that I surrendered (to Allāh's Final Order)' " Allāh's Messenger ﷺ was addressed by Allāh, "I have decreed My Obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds."

فَرِيضَتي وخَفَّفْتُ عَنْ عِبادِي، وأجْزِي الحَسَنَةَ عَشْراً». وقالَ هَمَّامٌ: عَنْ قَتادَةَ، عَنِ الحَسَنِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ: «في البَيْتِ المَعْمُورِ». [انظر: ٣٣٩٣، ٣٤٣٠، ٣٨٨٧]

3208. Narrated 'Abdullāh (bin Mas'ūd) رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ, the true and truly inspired said, "(The matter of the creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allāh sends an angel who is ordered to write four things. He is ordered to write down his (i.e., the new creature's) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in the Hereafter). Then the soul is breathed into him. So, a man amongst you may do (good) deeds till there is only a cubit between him and Paradise and then what has been written for him decides his behaviour and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire. And similarly a man amongst you may do (evil) deeds till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behaviour, and he starts doing deeds characteristic of the people of Paradise."

[See *Hadith* No. 3332]

٣٢٠٨ - حدَّثنا الحَسَنُ بنُ الرَّبيعِ: حدَّثنا أبو الأحْوَصِ، عَنِ الأعمَشِ، عَنْ زَيْدِ بنِ وَهْبٍ: قالَ عَبْدُ اللهِ: حدَّثنا رَسُولُ اللهِ ﷺ وهُوَ الصَّادِقُ المَصْدُوقُ قالَ: «إنَّ أحَدَكُمْ يُجْمَعُ خَلْقُهُ في بَطْنِ أُمِّهِ أرْبَعِينَ يَوْماً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذٰلكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذٰلكَ، ثُمَّ يَبْعثُ اللهُ مَلَكاً وَيُؤْمَرُ بأرْبَعِ كَلِماتٍ. ويُقالُ لَهُ: اكْتُبْ عَمَلَهُ ورِزْقَهُ وأجَلَهُ، وشَقِي أوْ سَعِيدٌ ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ. فإنَّ الرَّجُلَ مِنْكُمْ لَيَعْمَلُ حتَّى ما يَكُونُ بَيْنَهُ وبَيْنَ الجَنَّةِ إلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ كِتابُهُ يَعْمَلُ بعَمَلِ أهْلِ النَّارِ. ويَعْمَلُ حتَّى ما يَكُونُ بَيْنَهُ وبَيْنَ النَّارِ إلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الكِتابُ فَيَعْمَلُ بِعَمَلِ أهْلِ الجَنَّةِ». [انظر: ٣٣٣٢، ٦٥٩٤، ٧٤٥٤]

3209. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If Allāh loves a person, He calls Jibrīl (Gabriel) saying, 'Allāh loves so-and-so; O Jibrīl! Love him.' Jibrīl would love him and make an announcement amongst the inhabitants of

٣٢٠٩ - حدَّثنا مُحَمَّدُ بنُ سَلامٍ: أخْبَرَنا مَخْلَدٌ: أخْبَرَنا ابنُ جُرَيْجٍ قالَ: أخْبَرَني مُوسَى بنُ عُقْبَةَ عَنْ نافِعٍ قالَ: قالَ أبو هُرَيْرَةَ: عَنِ النَّبيِّ

the heaven: 'Allāh loves so-and-so, therefore you should love him also,' and so all the inhabitants of the heaven would love him, and then he is granted the pleasures of the people on the earth."

[See Vol. 9, *Hadith* No.7485]

ﷺ. وتابَعَهُ أبُو عاصِمٍ، عَنِ ابنِ جُرَيْجٍ قالَ: أخْبَرَني مُوسَى بنُ عُقْبَةَ، عَنْ نافِعٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «إذَا أحَبَّ اللهُ العَبْدَ نادَى جِبْرِيلَ: إنَّ اللهَ يُحِبُّ فُلاناً فأحْبِبْهُ، فيُحِبُّهُ جِبْرِيلُ. فَيُنادِي جِبْرِيلُ في أهْلِ السَّماءِ: إنَّ اللهَ يُحِبُّ فُلاناً فأحِبُّوهُ، فَيُحِبُّهُ أهْلُ السَّماءِ، ثُمَّ يُوضَعُ لهُ القَبُولُ في الأرْضِ». [انظر: ٦٠٤٠، ٧٤٨٥]

3210. Narrated 'Āishah رَضِيَ اللهُ عَنها the wife of the Prophet ﷺ : I heard Allāh's Messenger ﷺ saying, "The angels descend in the clouds and mention this or that matter decreed in the heaven. The devils listen stealthily to such true statement and then inspire it (or pour it in the ears of) the foretellers, and the latter would add to it one hundred lies of their own." (See H. 5762)

٣٢١٠ - حدَّثَنا مُحَمَّدٌ: حدَّثَنا ابنُ أبي مَرْيَمَ: أخْبَرَنا اللَّيْثُ: حدَّثَنا ابنُ أبي جَعْفَرٍ، عَنْ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ عُرْوَةَ بنِ الزُّبَيْرِ عَن عائِشَةَ رَضِيَ اللهُ عَنها أنَّها قالَتْ: سَمِعَتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إنَّ المَلائِكَةَ تَنزِلُ في العَنانِ وهُوَ السَّحابُ، فَتَذْكُرُ الأمْرَ قُضِيَ في السَّماءِ، فَتَسْتَرِقُ الشَّياطِيْنُ السَّمْعَ فَتَسْمَعُهُ، فَتُوحِيهِ إلى الكُهَّانِ. فَيَكْذِبُونَ مَعَها مائَةَ كَذْبَةٍ مِنْ عِنْدِ أنْفُسِهِمْ». [انظر: ٣٢٨٨، ٥٧٦٢، ٦٢١٣، ٧٥٦١]

3211. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "On every Friday the angels take their stand at every gate of the mosques to write the names of the people chronologically (i.e., according to the time of their arrival for the Friday prayer), and when the *Imām* sits (on the pulpit) they fold up their scrolls and get ready to listen to the

٣٢١١ - حدَّثَنا أحْمَدُ بنُ يُونُسَ: حدَّثَنا إبْراهِيمُ بنُ سَعْدٍ: حدَّثَنا ابنُ شِهابٍ، عَنْ أبي سَلَمَةَ والأغَرِّ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ: «إذَا كانَ يَوْمُ الجُمُعَةِ كانَ

Adh-Dhikr (*Khutba* — religious talk)."

عَلى كلِّ بابٍ مِنْ أبْوَابِ المَسْجِدِ مَلائِكَةٌ يَكْتُبُونَ الأوَّلَ فالأوَّلَ. فإذَا جَلَسَ الإمامُ طَوَوُا الصُّحُفَ وجاؤُوا يَسْتَمِعُونَ الذِّكْرَ». [راجع: ٩٢٩]

3212. Narrated Sa'īd bin Al-Musaiyab: 'Umar came to the mosque while Ḥassān was reciting a poem. ('Umar disapproved of that). On that Ḥassān said, "I used to recite poetry in this very mosque in the presence of one (i.e., the Prophet ﷺ) who was better than you." Then he turned towards Abū Hurairah and said (to him), "I ask you by Allāh, did you hear Allāh's Messenger ﷺ saying (to me), 'Retort on my behalf. O Allāh! Support him (i.e., Ḥassān) with the *Ruḥ Al-Qudus* [i.e., Jibrīl (Gabrael)]?" Abū Hurairah said, "Yes."

٣٢١٢ - حدَّثَنَا عَليُّ بنُ عَبدِ اللهِ: حدَّثَنا سُفْيانُ: حدَّثَني الزُّهْريُّ، عَنْ سَعِيدِ بنِ المُسَيَّبِ قالَ: مَرَّ عُمَرُ في المَسْجِدِ وحَسَّانُ يُنْشِدُ فَقالَ: كُنْتُ أُنْشِدُ فِيهِ، وفِيهِ مَنْ هُوَ خَيْرٌ مِنْكَ، ثُمَّ التَفَتَ إلى أبي هُرَيْرَةَ فَقالَ: أنْشُدُكَ باللهِ، أسَمِعْتَ رَسُولَ اللهِ ﷺ يَقُولُ: «أجِبْ عَنِّي، اللَّهُمَّ أيِّدْهُ بِرُوحِ القُدُسِ»؟ قالَ: نَعَمْ. [راجع: ٤٥٣]

3213. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said to Ḥassān, "Lampoon them (i.e., *Al-Mushrikūn*) and Jibrīl (Gabriel) is with you."

٣٢١٣ - حدَّثَنَا حَفْصُ بنُ عُمَرَ: حدَّثَنا شُعْبَةُ، عَنْ عَدِيِّ بنِ ثابِتٍ، عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيّ ﷺ لِحَسَّانَ: «اهْجُهُمْ، أو هاجِهِم، وجِبْرِيلُ مَعَكَ». [انظر: ٤١٢٣، ٤١٢٤، ٦١٥٣]

3214. Narrated Ḥumaid bin Hilāl: Anas bin Mālik رَضِيَ اللهُ عَنْهُ said, "As if I saw a cloud of dust swirling up in the lane of Banī Ghanm." Mūsa added, "That was caused by the mounted escort of Gabriel."

٣٢١٤ - حدَّثَنَا مُوسَى بنُ إسمَاعِيلَ: حدَّثَنا جَرِيرٌ ح.

وَحدَّثَنا إسحَاقُ: أخْبَرَنا وَهْبُ بنُ جَرِيرٍ قال: حدَّثَنا أبي قالَ: سَمِعْتُ حُمَيْدَ بنَ هِلالٍ، عَنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: كأني أنْظُرُ إلى غُبارٍ ساطعٍ في سِكَّةِ بَنِي غَنْمٍ. زَادَ مُوسَى: مَوْكِبَ جِبْرِيلَ.

3215. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Al-Ḥārith bin Hishām asked the Prophet ﷺ, "How is the Divine Revelation revealed to you?" He replied, "In all these (following) ways: The angel sometimes comes to me with a voice which resembles the sound of a ringing bell, and when this state passes away from me, I grasp what the angel has said, and this type of Divine Revelation is the hardest on me; and sometimes the angel comes to me in the shape of a man and talks to me, and I understand and grasp what he says."
(See H. 2)

٣٢١٥ - **حدَّثَنا** فَرْوَةُ: حدَّثَنا عَلِيُّ ابنُ مُسْهِرٍ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ الحَارِثَ بنَ هِشامٍ سألَ النَّبِيَّ ﷺ: كَيْفَ يأتِيكَ الوَحْيُ؟ قالَ: «كُلُّ ذٰلكَ، يَأْتِيني المَلَكُ أحْياناً في مِثْلِ صَلْصَلَةِ الجَرَسِ فَيَفْصِمُ عَنِّي وقَدْ وَعَيْتُ ما قالَ، وهُوَ أشَدُّهُ عَلَيَّ. ويَتَمَثَّلُ لي المَلَكُ أحْياناً رَجُلاً فَيُكَلِّمُني فأعِي ما يَقُولُ». [راجع: ٢]

3216. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "Whoever spends two things in Allāh's Cause, will be called by the gatekeepers of Paradise who will say, "O so-and-so, come on!" Abū Bakr said, "Such a person will never perish or be miserable". The Prophet ﷺ said, "I hope you will be among such persons."

٣٢١٦ - **حدَّثَنا** آدَمُ: حدَّثَنا شَيْبانُ: حدَّثَنا يَحْيَى بنُ أبي كَثِيرٍ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ أنْفَقَ زَوْجَيْنِ في سَبِيلِ اللهِ دَعَتْهُ خَزَنَةُ الجَنَّةِ: أيْ فُلُ، هَلُمَّ». فَقالَ أبو بَكْرٍ: ذَاكَ الذي لا تَوَى عَلَيْهِ. فَقالَ النَّبِيُّ ﷺ: «أرْجُو أنْ تَكُونَ مِنْهُمْ». [راجع: ١٨٩٧]

3217. Narrated Abū Salama: 'Āishah رَضِيَ اللهُ عَنْها said that the Prophet ﷺ said to her, "O 'Āishah! This is Jibrīl (Gabriel) and he sends his salutations (greetings) to you." 'Āishah said, "Salutations (greetings) to him, and Allāh's Mercy and Blessings be on him," and addressing the Prophet ﷺ she said, "You see what I don't see."

٣٢١٧ - **حدَّثَني** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا هِشامٌ: أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أبي سَلَمَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبِيَّ ﷺ قالَ لَها: «يا عائِشَةُ، هذَا جِبْرِيلُ يقرَأُ عَلَيْكِ السَّلامَ». فَقالَتْ: وعَلَيْهِ السَّلامُ ورَحْمَةُ اللهِ وبَرَكاتُهُ. تَرَى ما لا أرى، تُرِيدُ النَّبِيَّ ﷺ. [انظر: ٣٧٦٨، ٦٢٠١، ٦٢٤٩، ٦٢٥٣]

3218. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ asked Jibrīl (Gabriel), "Why don't you visit us more often than you do?" Then the following Holy Verse was revealed (in this respect):

"And we (angels) descend not except by the Command of your Lord (O Muḥammad ﷺ). To Him belongs what is before us and what is behind us." (V.19:64)

٣٢١٨ - حدَّثنا أبو نُعَيمٍ: حدَّثنا عُمَرُ بنُ ذَرٍّ. ح، قالَ: وحدَّثنا يَحْيَى: حدَّثنا وكِيعٌ، عَنْ عُمَرَ بنِ ذَرٍّ، عَن أبيهِ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ لجِبريلَ: «ألا تَزُورُنا أكثرَ مِمَّا تَزُورُنا؟» قالَ: فنَزَلَتْ ﴿وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا﴾ الآيَةَ [مريم ٦٤].

[انظر: ٤٧٣١، ٧٤٥٥]

3219. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Jibrīl (Gabriel) read the Qur'ān to me in one way (i.e., dialect), and I continued asking him to read it in different ways till he read it in seven different ways."[1]

٣٢١٩ - حدَّثنا إسماعِيلُ قالَ: حدَّثني سُلَيمانُ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عبدِ اللهِ بنِ عُتْبَةَ بنِ مَسْعُودٍ، عَنِ ابنِ عبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ: «أقْرَأني جِبريلُ عَلى حرْفٍ فلَمْ أزَلْ أسْتَزِيدُهُ حتَّى انْتَهى عَلى سَبْعَةِ أحْرُفٍ». [انظر: ٤٩٩١]

3220. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ was the most generous of all the people, and he used to be more generous in the month of Ramaḍān when Jibrīl (Gabriel) used to meet him. Jibrīl used to meet him every night in Ramaḍān to study the Noble Qur'ān carefully together. Allāh's Messenger ﷺ used to become more generous than the fair winds sent (by Allāh) with glad tidings (rain) when he met Jibrīl. (See H. 6)

٣٢٢٠ - حدَّثنا مُحَمَّدُ بنُ مُقاتِلٍ: أخْبرَنا عَبْدُ اللهِ: أخْبرَنا يُونُسُ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ رَسُولُ اللهِ ﷺ أجْوَدَ النَّاسِ، وكانَ أجْوَدُ ما يَكُونُ في رَمَضانَ حِيْنَ يَلْقاهُ جِبْرِيلُ. وكانَ جِبْرِيلُ يَلْقاهُ في كُلِّ لَيْلَةٍ مِنْ رَمَضانَ فيُدارِسُهُ القُرآنَ. فإنَّ رَسُولَ اللهِ ﷺ

---

(1) (H. 3219) The Prophet ﷺ wished that the Qur'ān would be easily read and understood by the various Arab tribes of his time.

حِينَ يَلْقاهُ جِبْرِيلُ أَجْوَدُ بالخَيرِ مِنَ الرِّيحِ المُرْسَلَةِ. وعَنْ عَبْدِ اللهِ: أَخْبَرَنَا مَعْمَرٌ بِهٰذَا الإسْنادِ نَحْوَهُ. وروى أبو هُرَيْرَةَ وفاطِمَةُ رَضِيَ اللهُ عَنْهُما عَنِ النَّبيِّ ﷺ أنَّ جِبْرِيلَ كانَ يُعارِضُهُ القُرآنَ. [راجع: ٦]

3221. Narrated Ibn Shihāb: Once 'Umar bin Abdul 'Azīz delayed the *'Asr* prayer a little. 'Urwa said to him, "Jibrīl (Gabriel) descended and led the *Salāt* (prayer) in front of the Prophet ﷺ." On that 'Umar said, "O 'Urwa! Be sure of what you say." 'Urwa said: "I heard Bashīr bin Abī Mas'ūd narrating from Ibn Mas'ūd who heard Allāh's Messenger ﷺ saying, 'Jibrīl descended and led me in *Salāt* (prayer); and I offered *Salāt* with him, then again I offered *Salāt* (prayer) with him, and then offered *Salāt* (prayer) with him again, and then offered *Salāt* (prayer) with him again, and then offered *Salāt* (prayer) with him again, counting with his fingers five *Salāt* (prayer)."

٣٢٢١ - **حدَّثنا** قُتَيْبَةُ: حدَّثنا لَيْثٌ، عَنِ ابنِ شِهابٍ: أنَّ عُمَرَ بنَ عَبدِ العَزِيزِ أَخَّرَ العَصْرَ شَيْئاً فقالَ لَهُ عُرْوَةُ: أما إنَّ جِبْرِيلَ قَدْ نَزَلَ فَصَلَّى أمامَ رَسُولِ اللهِ ﷺ فَقالَ عُمَرُ: اعْلَمْ ما تَقُولُ يا عُرْوَةُ. قالَ: سَمِعْتُ بَشِيرَ بنَ أبي مَسْعُودٍ يَقُولُ: سمِعْتُ أبا مَسْعُودٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «نَزَلَ جِبْرِيلُ فأمَّنِي فَصَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، يَحْسُبُ بأصابِعِهِ خَمْسَ صَلَوَاتٍ». [راجع: ٥٢١]

3222. Narrated Abū Dhar رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Jibrīl (Gabriel) said to me, "Whoever amongst your followers die without having worshipped others besides Allāh, will enter Paradise, or will not enter the (Hell) Fire." The Prophet ﷺ asked, "Even if he has committed illegal sexual intercourse or theft?" He replied, "Even then."

٣٢٢٢ - **حدَّثنا** مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا ابنُ أبي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ حَبِيبِ بنِ أبي ثابِتٍ، عَنْ زَيْدِ بنِ وَهْبٍ، عَنْ أبي ذَرٍّ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «قالَ لي جِبْرِيلُ: مَنْ ماتَ مِنْ أُمَّتِكَ لا يُشْرِكُ باللهِ شَيْئاً دَخَلَ الجَنَّةَ، أوْ لم يَدْخُلِ النَّارِ». قالَ: وإن زَنى وإنْ سَرَقَ؟ قالَ: «وإن». [راجع: ١٢٣٧]

3223. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Angels come to you in succession by night and day, and all of them get together at the time of the *Fajr* and *'Aṣr* prayers. Then those who have stayed with you overnight, ascent unto Allāh Who asks them... and He knows the answer better than they... 'How have you left My slaves?' They reply, 'We left them while they were offering *Ṣalāt* (prayer) and we came to them while they were offering *Ṣalāt* (prayer).'"

٣٢٢٣ - حَدَّثَنَا أَبُو اليَمانِ: أَخْبَرَنا شُعَيْبٌ: حَدَّثَنا أَبُو الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: «المَلائِكَةُ يَتَعاقَبُونَ: مَلائِكَةٌ بِاللَّيْلِ، ومَلائِكَةٌ بِالنَّهارِ. ويَجْتَمِعُونَ فِي صَلاةِ الفَجْرِ وفِي صَلاةِ العَصْرِ. ثُمَّ يَعْرُجُ إِلَيْهِ الَّذِينَ باتُوا فِيكُمْ. فَيَسْأَلُهُمْ وهُوَ أَعْلَمُ: كَيْفَ تَرَكْتُمْ عِبادِي؟ فَقالُوا: تَرَكْناهُمْ يُصَلُّونَ وأَتَيْناهُمْ يُصَلُّونَ». [راجع: ٥٥٥]

(7) CHAPTER. "If anyone of you says *Āmīn* [during the *Ṣalāt* (prayer) at the end of the recitation of *Sūrat Al-Fātiḥa*], and the angels in heaven say the same, and the sayings of two coincide, all his past sins will be forgiven."

(٧) بابٌ إِذا قالَ أَحَدُكُمْ: «آمِينَ» والمَلائِكَةُ فِي السَّماءِ فَوافَقَتْ إِحْداهُما الأُخْرَى غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ

3224. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I stuffed for the Prophet ﷺ a pillow decorated with pictures which looked like a *Numruqa* (i.e., a small cushion). He came and stood among the people with signs of a change apparent on his face. I said, "O Allāh's Messenger! What is wrong?" He said, "What is this pillow?" I said, "I have prepared this pillow for you, so that you may recline on it." He said, "Don't you know that angels do not enter a house wherein there are pictures; and whoever makes a picture will be punished on the Day of Resurrection and will be asked to give life to what he has created?"

٣٢٢٤ - حَدَّثَنا مُحَمَّدٌ: أَخْبَرَنا مَخْلَدٌ: أَخْبَرَنا ابْنُ جُرَيْجٍ، عَنْ إِسْماعِيلَ بْنِ أُمَيَّةَ: أَنَّ نافِعاً حَدَّثَهُ: أَنَّ القاسِمَ بْنَ مُحَمَّدٍ حَدَّثَهُ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: حَشَوْتُ لِلنَّبِيِّ ﷺ وِسادَةً فِيها تَماثِيلُ كَأَنَّها نُمْرُقَةٌ، فَجاءَ فَقامَ بَيْنَ النَّاسِ وجَعَلَ يَتَغَيَّرُ وجْهُهُ، فَقُلْتُ: ما لَنا يا رَسُولَ اللهِ؟ قالَ: «ما بالُ هٰذِهِ الوِسادَةِ؟» قُلْتُ: وِسادَةٌ جَعَلْتُها لَكَ لِتَضْطَجِعَ عَلَيْها، قالَ: «أَما عَلِمْتِ أَنَّ المَلائِكَةَ لا تَدْخُلُ بَيْتاً فِيهِ صُورَةٌ، وأَنَّ مَنْ صَنَعَ الصُّورَةَ يُعَذَّبُ يَوْمَ القِيامَةِ فَيَقُولُ: أَحْيُوا ما خَلَقْتُمْ». [راجع: ٢١٠٥]

3225. Narrated Abū Ṭalḥa: I heard Allāh's Messenger ﷺ saying, "Angels do not enter a house wherein there is a dog or some images (or pictures etc.) of living creatures (a human being or an animal etc.)."

[See *Fatḥ Al-Bārī*, for details about pictures].

٣٢٢٥ - حدَّثَنا ابنُ مُقاتِلٍ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ، أنَّهُ سَمِعَ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما يَقُولُ: سَمِعْتُ أبا طَلْحَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لا تَدْخُلُ المَلائِكَةُ بَيْتاً فِيهِ كَلْبٌ ولا صُورَةُ تَماثِيلَ». [انظر: ٣٢٢٦، ٣٣٢٢، ٤٠٠٢، ٥٩٤٩، ٥٩٥٨]

3226. Narrated Busr bin Sa'īd that Zaid bin Khālid Al-Juhanī رَضِيَ اللهُ عَنْهُ narrated to him something in the presence of Sa'īd bin 'Ubaidullāh Al-Khaulānī who was brought up in the house of Maimūna رَضِيَ اللهُ عَنْها , the wife of the Prophet ﷺ. Zaid narrated to them that Abū Ṭalḥa said that the Prophet ﷺ said, "The angels (of mercy) do not enter a house wherein there is a picture." Busr said, "Later on Zaid bin Khālid fell ill and we called on him. To our surprise we saw a curtain decorated with pictures in his house. I said to 'Ubaidullāh Al-Khaulānī, "Didn't he (i.e., Zaid) tell us about the (prohibition of) pictures?" He said, "But he said, except the embroidery on garments. Didn't you hear him?" I said, "No". He said, "Yes, he did."

٣٢٢٦ - حدَّثَنا أحْمَدُ: حدَّثَنا ابنُ وَهْبٍ: أخْبَرَنا عَمْرٌو: أنَّ بُكَيْرَ بنَ الأشَجِّ حدَّثَهُ: أنَّ بُسْرَ بنَ سَعِيدٍ حدَّثَهُ: أنَّ زَيْدَ بنَ خالِدٍ الجُهَنِيَّ رَضِيَ اللهُ عَنْهُ حدَّثَهُ، ومَعَ بُسْرِ بنِ سَعِيدٍ عُبَيْدُ اللهِ الخولانِيُّ الذي كانَ في حَجْرِ مَيْمُونَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبِيِّ ﷺ، حدَّثَهُما زَيْدُ بنُ خالِدٍ: أنَّ أبا طَلْحَةَ حدَّثَهُ: أنَّ النَّبِيَّ ﷺ قالَ: «لا تَدْخُلُ المَلائِكَةُ بَيْتاً فِيهِ صُورَةٌ». قالَ بُسْرٌ: فَمَرِضَ زَيْدُ بنُ خالِدٍ فَعُدْناهُ فإذَا نَحْنُ في بَيْتِهِ بِسِتْرٍ فِيهِ تَصاوِيرُ. فَقُلْتُ لِعُبَيْدِ اللهِ الخَوْلانِيِّ: ألَمْ يُحَدِّثْنا في التَّصاوِيرِ؟ فَقالَ: إنَّهُ قالَ: «إلَّا رَقْمٌ في ثَوْبٍ»، ألا سَمِعْتَهُ؟ قُلْتُ: لا، قالَ: بَلى قَدْ ذَكَرَ. [راجع: ٣٢٢٥]

3227. Narrated Sālim's father: Once, Jibrīl (Gabriel) promised the Prophet ﷺ (that he would visit him, but Jibrīl did not

٣٢٢٧ - حدَّثَنا يَحْيى بنُ سُلَيمانَ قالَ: حدَّثَني ابنُ وَهْبٍ قالَ: حدَّثَني

come) and later on he said, "We angels, do not enter a house in which there is a picture or a dog."

عَمْرٌو، عَنْ سالم، عَنْ أبيهِ قالَ: وَعَدَ النَّبيَّ ﷺ جِبْرِيلُ فَقالَ: «إنَّا لا نَدْخُلُ بَيْتاً فِيهِ صُورَةٌ ولا كَلْبٌ». [انظر: ٥٩٦٠]

3228. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When the *Imām*, during the *Ṣalāt* (prayer), says, 'Allāh hears him who praises Him', say: 'O Allāh! Our Lord! All the praises and thanks are for You', for if the saying of anyone of you coincides with the saying of the angels, his past sins will be forgiven."

٣٢٢٨ - حدَّثنا إسماعيلُ قالَ: حدَّثني مالكٌ، عَنْ سُمَيٍّ، عَنْ أبي صَالحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «إذَا قالَ الإمامُ سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُم رَبَّنا لكَ الحَمْدُ، فإنَّه مَنْ وافَقَ قَوْلُهُ قَوْلَ المَلائِكةِ، غُفِرَ لَه ما تَقَدَّمَ مِنْ ذَنْبِهِ». [راجع: ٧٩٦]

3229. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "As long as anyone of you is waiting for the *Ṣalāt* (prayer), he is considered to be offering *Ṣalāt* (prayer) actually, and the angels say, 'O Allāh! Be Merciful to him and forgive him', (and go on saying so) unless he leaves his place of offering *Ṣalāt* (prayer) or passes wind (i.e., breaks his ablution)."

٣٢٢٩ - حدَّثنا إبْرَاهِيمُ بنُ المُنْذِرِ: حدَّثَنا ابنُ فُلَيْحٍ: حدَّثَنا أبي، عَنْ هِلالِ ابنِ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أبي عَمْرَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «أحَدُكُمْ في صَلاةٍ ما دَامَتِ الصَّلاةُ تَحْبِسُهُ. والمَلائِكَةُ تَقُولُ: اللَّهُمَّ اغْفِرْ لَهُ وارْحَمْهُ، ما لم يَقُمْ مِنْ صَلاتِهِ أوْ يُحْدِثْ». [راجع: ١٧٦]

3230. Narrated 'Ya'la رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ reciting the following Verse on the pulpit:

"And they will cry: O *Mālī*..." and Sufyān said that 'Abdullāh recited it: 'They will call: O *Mālī*.[1]' (V.43:77)

٣٢٣٠ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ عَطاءٍ، عَنْ صَفْوَانَ بنِ يعْلى عَنْ أبيهِ قالَ: سَمِعْتُ النَّبيَّ ﷺ يَقْرأ عَلى المِنْبرِ: ﴿وَنَادَوْا يَـٰمَـٰلِكُ﴾ قالَ سُفْيانُ:

(1) (H. 3230) This is a part of a Verse. Mālī (or Mālik) is the name of the gate-keeper of Hell. The people of Hell will call him saying, "O Mālī(k)! Let your Lord make an end of us!" He will say: "Verily you shall abide forever." (V.43:77)

في قِرَاءَةِ عَبْدِ اللهِ: «ونادَوْا يا مالِ».

[انظر: ٣٢٦٦، ٤٨١٩]

3231. Narrated 'Āishah رَضِيَ اللهُ عَنْها that she asked the Prophet ﷺ, "Have you encountered a day harder than the day (of the battle) of Uhud?" The Prophet ﷺ replied, "Your tribes have troubled me a lot, and the worse trouble was the trouble on the day of '*Aqaba* when I presented myself to Ibn 'Abd-Yālil bin 'Abd-Kulāl and he did not respond to my demand. So, I departed, overwhelmed with excessive sorrow, and proceeded on, and could not relax till I found myself at Qarn-ath-Tha'ālib, where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Jibrīl (Gabriel) in it. He called me saying, 'Allāh has heard your people's saying to you, and what they replied back to you, Allāh has sent the angel of the mountains to you so that you may order him to do whatever you wish to these people.' The angel of the mountains called upon me and greeted me, and then said, 'O Muhammad! Order what you wish. If you like, I will let *Al-Akhshabain* (i.e., two mountains) fall on them.'" The Prophet ﷺ said, "No, but I hope that Allāh will let them beget children who will worship Allāh Alone, and will worship none besides Him."

٣٢٣١ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا ابنُ وَهْبٍ قالَ: أَخْبَرَني يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: حدَّثَني عُرْوَةُ: أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْها حدَّثَتْهُ: أَنَّها قالَتْ لِلنَّبِيِّ ﷺ: هَلْ أَتَى عَلَيْكَ يَوْمٌ كانَ أَشَدَّ مِنْ يَوْمِ أُحُدٍ؟ قالَ: «لَقَدْ لَقِيتُ مِنْ قَوْمِكِ ما لَقِيتُ، وكانَ أَشَدَّ ما لَقِيتُ مِنْهُمْ يَوْمَ العَقَبَةِ إذْ عَرَضْتُ نَفْسِي عَلى ابنِ عَبْدِ يَالِيلَ بنِ عَبْدِ كُلالٍ فَلَمْ يُجِبْني إلى ما أَرَدْتُ. فانْطَلَقْتُ وأنا مَهْمُومٌ عَلى وجْهِي فَلَمْ أَسْتَفِقْ إلَّا وأنا بِقَرْنِ الثَّعالِبِ، فَرَفَعْتُ رَأْسِي. فإذَا أنا بِسَحابَةٍ قَدْ أَظَلَّتْنِي، فَنَظَرْتُ فإذَا فِيها جِبْرِيلُ، فَنادَاني فَقالَ: إنَّ اللهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لكَ وما رَدُّوا عَلَيْكَ، وقَد بَعَثَ اللهُ إلَيْكَ مَلَكَ الجِبالِ لِتَأْمُرَهُ بِما شِئْتَ فِيهِمْ. فَنادَاني مَلَكُ الجِبالِ فَسَلَّمَ عَلَيَّ ثُمَّ قالَ: يا مُحَمَّدُ، فَقالَ: ذٰلِكَ فِيما شِئْتَ إنْ شِئْتَ أنْ أُطْبِقَ عَلَيهِمُ الأَخْشَبَيْنِ»، فَقالَ النَّبِيُّ ﷺ: «بَلْ أَرْجُو أنْ يُخْرِجَ اللهُ مِنْ أَصْلابِهِمْ مَنْ يَعْبُدُ اللهَ وَحْدَهُ لا يُشْرِكُ بِهِ شَيْئاً».

[انظر: ٧٣٨٩]

3232. Narrated Abū Ishāq Ash-Shaibānī: I asked Zir bin Hubaish regarding the

٣٢٣٢ - حدَّثَنا قُتَيْبَةُ: حدَّثَنا أَبُو

Statement of Allāh تعالى:

"And was at a distance of two bows' length or (even) nearer, so (Allāh) revealed to His slave [Muhammad ﷺ through Jibrīl (Gabriel) عليه السلام]..." (V.53:9,10)

On that, Zir said, "Ibn Mas'ūd informed us that the Prophet ﷺ had seen Jibrīl having six hundred (600) wings."

3233. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ regarding the Verse:

"Indeed he (Muhammad ﷺ) did see of the Greatest Signs of his Lord (Allāh)." (V.53:18), that the Prophet ﷺ had seen a green carpet[1] spread all over the horizon of the sky.

3234. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Whoever claimed that (the Prophet) Muhammad ﷺ saw his Lord, is committing a great fault, for he only saw Jibrīl (Gabriel) in his genuine shape in which he was created covering the whole horizon.

3235. Narrated Masrūq: I asked 'Āishah رَضِيَ اللهُ عَنْها, "What about Allāh's Statement:

"Then he [Jibrīl (Gabriel)] approached and came closer, and was at a distance of two bows' length or (even) nearer?" (V.53:8, 9)

She replied, "It was Jibrīl who used to come to the Prophet ﷺ in the figure of a

عَوَانَةَ: حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ قَالَ: سَأَلْتُ زِرَّ بْنَ حُبَيْشٍ عَنْ قَوْلِ اللهِ تَعَالَى: ﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۝٩ فَأَوْحَىٰٓ إِلَىٰ عَبْدِهِۦ مَآ أَوْحَىٰ ۝١٠﴾ [النجم: ٩، ١٠] قَالَ: حَدَّثَنَا ابْنُ مَسْعُودٍ: أَنَّهُ رَأَى جِبْرِيلَ لَهُ سِتُّمِائَةِ جَنَاحٍ. [انظر: ٤٨٥٦، ٤٨٥٧]

٣٢٣٣ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: ﴿لَقَدْ رَأَىٰ مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ ۝١٨﴾ قَالَ: رَأَى رَفْرَفاً أَخْضَرَ سَدَّ أُفُقَ السَّماءِ. [انظر: ٤٨٥٨]

٣٢٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ ابْنِ إِسْمَاعِيلَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الأَنْصَارِيُّ، عَنِ ابْنِ عَوْنٍ: أَنْبَأَنَا القَاسِمُ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْها قَالَتْ: مَنْ زَعَمَ أَنَّ مُحَمَّداً رَأَى رَبَّهُ فَقَدْ أَعْظَمَ، ولكِنْ قَدْ رَأَى جِبْرِيلَ فِي صُورَتِهِ وخَلْقِهِ سَادًّا مَا بَيْنَ الأُفُقِ. [انظر: ٣٢٣٥، ٤٦١٢، ٤٨٥٥، ٧٣٨٠، ٧٥٣١]

٣٢٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا زَكَرِيَّا بْنُ أَبِي زَائِدَةَ، عَنِ ابْنِ الأَشْوَعِ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، قَالَ: قُلْتُ لِعَائِشَةَ رَضِيَ اللهُ عَنْها:

---

(1) (H. 3233) Perhaps Jibrīl's (Gabriel) wings.

man, but on that occasion, he came in his actual and real figure and (he was so huge) that he covered the whole horizon."

فأيْنَ قَوْلُهُ: ﴿ثُمَّ دَنَا فَتَدَلَّىٰ ۝ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ﴾ قالَتْ: ذاكَ جِبْرِيلُ، كانَ يَأتيهِ في صُورةِ الرَّجُلِ وإنَّما أتَى هذِهِ المَرَّةَ في صُورَتِهِ التي هيَ صورَتُهُ فَسَدَّ الأُفُقَ. [راجع: ٣٢٣٤]

3236. Narrated Samura: The Prophet ﷺ said, "Last night I saw (in a dream) two men coming to me. One of them said, 'The person who kindles the fire is Mālik, the gatekeeper of the (Hell) Fire, and I am Jibrīl (Gabriel), and this is Mīkā'el (Michael)'."

٣٢٣٦ - **حدَّثنا** مُوسَى: حدَّثنا جَرِيرٌ: حدَّثنا أبُو رَجاءٍ، عَنْ سَمُرَةَ قالَ: قالَ النَّبيُّ ﷺ: «رَأيْتُ اللَّيْلَةَ رَجُلَيْنِ أتَيانِي، فَقالا: الذي يُوقِدُ النَّارَ مالِكٌ خازِنُ النَّارِ، وأنا جِبْرِيلُ، وهذَا مِيكائِيلُ». [راجع: ٨٤٥]

3237. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If a husband calls his wife to his bed (i.e., to have sexual relation) and she refuses and causes him to sleep in anger, the angels will curse her till morning."

٣٢٣٧ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا أبُو عَوانَةَ، عَنِ الأعمَشِ، عَنْ أبي حازِمٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إذَا دَعا الرَّجُلُ امْرَأتَهُ إلى فِراشِهِ فأبَتْ فَباتَ غَضْبانَ عَلَيها لَعَنَتْها المَلائِكَةُ حتَّى تُصْبِحَ».

تابَعَهُ شُعبَةُ وأبو حَمْزَةَ، وابنُ دَاوُدَ وأبُو مُعاوِيَةَ عَنِ الأعمَشِ. [انظر: ٥١٩٣، ٥١٩٤]

3238. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما that he heard the Prophet ﷺ saying, "The Divine Revelation was delayed for a short period but suddenly, as I was walking, I heard a voice in the sky, and when I looked up towards the sky, to my surprise, I saw the angel who had come to me in the Ḥirā cave, and he was sitting on a chair in between the sky and the earth. I was so frightened by him

٣٢٣٨ - **حدَّثنا** عَبْدُ اللهِ بنُ يُوسُفَ: أخبَرَنا اللَّيْثُ: حدَّثَني عُقَيْلٌ، عَنِ ابنِ شِهابٍ قالَ: سَمِعْتُ أبَا سَلَمَةَ قالَ: أخْبَرَني جابِرُ بنُ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: أنَّهُ سَمِعَ النَّبيَّ ﷺ يَقُولُ: «ثُمَّ فَتَرَ عَنِّي الوَحْيُ فَترةً

that I fell on the ground and came to my family and said (to them), 'Cover me (with a blanket)! Cover me!' Then Allāh تعالى sent the Revelation:

"O you (Muḥammad ﷺ) enveloped (in garments)! Arise and warn! (up to) And keep away from *Ar-Rujz* (the idols)!" (V.74:1-5) (See H. 4)

فَبَيْنا أنا أمْشِي سَمِعْتُ صَوْتاً مِنَ السَّماءِ فَرَفَعْتُ بَصَرِي قِبَلَ السَّماءِ فإذَا المَلَكُ الذِي جاءَني بِحِرَاءٍ قاعِدٌ عَلى كُرْسِيّ بَيْنَ السَّماءِ والأرْضِ فَجُئِثْتُ مِنْهُ حتَّى هَوَيتُ إلى الأرْضِ، فَجِئْتُ أهْلي فَقُلْتُ: زَمِّلُوني زَمِّلُوني، فأنْزَلَ اللهُ تَعالى: ﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝١ قُمْ فَأَنذِرْ ۝٢﴾ إلى قَوْلِهِ: ﴿وَٱلرُّجْزَ فَٱهْجُرْ ۝٥﴾ «قالَ أبو سَلَمَةَ: والرِّجْزُ: الأوْثانُ. [راجع: ٤]

3239. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "On the night of my *Al-Isrā* (Journey by Night) to the heaven, I saw Mūsa (Moses) who was a tall brown curly-haired man, as if he was one of the men of Shanu'a tribe, and I saw 'Īsā (Jesus), a man of medium height and moderate complexion inclined to the red and white colour and of lank hair. I also saw Mālik, the gatekeeper of the (Hell) Fire, and *Ad-Dajjāl* amongst the signs which Allāh showed me." (The Prophet ﷺ then recited the Holy Verse):

"...So, be not you in doubt of meeting him (i.e., when you met Mūsa during the night of *Al-Isra'* and *Al-Mi'rāj* over the heavens)..." (V.32:23).

Narrated Anas and Abū Bakra: "The Prophet ﷺ said, "The angels will guard Al-Madīna from *Ad-Dajjāl* (who will not be able to enter the city of Al-Madīna)."

٣٢٣٩ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ قالَ: حدَّثنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عنْ قَتادَةَ. وقالَ لي خَلِيفَةُ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ، عَنْ أبي العالِيَةِ: حدَّثَنا ابنُ عَمِّ نَبِيِّكُمْ يَعْنِي ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «رَأيْتُ لَيْلَةَ أُسْرِيَ بي مُوسَى رَجُلاً آدَمَ طُوَالاً جَعْداً كأنَّهُ مِنْ رِجالِ شَنُوءَةَ، ورَأيْتُ عِيسَى رَجُلاً مَرْبُوعاً، مَرْبُوعَ الخَلْقِ إلى الحُمْرَةِ والبَياضِ، سَبْطَ الرَّأسِ. وَرَأيْتُ مالِكاً خازِنَ النَّارِ، والدَّجَّالَ في آياتٍ أرَاهُنَّ اللهُ إيَّاهُ. فَلا تَكُنْ في مِرْيَةٍ مِنْ لِقائِهِ»، قالَ أنَسٌ وأبُو بَكْرَةَ عَنِ النَّبِيِّ ﷺ: «تَحْرُسُ المَلائِكَةُ المَدِينَةَ مِنَ الدَّجَّالِ». [انظر: ٣٣٩٦]

(8) CHAPTER. What is said regarding the characteristics of Paradise, and the fact that

(٨) **بابُ** ما جاءَ في صِفَةِ الجَنَّةِ

it has already been created (and does exist now).

And Abū Al-'Āliya said: The people of Paradise will not have menses, urine or spittle. Whenever they are given a thing and then another thing, they will say, 'We have already been provided with this', for they are given things similar in shape but different in taste. The bunches of fruits will be near to them, and they will pluck fruits as they like. (The rest of the chapter is the interpretation of some of the Qur'ānic words concerning the characteristics of Paradise and the people who live in it. Such words are not translated).

وأنّها مَخلُوقَةٌ،

وَقالَ أبُو العالِيَةِ: يَكُونُ مُطَهَّرَةٌ مِنَ الحَيْضِ والبَوْلِ والبُصاقِ، ﴿كُلَّمَا رُزِقُوا﴾ أُتُوا بِشَيءٍ ثُمَّ أُتُوا بآخَرَ: ﴿قَالُوا هَٰذَا الَّذِي رُزِقْنَا مِن قَبْلُ﴾ أوتينا مِنْ قَبْلُ ﴿وَأُتُوا بِهِ مُتَشَابِهًا﴾ [البقرة: ٢٥] يُشْبِهُ بَعضُهُ بَعْضاً ويَخْتَلِفُ في الطَّعْمِ. ﴿قُطُوفُهَا﴾: يَقْطِفُونَ كَيْفَ شَاؤُوا. ﴿دَانِيَةٌ﴾ [الحاقة: ٢٣]: قَرِيبَةٌ. ﴿الْأَرَائِكِ﴾ [الكهف: ٣١]: السُّرُرُ. وقالَ الحَسَنُ: النَّضْرَةُ في الوُجُوهِ، والسُّرُورُ في القَلْبِ. وقالَ مُجَاهِدٌ: ﴿سَلْسَبِيلًا﴾ [الإنسان: ١٨]: حَدِيدَةُ الجِرْيَةِ. ﴿غَوْلٌ﴾: وَجَعُ البَطنِ. ﴿يُنزَفُونَ﴾: لا تَذْهَبُ عُقُولُهُمْ. وقالَ ابنُ عَبَّاسٍ: ﴿دِهَاقًا﴾: مُمْتَلِئاً. ﴿وَكَوَاعِبَ﴾: نَواهِدَ. ﴿رَحِيقٍ﴾: الخَمْرُ. ﴿تَسْنِيمٍ﴾: يَعْلُو شَرَابَ أهْلِ الجَنَّةِ. ﴿خِتَامُهُ﴾: طِينُهُ مِسْكٌ. ﴿نَضَّاخَتَانِ﴾: فَيَّاضَتانِ. يُقَالُ ﴿مَوْضُونَةٍ﴾: مَنْسُوجَةٌ، مِنْهُ وَضِينُ النَّاقَةِ. والكُوبُ ما لا أُذُنَ لَهُ ولا عُرْوَةَ. والأبارِيقُ ذَواتُ الآذانِ والعُرَى. ﴿عُرُبًا﴾: مُثَقَّلَةً، واحِدُها عَرُوبٌ، مِثْلُ صَبُورٍ وصُبرٍ، يُسَمِّيها أهْلُ مَكَّةَ العَرِبَةَ وأهْلُ المَدِينَةِ الغَنِجَةَ، وأهْلُ العِرَاقِ الشَّكِلَةَ. وقالَ

مُجَاهِدٌ: ﴿رَوْحٌ﴾: جَنَّةٌ ورَخاءٌ. ﴿وَالرَّيْحَانُ﴾: الرِّزْقُ. ﴿مَنضُودٍ﴾: المَوْزُ. و﴿مَخْضُودٍ﴾ هُوَ المُوقَرُ حَمْلاً. ويُقالُ أيْضاً: لا شَوْكَ له. (والعُرُبُ): المحَبَّباتُ إلى أزْواجِهِنَّ. ويُقالُ: ﴿مَسْكُوبٍ﴾: جارٍ. ﴿وَفُرُشٍ مَرْفُوعَةٍ ﴿٣٤﴾﴾: بَعْضُها فَوْقَ بَعْضٍ. ﴿لَغْوًا﴾: باطِلاً. ﴿تَأْثِيمًا﴾: كَذِباً. ﴿أَفْنَانٍ﴾: أغْصانٌ. ﴿وَجَنَى الْجَنَّتَيْنِ دَانٍ﴾: ما يُجْتَنى قَرِيبٌ. ﴿مُدْهَامَّتَانِ ﴿٦٤﴾﴾: سَوْداوانِ مِنَ الرِّيِّ.

٣٢٤٠ - حدَّثَنا أحْمَدُ بنُ يُونُسَ: حدَّثَنا اللَّيْثُ بن سَعْدٍ، عَنْ نافِعٍ، عَنْ عبدِ اللهِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ: «إذا ماتَ أحَدُكُمْ، فإنَّهُ يُعْرَضُ عَلَيْهِ مَقْعَدُهُ بالغَدَاةِ والعَشِيِّ، فإنْ كانَ منْ أهْلِ الجَنَّةِ فمِنْ أهْلِ الجَنَّةِ، وإنْ كانَ من أهْلِ النَّارِ فمِنْ أهْلِ النَّارِ».

[راجع: ١٣٧٩]

3240. Narrated 'Abdullāh bin 'Umar رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ said, "When anyone of you dies, his destination is displayed before him in the forenoon and in the afternoon; so, if he is from the people of Paradise, he is shown his place in Paradise, and if he is from the people of Hell, he is shown his place in Hell."

٣٢٤١ - حدَّثَنا أبُو الوَلِيدِ: حدَّثَنا سَلْمُ بنُ زَرِيرٍ: حدَّثَنا أبُو رَجاءٍ، عَنْ عِمْرَانَ بنِ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ قالَ: «اطَّلَعْتُ في الجَنَّةِ فَرَأَيْتُ أكْثَرَ أهْلِها الفُقَرَاءَ، واطَّلَعْتُ في النَّارِ فَرَأَيْتُ أكْثَرَ أهْلِها النِّساءَ».

[انظر: ٥١٩٨، ٦٤٤٩، ٦٥٤٦]

3241. Narrated 'Imrān bin Ḥuṣain: The Prophet ﷺ said, "I looked at Paradise and found poor people forming the majority of its inhabitants; and I looked at Hell and saw that the majority of its inhabitants were women."

3242. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: While we were in the company of the Prophet ﷺ he said, "While I was asleep, I saw myself in Paradise; and there I beheld a woman making ablution beside a palace. I asked, 'To whom does this palace belong?' They said, 'To 'Umar bin Al-Khaṭṭāb.' Then I remembered 'Umar's *Ghaira*[1] (concerning women), and so I quickly went away from that palace." 'Umar wept (when he heard this from the Prophet ﷺ) and said, "How dare I think of my *Ghaīra* being offended by you, O Allāh's Messenger?"

٣٢٤٢ - **حدَّثنا** سَعِيدُ بنُ أبي مَرْيَمَ: حدَّثنا اللَّيْثُ قالَ: حدَّثني عُقَيْلٌ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَني سَعِيدُ بنُ المُسَيَّبِ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: بَيْنا نَحْنُ عِنْدَ رَسُولِ اللهِ ﷺ إذْ قالَ: «بَيْنا أنا نائِمٌ رَأَيْتُني في الجَنَّةِ فإذَا امْرَأةٌ تَتَوَضَّأُ إلى جانِبِ قَصْرٍ فَقُلْتُ: لِمَنْ هذَا القَصْرُ؟ فَقالُوا: لِعُمَرَ بنِ الخَطَّابِ، فَذَكَرْتُ غَيْرَتَهُ فَوَلَّيْتُ مُدْبِراً». فَبَكَى عُمَرُ وقالَ: أعَلَيْكَ أغارُ يا رَسُولَ اللهِ؟.

[انظر: ٣٦٨٠، ٥٢٢٧، ٧٠٢٣، ٧٠٢٥]

3243. Narrated 'Abdullāh bin Qais Al-Ash'arī: The Prophet ﷺ said, "A tent (in Paradise) is like a hollow pearl which is thirty miles in height; and on every corner of the tent a believer will have a family that cannot be seen by others." [Narrated Abū 'Imrān in another narration, "(The tent is) sixty miles (in height)"].

٣٢٤٣ - **حدَّثنا** حَجَّاجُ بنُ مِنْهالٍ: حدَّثنا هَمامٌ قالَ: سَمِعْتُ أبا عِمْرَانَ الجَوْنِيَّ يُحَدِّثُ عَنْ أبي بَكْرِ بنِ عَبْدِ اللهِ ابنِ قَيْسٍ الأشْعَرِيِّ، عَنْ أبِيهِ عَنِ النَّبِيِّ ﷺ قالَ: «الخَيمَةُ دُرَّةٌ مجَوَّفَةٌ طُولُها في السَّماءِ ثَلاثُونَ مِيلاً، في كُلِّ زَاوِيَةٍ مِنها لِلمُؤْمِنِ مِنْ أهْلٍ لا يَرَاهُمُ الآخَرُونَ».

قالَ أبُو عَبْدِ الصَّمَدِ والحَارِثُ بنُ عُبَيْدٍ عَنْ أبي عِمْرَانَ: «سِتُّونَ مِيلاً».

[انظر: ٤٨٧٩]

3244. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh said: 'I have prepared for My pious slaves things which have neither been seen by an eye, nor heard by an ear, nor (even) imagined by a human being.' If you wish, you can recite this

٣٢٤٤ - **حدَّثنا** الحُمَيْدِيُّ: حدَّثنا سُفْيانُ: حدَّثنا أبُو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «قالَ

(1) (H. 3242) *Ghaira*: See glossary.

Verse from the Noble Qur'ān: 'No person knows what is kept hidden for them of joy'." (V.32:17)

اللهُ: أَعْدَدْتُ لِعِبادِي الصَّالِحِيْنَ ما لا عَيْنٌ رَأَتْ، ولا أُذُنٌ سَمِعَتْ، ولا خَطَرَ عَلَى قَلْبِ بَشَرٍ، فاقْرَؤُا إن شِئْتُمْ: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ﴾». [انظر: ٤٧٧٩، ٤٧٨٠، ٧٤٩٨]

3245. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The first group (of people) who will enter Paradise will be (glittering) like the moon on a full-moon night. They will neither spit therein nor blow their noses nor relieve nature. Their utensils therein will be of gold and their combs of gold and silver; in their censers the aloeswood will be used, and their sweat will smell like musk. Everyone of them will have two wives; the marrow of the bones of the wives' legs will be seen through the flesh out of excessive beauty. They (i.e., the people of Paradise) will neither have differences nor hatred amongst themselves; their hearts will be as if one heart, and they will be glorifying Allāh in the morning and in the afternoon."

٣٢٤٥ - حدَّثَنا مُحَمَّدُ بنُ مُقاتِلٍ، أَخْبَرَنا عَبْدُ اللهِ: أَخْبَرَنا مَعْمَرٌ، عَنْ هَمَّامِ ابنِ مُنَبِّهٍ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «أَوَّلُ زُمْرَةٍ تَلِجُ الجَنَّةَ صُورَتُهُمْ عَلى صُورَةِ القَمَرِ لَيْلَةَ البَدْرِ. لا يَبْصُقُونَ فِيها ولا يَمْتَخِطُونَ. ولا يَتَغَوَّطُونَ. آنِيَتُهُمْ فِيها الذَّهَبُ، أَمْشاطُهُمْ مِنَ الذَّهَبِ والفِضَّةِ، ومَجامِرُهُمُ الأَلُوَّةُ، ورَشْحُهُمُ المِسْكُ. ولِكُلِّ واحِدٍ مِنْهُمْ زَوْجَتانِ يُرَى مُخُّ سُوقِهِما مِنْ وراءِ اللَّحْمِ مِنَ الحُسْنِ. لا اختِلافَ بَيْنَهُمْ ولا تَباغُضَ، قُلُوبُهُمْ قَلْبٌ واحِدٌ، يُسَبِّحُونَ اللهَ بُكْرَةً وعَشِيّاً». [انظر: ٣٢٤٦، ٣٢٥٤، ٣٣٢٧]

3246. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The first batch (of people) who will enter Paradise will be (glittering) like the moon on a full-moon night; and those who will enter next will be (glittering) like the brightest star. Their hearts will be as if the heart of a single man, for they will have neither any differences nor any enmity amongst

٣٢٤٦ - حدَّثَنا أَبُو اليَمانِ قالَ: أَخْبَرَنا شُعَيْبٌ: حدَّثَنا أَبُو الزِّنادِ، عَنِ الأَعْرَجِ عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «أَوَّلُ زُمْرَةٍ تَدْخُلُ الجَنَّةَ عَلى صُورَةِ القَمَرِ لَيْلَةَ البَدْرِ، والَّذِينَ عَلى إِثْرِهِمْ كَأَشَدِّ

themselves, and everyone of them shall have two wives, each of whom will be so beautiful, pure and transparent that the marrow of the bones of their legs will be seen through the flesh. They will be glorifying Allāh in the morning and afternoon, and will never fall ill, and they will neither blow their noses, nor spit. Their utensils will be of gold and silver, and their combs will be of gold, and the fuel used in their censers will be the aloeswood, and their sweat will smell like musk."

كَوْكَبٍ إضَاءَةً، قُلُوبُهُمْ عَلى قَلْبِ رَجُلٍ واحِدٍ لا اخْتِلافَ بَيْنَهُمْ ولا تَباغُضَ، لِكُلِّ امْرِئٍ مِنْهُمْ زَوْجَتانِ، كُلُّ واحِدَةٍ مِنْهُما يُرَى مُخُّ ساقِها مِنْ وراءِ اللَّحْمِ منَ الحُسْنِ. يُسَبِّحُونَ اللهَ بُكْرَةً وعَشِيّاً، لا يَسْقَمُونَ ولا يَمْتَخِطُونَ، ولا يَبْصُقُونَ. آنِيَتُهُمُ الذَّهَبُ والفِضَّةُ، وأمْشاطُهُمُ الذَّهَبُ، وَوَقُودُ مجَامِرِهِم الألُوَّةُ - قالَ أبُو اليمانِ: يَعْني العُودَ - ورَشْحُهُمُ المِسْكُ». وقالَ مُجَاهِدٌ: الإبْكارُ: أوَّلُ الفَجْرِ، والعَشِيُّ مَيْلُ الشَّمْسِ إلى أنْ - أُرَاهُ - تَغْرُبَ. [راجع: ٣٢٤٥]

3247. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Verily! 70,000 or 700,000 of my followers will enter Paradise altogether; so that the first and the last amongst them will enter at the same time, and their faces will be glittering like the moon on a full-moon night.

٣٢٤٧ - حدَّثَنا مُحَمَّدُ بنُ أبي بَكْرٍ المُقَدَّمِيُّ: حدَّثَنا فُضَيْلُ بنُ سُلَيمانَ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لَيَدْخُلَنَّ مِنْ أُمَّتي سَبْعُونَ ألْفاً أوْ سَبْعُمائَةِ ألْفٍ، لا يَدْخُلُ أوَّلُهُمْ حتَّى يَدْخُلَ آخِرُهُمْ، وجُوهُهُمْ عَلى صُورَةِ القَمَرِ لَيْلَةَ البَدْرِ». [انظر: ٦٥٤٣، ٦٥٥٤]

3248. Narrated Anas (bin Mālik) رَضِيَ اللهُ عَنْهُ: A silken cloak was presented to the Prophet ﷺ and he used to forbid the usage of silk (by men). When the people were fascinated by the cloak, he said, "By Him (Allāh) in Whose Hands the soul of Muḥammad is, the handkerchiefs of Sa'd bin Mu'ādh in Paradise are better than this."

٣٢٤٨ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ الجُعْفِيُّ: حدَّثَنا يُونُسُ بنُ مُحَمَّدٍ: حدَّثَنا شَيْبانُ، عَنْ قَتادَةَ قَالَ: حدَّثَنا أنَسٌ رَضِيَ اللهُ عَنْهُ قالَ: أُهْدِيَ للنَّبِيِّ ﷺ جُبَّةُ سُنْدُسٍ، وكانَ

يَنهَى عَنِ الحَرِيرِ، فَعَجِبَ النَّاسُ مِنْها، فَقالَ: «والذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَمَنادِيلُ سَعْدِ بنِ مُعاذٍ في الجَنَّةِ لأَحْسَنُ مِنْ هذَا». [راجع: ٢٦١٥]

3249. Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ was given a silken garment, and its beauty and delicacy astonished the people. On that, Allāh's Messenger ﷺ said, "No doubt, the handkerchiefs of Sa'd bin Mu'ādh in Paradise are better than this."

٣٢٤٩ - حَدَّثَنَا مُسَدَّدٌ: حدَّثنا يَحْيَى ابنُ سَعِيدٍ، عَنْ سُفْيانَ: حدَّثني أَبُو إسحَاقَ قالَ: سَمِعْتُ البَرَاءَ بنَ عازِبٍ رَضِيَ اللهُ عَنْهُما قالَ: أُتِيَ رَسُولُ اللهِ ﷺ بِثَوْبٍ مِنْ حَرِيرٍ. فَجَعَلُوا يَعْجَبُونَ مِنْ حُسْنِهِ ولِينِهِ، فَقالَ رَسُولُ اللهِ ﷺ: «لَمَنادِيلُ سَعْدِ بنِ مُعاذٍ في الجَنَّةِ أَفْضَلُ مِنْ هذا». [انظر: ٣٨٠٢، ٥٨٣٦، ٦٦٤٠]

3250. Narrated Sahl bin Sa'd As-Sā'idī: Allāh's Messenger ﷺ said, "A place in Paradise equal to the size of a lash is better than the whole world and whatever is in it."

٣٢٥٠ - حَدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ عَنْ أَبي حازِمٍ، عَنْ سَهْلِ ابنِ سَعْدٍ السَّاعِدِيِّ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَوْضعُ سَوْطٍ في الجَنَّةِ خَيْرٌ مِنَ الدُّنْيا وما فِيها». [راجع: ٢٧٩٤]

3251. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There is a tree in Paradise (which is so big and huge that) if a rider travels in its shade for one hundred years, he will not be able to cross it."

٣٢٥١ - حَدَّثَنَا رَوْحُ بنُ عَبْدِ المُؤْمِنِ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثنا سَعِيدٌ، عَنْ قَتادَةَ: حدَّثنا أَنَسُ بنُ مالِكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «إنَّ في الجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّاكِبُ في ظِلِّها مائَةَ عامٍ لا يَقْطَعُها».

3252. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There is a tree in Paradise (which is so big and huge that) a

٣٢٥٢ - حَدَّثَنَا مُحَمَّدُ بنُ سِنانٍ: حدَّثنا فُلَيْحُ بنُ سُلَيمانَ: حدَّثنا هِلالُ

بنُ عَليّ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أبي عَمْرَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «إنَّ فِي الجَنَّةِ لَشَجَرَةً يَسيرُ الرَّاكِبُ في ظِلِّهَا مائَةَ سَنَةٍ وَاقْرَؤُوا إنْ شِئْتُمْ ﴿وَظِلٍّ مَّمْدُودٍ ﴿٣٠﴾﴾». [انظر: ٤٨٨١]

rider could travel in its shade for a hundred years. And if you wish, you can recite:

'In shade long-extended." (V.56:30)

٣٢٥٣ - «ولَقَابُ قَوْسِ أحَدِكُمْ في الجَنَّةِ خَيْرٌ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ أوْ تَغْرُبُ». [راجع: ٢٧٩٣]

3253. "...And a place in Paradise equal to an arrow bow of one of you, is better than (the whole earth) on which the sun rises and sets."

٣٢٥٤ - حدَّثنا إبْرَاهِيمُ بنُ المُنْذِرِ: حدَّثنا مُحَمَّدُ بنُ فُلَيْحٍ: حدَّثَنا أبي، عَنْ هِلالٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أبي عَمْرَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ: «أوَّلُ زُمْرَةٍ تَدْخُلُ الجَنَّةَ عَلى صُورَةِ القَمَرِ لَيْلَةَ البَدْرِ، والذِينَ عَلى آثارِهِمْ كأحْسَنِ كَوْكَبٍ دُرِّيٍّ في السَّماءِ إضاءَةً، قُلُوبُهُمْ عَلى قَلْبِ رَجُلٍ واحِدٍ، لا تَباغُضَ بَيْنَهُمْ ولا تَحاسُدَ، لِكُلِّ امْرِئٍ زَوْجَتانِ مِنَ الحورِ العِيْنِ، يُرَى مُخُّ سُوقِهِنَّ مِنْ وراءِ العَظْمِ واللَّحْمِ».

3254. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The first batch (of people) who will enter Paradise will be (glittering) like the moon on a full-moon night, and the batch next to them will be (glittering) like the most brilliant star in the sky. Their hearts will be as if the heart of a single man, for they will have neither enmity nor jealousy amongst themselves; everyone will have two wives from the *Ḥūr,* (who will be so beautiful, pure and transparent that) the marrow of the bones of their legs will be seen through the bones and the flesh." (See H. 1382)

٣٢٥٥ - حدَّثنا حَجَّاجُ بنُ مِنْهالٍ: حدَّثَنا شُعْبَةُ قالَ: عَدِيُّ بنُ ثابِتٍ أخْبَرَني قالَ: سَمِعْتُ البَرَاءَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: لَمَّا ماتَ إبْرَاهِيمُ قالَ: «إنَّ لَهُ مُرْضِعاً في الجَنَّةِ». [راجع: ١٣٨٢]

3255. Narrated Al-Barā' (bin 'Āzib) رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ, after the death of his son Ibrāhīm, said, "There is a wet-nurse for him (i.e., Ibrāhīm) in Paradise." (See H. 1382)

3256. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The people of Paradise will look at the dwellers of *Al-Ghuraf* (the lofty mansions i.e., a superior place in Paradise) in the same way as one looks at a brilliant star far away in the east or in the west on the horizon; all that is because of their superiority over one another (in rewards)." On that the people said, "O Allāh's Messenger! Are these residences (lofty mansions) for the Prophets which nobody else can reach?" The Prophet ﷺ replied, "No! By Him (Allāh) in Whose Hands my soul is, these are for the men who believed in Allāh and also believed in the Messengers."

٣٢٥٦ - حَدَّثَنَا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ قالَ: حَدَّثَنِي مالكٌ، عَنْ صَفْوَانَ بنِ سُلَيم، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «إنَّ أهْلَ الجَنَّةِ يَتَرَاءَيُونَ أهْلَ الغُرَفِ مِنْ فَوْقِهِمْ، كما تَتَرَاءَوْنَ الكَوْكَبَ الدُّرِّيَّ الغابِرَ في الأُفُقِ مِنَ المَشْرِقِ أوِ المَغْرِبِ لِتَفاضُلِ ما بَيْنَهُمْ»، قالُوا: يا رَسُولَ اللهِ، تِلْكَ مَنازِلُ الأنْبِياءِ لا يَبْلُغها غَيْرُهُمْ؟ قالَ: «بَلى، والذِي نَفْسِي بِيَدِهِ رِجالٌ آمَنُوا باللهِ وصَدَّقُوا المُرْسَلِينَ». [انظر: ٦٥٥٦]

(9) CHAPTER. The characteristics of the gates of Paradise.

(٩) بابُ صِفَةِ أبْوَابِ الجَنَّةِ

3257. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Paradise has eight gates, and one of them is called *Ar-Raiyyān* through which none will enter but those who used to observe *Ṣaum* (fasts)."

The Prophet ﷺ also said, "Whoever spends two things in Allāh's Cause, he will be called from the gate of Paradise."

[See *Ḥadith* No. 3216]

٣٢٥٧ - حَدَّثَنَا سَعِيدُ بنُ أبي مَرْيَمَ: حَدَّثَنا مُحَمَّدُ بنُ مُطَرِّفٍ قالَ: حَدَّثَنِي أبُو حَازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «في الجَنَّةِ ثَمانِيَةُ أبْوَابٍ، فِيها بابٌ يُسَمَّى الرَّيانَ لا يَدْخُلُهُ إلَّا الصَّائِمُونَ». [راجع: ١٨٩٦]

وقالَ النَّبِيُّ ﷺ: «مَنْ أنْفَقَ زَوْجَيْنِ دُعِيَ مِنْ بابِ الجَنَّةِ»، فِيهِ عُبادَةُ عَنِ النَّبِيِّ ﷺ.

(10) CHAPTER. The description of the (Hell) Fire and the fact that it has already been created.

(١٠) بابُ صِفَةِ النَّارِ وأنَّها مَخلُوقَةٌ،

﴿وَغَسَّاقًا﴾: يُقالُ: غَسَقَتْ عَيْنُهُ ويَغْسِقُ الجُرْحُ وكأنَّ الغَسَاقَ

والغَسِيْق واحِدٌ. ﴿غِسْلِينٍ﴾: كُلُّ شَيْءٍ غَسلْتَهُ فَخَرَجَ مِنْهُ شَيْءٌ فَهُوَ غِسْلِيْن، فِعْلِيْن منَ الغَسْلِ منَ الجُرْحِ والدَّبَرِ. وقالَ عِكْرِمَةُ: ﴿حَصَبُ جَهَنَّمَ﴾: حَطَبٌ بالحَبَشِيَّةِ، وقالَ غَيْرُهُ: ﴿حَاصِبًا﴾: الرِّيحُ العاصِفُ والحَاصِبُ ما يَرمي بِهِ الرِّيحُ. ومِنْهُ حَصَبُ جَهَنَّمَ: يُرْمى به فِي جَهَنَّمَ، هُمْ حَصَبُها. ويُقالُ: حَصَبَ في الأرْضِ: ذَهَبَ، والحَصَبُ مُشْتَقٌّ منْ حَصْباءِ الحِجارَةِ. ﴿صَدِيدٍ﴾: قَيْحٌ ودَمٌ. ﴿خَبَتْ﴾: طَفِئَتْ. ﴿تُورُونَ﴾: تَسْتَخْرِجُونَ. أَوْرَيْتُ: أَوْقَدْتُ. ﴿لِلْمُقْوِينَ﴾: للمُسافِرِينَ. والقِيُّ: القفْرُ. وقالَ ابنُ عَبَّاسٍ: ﴿صِرَٰطِ ٱلْجَحِيمِ﴾: سَوَاءُ الجَحِيمِ ووَسَطُ الجَحِيم. ﴿لَشَوْبًا مِّنْ حَمِيمٍ﴾ يُخْلَطُ طَعامُهُمْ ويُساطُ بالحَمِيم. ﴿زَفِيرٌ وَشَهِيقٌ﴾: صَوْتٌ شَدِيدٌ وَصَوْتٌ ضَعِيفٌ. ﴿وِرْدًا﴾: عِطاشاً. ﴿غَيًّا﴾: خُسْرَاناً. وقالَ مُجاهِدٌ: ﴿يُسْجَرُونَ﴾: تُوقَدُ لَهُم النَّارُ، ﴿وَنُحَاسٌ﴾: الصُّفْرُ يُصَبُّ عَلى رُؤُسِهِمْ، يُقالُ ﴿ذُوقُوا﴾: باشِرُوا وجَرِّبُوا، ولَيْسَ هذَا منْ ذَوْقِ الفَم. ﴿مَّارِجٍ﴾: خالِصٌ مِنَ النَّارِ، مَرَجَ الأمير رَعِيَّتَهُ: إذا خَلاَّهُمْ يَعْدُو بَعْضُهُم عَلى بَعْضٍ. ﴿مَّرِيجٍ﴾: ملتبس، مَرِجَ أَمْرُ النَّاسِ: اخْتَلَطَ،

﴿مَرَجَ ٱلْبَحْرَيْنِ﴾، مَرَجْتَ دَابَّتَكَ: تَرَكْتَها.

3258. Narrated Abū Dhar رَضِيَ اللهُ عَنْهُ: (During a very hot summer) while the Prophet ﷺ was on a journey, he said (regarding the performance of the *Zuhr* prayer – "Wait till it (i.e., the weather) gets cooler." He said the same again till the shade of the hillocks extended. Then he said, "Delay the *Zuhr* prayer till it gets cooler, for the severity of heat is from the increase in heat of Hell (fire)."

٣٢٥٨ - **حَدَّثَنَا** أَبُو الوَلِيدِ: حدَّثنا شُعْبَةُ، عَنْ مُهاجِرٍ أبي الحَسَنِ قالَ: سَمِعْتُ زَيْدَ بن وَهْبٍ يَقُولُ: سَمِعْتُ أبا ذَرٍّ رَضِيَ اللهُ عَنْهُ يَقُولُ: كانَ النَّبِيُّ ﷺ في سَفَرٍ فَقالَ: «أَبْرِدْ»، ثُمَّ قالَ: «أَبْرِدْ» حتَّى فاءَ الفيءُ يَعني للتُّلُولِ ثُمَّ قالَ: «أبرِدُوا بالصَّلاةِ فإنَّ شدَّةَ الحَرِّ مِنْ فَيْحِ جَهَنَّمَ». [راجع: ٥٣٥]

3259. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Delay the *Zuhr* prayer till it gets cooler, for the severity of heat is from the increase in the heat of Hell (fire)."

٣٢٥٩ - **حَدَّثَنَا** مُحَمَّدُ بنُ يُوسُفَ: حدَّثنا سُفْيانُ، عَنِ الأعمَشِ، عَنْ ذَكْوانَ، عَنْ أبي سَعِيدٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «أَبْرِدُوا بالصَّلاةِ فإنَّ شِدَّةَ الحَرِّ مِنْ فَيْحِ جهَنَّمَ». [راجع: ٥٣٨]

3260. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The (Hell) Fire complained to its Lord saying, 'O my Lord! My different parts eat up each other.' So, He allowed it to take two breaths, one in the winter and the other in summer, and this is the reason for the severe heat and the bitter cold you find (in weather)."

٣٢٦٠ - **حَدَّثَنَا** أَبُو اليمانِ: أَخْبَرَنا شُعَيْبٌ عَنِ الزُّهْرِيِّ قالَ: حدَّثَني أبو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ: أنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «اشْتَكَتِ النَّارُ إلى رَبِّها فَقالَتْ: رَبِّ أكَلَ بَعْضِي بَعْضاً، فأذِنَ لَها بِنَفَسَيْنِ: نَفَسٍ في الشِّتاءِ ونَفَسٍ في الصَّيْفِ. فأشَدُّ ما تَجِدُونَ مِنَ الحَرِّ، وَأشَدُّ ما تَجِدُونَ مِنَ الزَّمْهَرِيرِ». [راجع: ٥٣٧]

3261. Narrated Abū Jamra Aḍ-Ḍuba'i: I used to sit with Ibn 'Abbās in Makkah. Once

٣٢٦١ - **حَدَّثَنَا** عَبْدُ اللهِ بنُ

I had a fever and he said (to me), "Cool your fever with Zamzam water, for Allāh's Messenger ﷺ said: 'It (the fever) is from the heat of the (Hell) Fire, so abate it with water (or Zamzam water)'."

مُحَمَّدٍ: حدَّثَنا أبُو عامِرٍ هو العَقَديُّ، حدَّثَنا هَمَّامٌ، عَنْ أبي جمرَةَ الضُّبَعِيِّ قالَ: كُنْتُ أُجالِسُ ابنَ عَبَّاسٍ بِمَكَّةَ فأخَذَتْني الحُمَّى فَقالَ: أبْرِدْها عَنْكَ بِماءِ زَمْزَمَ، فإنَّ رَسُولَ اللهِ ﷺ قالَ: «هي الحُمَّى منْ فَيْحِ جَهَنَّمَ فأبْرِدُوها بالمَاءِ - أوْ قالَ: - بِماءِ زَمْزَمَ»، شَكَّ هَمَّامٌ.

3262. Narrated Rāfi' bin Khadīj: I heard the Prophet ﷺ saying, "Fever is from the heat of the Hell-fire, so abate it with water."

٣٢٦٢ - **حدَّثَني** عَمْرُو بنُ عَبَّاسٍ: حدَّثَنا عَبْدُ الرَّحْمٰنِ: حدَّثَنا سُفْيانُ، عَنْ أبيهِ، عَنْ عَبايَةَ بنِ رِفاعَةَ قالَ: أخْبَرَني رَافِعُ بنُ خَديجٍ قالَ: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «الحُمَّى مِنْ فَوْرِ جَهَنَّمَ فأبْرِدُوها عَنْكُمْ بالمَاءِ». [انظر: ٥٧٢٦]

3263. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ said, "Fever is from the heat of the Hell-fire, so abate it with water."

٣٢٦٣ - **حدَّثَنا** مالِكُ بنُ إسماعِيلَ: حدَّثَنا زُهَيْرٌ: حدَّثَنا هِشامٌ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها عَنِ النَّبِيِّ ﷺ قالَ: «الحُمَّى مِنْ فَيْحِ جَهَنَّمَ فأبْرِدُوها بالمَاءِ». [انظر: ٥٧٢٥]

3264. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Fever is from the heat of the Hell-fire, so abate it with water."

٣٢٦٤ - **حدَّثَنا** مُسَدَّدٌ: عَنْ يَحْيَى، عَنْ عُبَيْدِ اللهِ قالَ: حدَّثَني نافِعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «الحُمَّى مِنْ فَيْحِ جَهَنَّمَ فأبْرِدُوها بالمَاءِ». [انظر: ٥٧٢٣]

3265. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Your (ordinary)

٣٢٦٥ - **حدَّثَنا** إسمَاعِيلُ بنُ أبي

fire is one of 70 parts of the Hell-fire." Someone asked, "O Allāh's Messenger! This (ordinary) fire would have been sufficient (to torture the disbelievers)." Allāh's Messenger ﷺ said, "The (Hell) Fire has 69 parts more than the ordinary (worldly) fire, each part is as hot as this (worldly) fire."

أُوَيْسٍ قالَ: حدَّثَني مالكٌ، عَنْ ابنِ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «نارُكُمْ جُزْءٌ مِنْ سَبْعِينَ جُزْءاً مِنْ نارِ جَهَنَّمَ»، قيلَ: يا رَسُولَ اللهِ، إنْ كانَتْ لَكافِيَةً، قالَ: «فُضِّلَتْ عَلَيهِنَّ بِتِسعَةٍ وسِتِّينَ جُزْءاً كُلُّهُنَّ مِثْلُ حَرِّها».

3266. Narrated Ya'lā that he heard the Prophet ﷺ on the pulpit reciting:

"They will cry: 'O Mālik!" (V.43:77) [Mālik is the keeper (angel) of the (Hell) Fire.]

٣٢٦٦ - **حدَّثَنا** قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو: سمعَ عَطاءً يُخبِرُ عَنْ صَفْوانَ بنِ يَعْلى، عَنْ أبيهِ أنَّهُ سَمعَ النَّبيَّ ﷺ يَقْرَأُ عَلى المِنْبرِ: ﴿وَنَادَوْا يَـٰمَـٰلِكُ﴾. [راجع: ٣٢٣٠]

3267. Narrated Abū Wā'il: Somebody said to Usāma, "Will you go to so-and-so (i.e., 'Uthmān) and talk to him (i.e., advise him)." He said, "You see that I don't talk to him except to inform you that I shall talk to him secretly without opening a gate (of affliction), for neither do I want to be the first to open it (i.e., rebellion), nor shall I say to a man who is my ruler that he is the best of all the people, after I have heard something from Allāh's Messenger ﷺ." They said, "What have you heard him saying?" He said, "I have heard him (the Prophet ﷺ) saying, 'A man will be brought on the Day of Resurrection and thrown in the (Hell) Fire, so that his intestines will come out, and he will go around like a donkey goes around a millstone. The people of (Hell) Fire will gather around him and say: O so-and-so! What is wrong with you? Didn't you use to order us for *Al-Ma'rūf* (i.e., Islāmic

٣٢٦٧ - **حدَّثَنا** عَليٌّ: حدَّثَنا سُفْيانُ، عَنِ الأعمَشِ، عَنْ أبي وائِلٍ قالَ: قِيلَ لأُسامَةَ: لَوْ أتَيْتَ فُلاناً فَكَلَّمْتَهُ، قالَ: إنَّكُمْ لَتَرَوْنَ أنِّي لا أُكَلِّمُهُ، إلَّا أُسمِعُكُمْ إنِّي أُكَلِّمُهُ في السِّرِّ دُونَ أنْ أفْتَحَ باباً لا أكُونُ أوَّلَ مَنْ فَتَحَهُ، ولا أقُولُ لِرَجُلٍ - أنْ كانَ عَليَّ أمِيراً: - إنَّهُ خَيْرُ النَّاسِ بَعْدَ شَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ، قالُوا: وما سَمِعْتَهُ يَقُولُ؟ قالَ: سَمِعْتُهُ يَقُولُ: «يُجاءُ بالرَّجُلِ يَوْمَ القِيامَةِ فَيُلْقى في النَّارِ فَتَنْدَلِقُ أقْتابُهُ في النَّارِ، فَيَدُورُ كما يَدُورُ الحمارُ بِرَحاهُ فَيَجْتَمِعُ أهْلُ النَّارِ عَلَيْهِ

فَيَقُولُونَ: يَا فُلانُ ما شَأْنُكَ؟ أَلَيْسَ كُنْتَ تَأْمُرُ بالمَعْرُوفِ وتَنْهَانَا عَنِ المُنْكَرِ؟ قالَ: كُنْتُ آمُرُكُمْ بالمَعْرُوفِ ولا آتِيهِ، وأنهاكُمْ عَنِ المُنْكَرِ وآتِيهِ». رَوَاهُ غُنْدَرٌ عَنْ شُعْبَةَ عَنِ الأعمَشِ.

[انظر: ٧٠٩٨]

Monotheism and all that Islām has ordained) and forbid us from *Al-Munkar* (i.e., disbelief, polytheism of all kinds, and all that Islām forbids i.e., evil and bad)? He will reply: Yes, I used to order you for *Al-Ma'rūf*, but I did not do it myself, and I used to forbid you from *Al-Munkar*, while I used to do it myself.'"

[See Vol. 9, *Hadith* No.7098]

(١١) بابُ صِفَةِ إبْلِيسَ وجُنُودِهِ

(11) CHAPTER. The characteristics of *Iblīs* (Satan) and his soldiers.

وقالَ مُجاهِدٌ: ﴿وَيَقْذِفُونَ﴾: يُرْمَوْنَ. ﴿دُحُورًا﴾: مَطْرُودِينَ. ﴿وَاصِبٌ﴾: دَائِمٌ. وقالَ ابنُ عَبَّاسٍ: ﴿مَدْحُورًا﴾: مطْرُوداً. ويُقالُ: ﴿مَرِيدًا﴾: مُتَمَرّداً. بَتَّكَهُ: قَطَّعهُ. ﴿وَاسْتَفْزِزْ﴾: اسْتَخِفَّ ﴿بِخَيْلِكَ﴾: الفُرْسانُ. والرَّجْلُ الرَّجَّالَةُ، واحِدُها رَاجِلٌ مِثْلُ صَاحِبٍ وصَحْبٍ وتاجِرٍ وتَجْرٍ. ﴿لَأَحْتَنِكَنَّ﴾: لأَسْتَأْصِلَنَّ. ﴿قَرِينٌ﴾: شَيْطانٌ.

٣٢٦٨ - **حدَّثَنا** إبْرَاهِيمُ بنُ مُوسَى: أخبرَنا عِيسَى عَنْ هِشامٍ، عَنْ أبِيهِ، عَنْ عائِشَةَ رضي الله عنها قالَتْ: سُحِرَ النَّبِيُّ ﷺ. وقالَ اللَّيْثُ: كَتَبَ إليَّ هِشامُ بنُ عُروةَ أنَّهُ سَمِعَهُ ووعاه عَنْ أبِيهِ عَنْ عائِشَةَ قالَتْ: سُحِرَ النَّبِيُّ ﷺ حتَّى كانَ يُخَيَّلُ إلَيْهِ أنَّهُ يَفْعَلُ الشَّيءَ وما يفعله حتَّى كانَ ذَاتَ يَوْمٍ دَعا وَدَعا ثُمَّ قالَ: «أَشَعرْتِ أنَّ اللهَ أفْتاني فِيما فِيهِ شِفائي، أتاني رَجُلانِ فَقَعَدَ أحَدُهما

3268. Narrated 'Āishah رَضِيَ اللهُ عَنها: Magic was worked on the Prophet ﷺ so that he began to fancy that he was doing a thing which he was not actually doing. One day he invoked (Allāh) for a long period and then said, "I feel that Allāh has inspired me as how to cure myself. Two persons came to me (in my dream) and sat, one by my head and the other by my feet. One of them asked the other, 'What is the ailment of this man?' The other replied, 'He has been bewitched.' The first asked, 'Who has bewitched him?' The other replied, 'Labīd bin Al-A'ṣam.' The first one asked, 'What material has he used?' The other replied, 'A comb, the hair gathered on it, and the outer skin of the pollen of the male date-palm.' The first asked, 'Where is

that?' The other replied, 'It is in the well of Dharwān.'" So, the Prophet ﷺ went out towards the well and then returned and said to me on his return, "Its date-palms (the date-palms near the well) were like the heads of the devils." I asked, "Did you take out those things with which the magic was worked?" He said, "No, as for me, Allāh has cured me and I am afraid that this action may spread evil amongst the people." Later on the well was filled up with earth.

عِنْدَ رَأْسِي والآخَرُ عِنْدَ رِجْلَيَّ، فَقالَ أَحَدُهُما لِلآخَرِ: ما وَجَعُ الرَّجُلِ؟ قالَ: مَطْبُوبٌ، قالَ: وَمَنْ طَبَّهُ؟ قالَ: لَبِيدُ بنُ الأَعْصَمِ. قالَ: فِيمَاذا؟ قالَ: في مُشْطٍ ومَشاقَةٍ وجُفِّ طَلْعَةٍ ذَكَرٍ، قالَ: فأيْنَ هُوَ؟ قالَ: في بِئْرِ ذَرْوانَ»، فَخَرَجَ إِلَيْهَا النَّبِيُّ ﷺ ثُمَّ رَجَعَ فَقالَ لِعائِشَةَ حِينَ رَجَعَ: «نَخْلُها كأَنَّهُ رُؤُوسُ الشياطِينِ»، فَقُلْتُ: اسْتَخْرَجْتَهُ؟ فَقالَ: «لا، أما أنا فَقَدْ شَفاني اللهُ وخَشِيتُ أنْ يُثِيرَ ذٰلكَ عَلى النَّاسِ شَرّاً» ثُمَّ دُفِنَتِ البِئْرُ. [راجع: ٣١٧٥]

3269. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "During your sleep, Satan knots three knots at the back of the head of each of you, and he reads and exhales the following words at each knot: 'The night is long, so keep on sleeping.' If that person wakes up and remembers Allāh, then one knot is undone, and when he performs ablution the second knot is undone, and when he offers *Ṣalāt* (prayers), all the knots are undone, and he gets up in the morning energetic in a good mode and with a good heart, otherwise he gets up lazy and with not a good heart and mode."

٣٢٦٩ - حدَّثَنا إسمَاعِيلُ قالَ: حدَّثَني أخي، عَنْ سُلَيمانَ بنِ بِلالٍ، عَنْ يَحْيَى بنِ سَعِيدٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «يَعْقِدُ الشَّيْطانُ عَلى قافِيَةِ رَأْسِ أحَدِكُمْ - إذَا هُوَ نامَ - ثَلاثَ عُقَدٍ، يَضْرِبُ عَلى كُلِّ عُقْدَةٍ مَكانَها: عَلَيْكَ لَيْلٌ طَويلٌ فارْقُدْ، فإنِ اسْتَيْقَظَ فَذَكَرَ اللهَ انحَلَّتْ عُقْدَةٌ، فإنْ تَوَضَّأَ انحَلَّتْ عُقْدَةٌ، فإنْ صلَّى انحَلَّتْ عُقَدُه كُلُّها فأصْبَحَ نَشِيطاً طَيِّبَ النَّفْسِ وإلَّا أصْبحَ خَبِيثَ النَّفْسِ كَسْلانَ». [راجع: ١١٤٢]

3270. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: It was mentioned before the Prophet ﷺ that

٣٢٧٠ - حدَّثَنا عُثمانُ بنُ أبي

شَيْبَةَ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أبي وائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: ذُكِرَ عِنْدَ النَّبيِّ ﷺ رَجُلٌ نامَ لَيْلَةً حتَّى أصْبَحَ، قالَ: «ذَاكَ رَجُلٌ بالَ الشَّيْطانُ في أُذُنَيْهِ - أوْ قالَ -: في أُذُنِهِ». [راجع: ١١٤٤]

there was a man who slept the night till morning (after sunrise). The Prophet ﷺ said, "He is a man in whose ears (or ear) Satan had urinated."

٣٢٧١ - **حدَّثَنا** مُوسَى بنُ إسمَاعِيلَ: حدَّثَنا هَمَّامٌ، عَنْ مَنْصُورٍ، عَنْ سالِمِ بنِ أبي الجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبيِّ ﷺ قالَ: «أما إنَّ أحَدَكُمْ إذَا أتَى أهلَهُ، وقالَ: بِسْمِ اللهِ اللَّهُمَّ جَنِّبْنا الشَّيْطانَ وجَنِّبِ الشَّيْطانَ ما رَزَقْتَنا، فَرُزِقَا ولداً لَمْ يَضُرَّهُ الشَّيْطانُ». [راجع: ١٤١]

3271. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "If anyone of you, when having sexual relation with his wife, says, 'In the Name of Allāh. O Allāh! Protect us from Satan and prevent Satan from approaching our offspring You are going to give us,' and if he begets a child (as a result of that relation) Satan will not harm it."

٣٢٧٢ - **حدَّثَنا** مُحَمَّدٌ: أخْبَرَنَا عَبْدَةُ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبِيهِ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ: «إذَا طَلَعَ حاجِبُ الشَّمْسِ فَدَعُوا الصَّلاةَ حَتَّى تَبْرُزَ، وإذَا غابَ حَاجِبُ الشَّمْسِ فَدَعُوا الصَّلاةَ حتَّى تَغِيبَ».

3272. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "When the (upper) edge of the sun appears (in the morning), don't pray [perform a *Ṣalāt* (prayer)] till the sun appears in full, and when the lower edge of the sun sets, don't pray [perform a *Ṣalāt* (prayer)] till it sets completely."

٣٢٧٣ - «ولا تَحَيَّنُوا بِصَلاتِكُمْ طُلُوعَ الشَّمْسِ ولا غُرُوبَها. فإنَّها تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطانٍ، أوِ الشَّيْطانِ»، لا أدْرِي أيَّ ذٰلكَ قالَ هِشامٌ.

3273. (Contd. H. 3272): "And you should not seek to offer *Ṣalāt* (prayer) at sunrise or sunset for the sun rises between two sides of the head of the Satan."

٣٢٧٤ - **حدَّثَنا** أبُو مَعْمَرٍ: حدَّثَنا

3274. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If, while you are

offering *Salāt* (prayer), somebody intends to pass in front of you, prevent him; and should he insist, prevent him again; and if he insists again, fight with him (i.e., prevent him violently, e.g., pushing him violently), because such a person is a Satan." (See H. 509)

عَبْدُ الْوَارِثِ: حدَّثنا يُونُسُ، عَنْ حُمَيْدِ ابنِ هِلالٍ، عَنْ أبي صَالحٍ عَنْ أبي سَعِيدٍ الخُدْرِيِّ قالَ: قالَ النَّبيُّ ﷺ: «إذَا مَرَّ بَيْنَ يَدَيْ أحَدِكُمْ شَيْءٌ، وهُوَ يُصَلِّي فَلْيَمْنَعْهُ، فإنْ أبى فَلْيَمْنَعْهُ فإنْ أبى فَلْيُقاتِلْهُ، فإنَّما هُوَ شَيْطانٌ». [راجع: ٥٠٩]

3275. Narrated Muhammad bin Sīrīn: Abū Hurairah رَضِيَ اللهُ عَنْهُ said, "Allāh's Messenger ﷺ put me in charge of the *Zakāt* of Ramadān (i.e., *Zakāt-ul-Fitr*). Someone came to me and started scooping some of the foodstuff of (*Zakāt*) with both hands. I caught him and told him that I would take him to Allāh's Messenger ﷺ." Then Abū Hurairah told the whole narration and added "He (i.e., the thief) said, 'Whenever you go to your bed, recite (the Verse) *Āyat Al-Kursī*, (V.2:255) for then a guardian from Allāh will be guarding you, and Satan will not approach you till dawn.'" On that the Prophet ﷺ said, "He told you the truth, though he is a liar, and he (the thief) himself was the Satan."

٣٢٧٥ - وقالَ عُثمانُ بنُ الهَيْثَمِ: حدَّثنا عَوْفٌ، عَنْ مُحَمَّدِ بنِ سِيرِينَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: وكَّلَني رَسُولُ اللهِ ﷺ بِحِفْظِ زَكاةِ رَمَضانَ، فأتاني آتٍ فَجَعَلَ يَحْثو مِنَ الطَّعامِ فأخَذْتُهُ فَقُلْتُ: لأَرْفَعَنَّكَ إلى رَسُولِ اللهِ ﷺ فَذَكَرَ الحَدِيثَ فَقالَ: إذَا أوَيْتَ إلى فِرَاشِكَ فاقْرَأْ آيَةَ الكُرْسِيِّ، لَنْ يَزَالَ مِنَ اللهِ حافِظٌ ولا يَقْرَبُكَ شَيْطانٌ حتَّى تُصْبِحَ. فَقالَ النَّبيُّ ﷺ: «صَدَقَكَ وهُوَ كَذُوبٌ، ذاكَ شَيْطانٌ». [راجع: ٢٣١١]

3276. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Satan comes to one of you and says, 'Who created so-and-so? Who created so-and-so?' till he says, 'Who has created your Lord?' So, when he reaches up to such a question, one should seek refuge with Allāh and give up such thoughts."

٣٢٧٦ - حدَّثنا يَحْيى بنُ بُكَيرٍ: حدَّثنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: أخبرَني عُرْوَةُ بنُ الزُّبيرِ: قالَ أبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: قالَ رَسُولُ اللهِ ﷺ: «يَأتي الشَّيْطانُ أحَدَكُمْ فَيَقُولُ: مَنْ خَلَقَ كَذَا؟ مَنْ خَلَقَ كَذَا؟ حتَّى يَقولَ: مَنْ خَلَقَ رَبَّكَ؟ فإذَا بَلَغَهُ فَلْيَسْتَعِذْ باللهِ ولْيَنْتَهِ».

3277. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "When the month

٣٢٧٧ - حدَّثنا يَحْيى بنُ بُكَيْرٍ:

حدَّثَنا اللَّيْثُ قالَ: حدَّثَني عُقَيْل، عَنِ ابنِ شِهابٍ قالَ: حدَّثَني ابنُ أبي أنَسٍ مَوْلى التَّيْمِيِّينَ: أنّ أباهُ حدَّثَهُ: أنَّهُ سَمعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «إذَا دَخَلَ رَمَضانُ فُتِّحَتْ أبْوَابُ الجَنَّةِ، وغُلِّقَتْ أبْوَابُ جَهَنَّمَ، وسُلْسِلَتِ الشَّياطِينُ». [راجع: ١٨٩٨]

of Ramaḍān comes, the gates of Paradise are opened and the gates of the (Hell) Fire are closed, and the devils are chained."

٣٢٧٨ - حدَّثَنا الحُمَيدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا عَمْرٌو قالَ: أخْبرَني سَعِيدُ ابنُ جُبَيرٍ قالَ: قُلْتُ لابنِ عَبَّاسٍ فَقالَ: حدَّثَنا أُبَيُّ بنُ كَعْبٍ: أنَّهُ سَمعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إنَّ مُوسَى قالَ لِفَتاهُ: آتِنا غَدَاءَنا، قالَ: أرَأيتَ إذْ أوَيْنا إلى الصَّخْرَةِ فإنّي نَسِيتُ الحُوتَ وما أنْسانيهِ إلَّا الشَّيْطانُ أنْ أذكُرَهُ، ولم يَجِدْ مُوسَى النَّصبَ حتَّى جاوَزَ المَكانَ الذي أمَرَ اللهُ بِهِ». [راجع: ٧٤]

3278. Narrated Ubaī bin Ka'b that he heard Allāh's Messenger ﷺ saying, "(The Prophet) Mūsa (Moses) said to his boy-servant..., 'Bring us our morning meal...' (V.18:62) The latter said, 'Do you remember when we betook ourselves to the rock? I indeed forgot the fish, and none but *Shaitān* (Satan) made me forget to remember it...' (V.18:63) Mūsa did not feel tired till he had crossed the place which Allāh ordered him to go to."

٣٢٧٩ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنْ عَبْدِاللهِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهما قالَ: رَأيْتُ رَسُولَ اللهِ ﷺ يُشِيرُ إلى المَشْرِقِ فَقالَ: «ها إنَّ الفِتْنَةَ هاهُنا، إنَّ الفِتْنَةَ هاهُنا مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطانِ». [راجع: ٣١٠٤]

3279. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: I saw Allāh's Messenger ﷺ pointing towards the east saying, "Look! There will be *Al-Fitnah* (trial or affliction). Surely *Al-Fitnah* will emerge from there, where the side of the head of Satan comes out." (See H. 3104)

٣٢٨٠ - حدَّثَنا يَحْيَى بنُ جَعْفَرٍ:

3280. Narrated Jābir رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When night falls, then

keep your children close to you, for the devils spread out then. An hour later you can let them free; and close the gates of your house (at night), and mention Allāh's Name thereupon, and put off your lights, mention Allāh's Name thereupon and cover your utensils, and mention Allāh's Name thereupon, (and if you don't have something to cover your utensil) you may put across it something (e.g., a piece of wood etc.)."

حدَّثنا مُحمَّدُ بنُ عَبدِ اللهِ الأنْصارِيُّ: حدَّثني ابنُ جُرَيْجٍ قالَ: أخبَرَني عطاءٌ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ عَن النَّبِيِّ ﷺ قالَ: «إذا استَجْنَحَ أوْ كانَ جُنْحُ اللَّيلِ فَكُفُّوا صِبْيانَكُمْ فإنَّ الشَّياطِيْنَ تَنْتَشِرُ حِيْنَئِذٍ، فإذَا ذَهَبَ ساعَةٌ مِنَ العِشاءِ فَخَلُّوهُمْ، وأغْلِقْ بابَكَ واذْكُرِ اسْمَ اللهِ، وأطْفِئْ مِصْباحَكَ واذْكُرِ اسمَ اللهِ. وأوْكِ سِقاءَكَ واذْكُرِ اسمَ اللهِ، وخَمِّرْ إناءَكَ واذْكُرِ اسمَ اللهِ. ولَوْ تَعْرُضُ عَلَيْهِ شَيْئاً». [انظر: ٣٣٠٤، ٣٣١٦، ٥٦٢٣، ٥٦٢٤، ٦٢٩٥، ٦٢٩٦]

3281. Narrated Ṣafiyya bint Ḥuyai: While Allāh's Messenger ﷺ was in *I'tikāf*[1], I called on him at night and having had a talk with him, I got up to depart. He got up also to accompany me to my dwelling place, which was then in the house of Usāma bin Zaid. Two *Anṣārī* men passed by, and when they saw the Prophet ﷺ they hastened away. The Prophet ﷺ said (to them), "Don't hurry! It is Ṣafiyya, the daughter of Ḥuyai (i.e., my wife)." They said, "Glorified be Allāh! O Allāh's Messenger! (You are far away from any suspicion?)" He said, "Satan circulates in a human being as blood circulates in it, and I was afraid that Satan might put an evil thought (or something) in your hearts."

٣٢٨١ - حدَّثنا مَحْمُودُ بنُ غَيْلانَ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ عَنْ عليِّ بنِ حُسَيْنٍ، عَنْ صَفيَّةَ بِنْتِ حُيَيٍّ قالَتْ: كانَ رَسُولُ اللهِ ﷺ مُعْتَكِفاً فأتَيْتُهُ أزُورُهُ لَيْلاً فَحَدَّثْتُهُ ثُمَّ قُمْتُ فانقَلَبْتُ فَقامَ مَعي لِيَقْلِبَني وكانَ مَسْكَنُها في دَارِ أُسامَةَ بنِ زَيْدٍ، فَمَرَّ رَجُلانِ مِنَ الأنْصارِ فَلَمَّا رَأيا النَّبِيَّ ﷺ أسْرَعا فَقالَ النَّبِيُّ ﷺ: «على رِسْلِكما، إنَّها صَفِيَّةُ بِنْتُ حُيَيٍّ». فَقالا: سُبْحانَ اللهِ يا رَسُولَ اللهِ، قالَ: «إنَّ الشَّيْطانَ يَجْرِي مِنَ الإنْسانِ مَجْرَى الدَّمِ، وإنِّي خَشِيتُ أنْ يَقْذِفَ في قُلُوبِكما

(1) (H. 3281) *I'tikāf*: See glossary.

سُوءاً - أَوْ قالَ -: شَيْئاً». [راجع: ٢٠٣٥]

3282. Narrated Sulaimān bin Ṣurad: While I was sitting in the company of the Prophet ﷺ, two men abused each other and the face of one of them became red with anger, and his jugular veins swelled (i.e., he became furious). On that the Prophet ﷺ said, "I know a word, the saying of which will cause him to relax, if he does say it. If he says: *'A'ūdhu billāhi minash-Shaitān* (I seek refuge with Allāh from Satan), then all his anger will go away." Somebody said to him, "The Prophet ﷺ has said, 'Seek refuge with Allāh from Satan.'" The angry man said, "Am I mad?"

٣٢٨٢ - **حدَّثنا** عَبْدانُ، عَنْ أبي حَمْزَةَ، عَنِ الأعمَشِ، عَنْ عَدِيِّ بنِ ثابِتٍ، عَنْ سُلَيمانَ بنِ صُرَدٍ قالَ: كُنْتُ جالِساً مَعَ النَّبِيِّ ﷺ ورَجُلانِ يَسْتَبَّانِ، فأحَدُهُما احْمَرَّ وجْهُهُ وانْتَفَخَتْ أوْداجُهُ. فَقالَ النَّبِيُّ ﷺ: «إنِّي لأعْلَمُ كَلِمَةً لَوْ قالَها ذَهَبَ عَنْهُ ما يَجِدُ، لَوْ قالَ: أعُوذُ باللهِ مِنَ الشَّيْطانِ ذَهَبَ عَنْهُ ما يَجِدُ»، فقالُوا لَهُ: إنَّ النَّبِيَّ ﷺ قالَ: تَعَوَّذْ باللهِ مِنَ الشَّيْطانِ، فَقالَ: وهَلْ بي جُنُونٌ؟. [انظر: ٦٠٤٨، ٦١١٥]

3283. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "If anyone of you, on having sexual relation with his wife, says: 'O Allāh! Protect me from Satan, and prevent Satan from approaching the offspring you are going to give me,' and if it happens that the lady conceives a child, Satan will neither harm that child nor will overpower him."

٣٢٨٣ - **حدَّثنا** آدَمُ: حدَّثنا شُعْبَةُ: حدَّثنا مَنْصُورٌ، عَنْ سالِمِ بنِ أبي الجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابنِ عَبَّاسٍ قالَ: قالَ النَّبِيُّ ﷺ: «لَوْ أنَّ أحَدَكُمْ إذا أتَى أهْلَهُ قالَ: اللَّهُمَّ جَنِّبْنِي الشَّيْطانَ، وجَنِّبِ الشَّيْطانَ ما رَزَقْتَني، فإنْ كانَ بَيْنَهُما ولَدٌ لَمْ يَضُرَّهُ الشَّيْطانُ ولَمْ يُسَلَّطْ عَلَيْهِ». قالَ: وحدَّثنا الأعمَشُ، عَنْ سالِمٍ، عَنْ كُرَيْبٍ عَنِ ابنِ عَبَّاسٍ مِثْلَهُ. [راجع: ١٤١]

3284. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered a *Ṣalāt* (prayer), and (after finishing) he said, "Satan came in front of me trying persistingly to divert my attention from the *Ṣalāt* (prayer), but Allāh

٣٢٨٤ - **حدَّثنا** مَحْمُودٌ: حدَّثنا شَبابَةُ: عَنْ مُحَمَّدِ بنِ زِيادٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أنَّهُ

gave me the strength to overpower him."

صَلّى صَلاةً فَقالَ: «إِنَّ الشَّيْطانَ عَرَضَ لي فَشَدَّ عَلَيَّ يَقْطَعُ الصَّلاةَ عَلَيَّ فأَمْكَنَني اللهُ مِنْهُ»، فَذَكَرَهُ. [راجع: ٤٦١]

3285. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "When the call for the *Ṣalāt* (prayer) is pronounced, Satan takes to his heels, passing wind with noise. When the call for the *Ṣalāt* (prayer) is finished, he comes back. And when the *Iqāma* is pronounced, he again takes to his heels, and after its completion, he returns again to interfere between the person [offering *Ṣalāt* (prayer)] and his heart, saying to him, 'Remember this or that thing,' till the person forgets whether he has offered three or four *Rak'a*, so if one forgets whether he has offered three or four *Rak'a*, he should perform two prostrations of *Sahw* (i.e., forgetfulness)."

٣٢٨٥ - حَدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا الأَوْزَاعِيُّ، عَنْ يَحْيَى بنِ أبي كَثِيرٍ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «إذَا نُودِيَ بالصَّلاةِ أَدْبَرَ الشَّيْطانُ ولَهُ ضُرَاطٌ، فإذَا قُضِيَ أَقْبَلَ، فإذَا ثُوِّبَ بِها أَدْبَرَ، فإذَا قُضِيَ أَقْبَلَ حتَّى يَخْطِرَ بَيْنَ الإنْسانِ وقَلْبِهِ فَيَقُولُ: اذْكُرْ كَذَا وكَذَا، حتَّى لا يَدْرِيَ أَثَلاثاً صلّى أمْ أَرْبَعاً. فإذَا لَمْ يَدْرِ ثَلاثاً صلّى أوْ أَرْبَعاً. سجَدَ سَجْدَتَيِ السَّهْوِ». [راجع: ٦٠٨]

3286. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "When any human being is born, Satan touches him at both sides of the body with his two fingers, except 'Īsā (Jesus), the son of Maryam (Mary), whom Satan tried to touch (but failed), so he touched the placenta-cover (instead)."

٣٢٨٦ - حَدَّثَنا أَبُو اليمانِ: أَخْبَرَنا شُعَيْبٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «كلُّ بَني آدَمَ يَطْعَنُ الشَّيْطانُ في جَنْبِهِ بِإصْبَعَيْهِ حِيْنَ يُولَدُ، غَيْرَ عِيسَى ابنِ مَرْيَمَ ذَهَبَ يَطْعُنُ، فَطَعَنَ في الحِجابِ». [انظر: ٣٤٣١، ٤٥٤٨]

3287. Narrated 'Alqama: I went to Sham(1) (and asked, "Who is here?"). The people said, "Abū Ad-Dardā'." Abū Ad-Dardā' said, "Is the person whom Allāh has

٣٢٨٧ - حَدَّثَنا مالِكُ بنُ إسمَاعِيلَ: حدَّثَنا إسْرَائِيلُ، عَنِ المُغِيْرَةِ، عَنْ إبْرَاهِيمَ، عَنْ عَلْقَمَةَ

(1) (H. 3287) "Sham": See glossary.

protected against Satan (as Allāh's Messenger ﷺ said), amongst you". The subnarrator, Mughīra said that the person who was given Allāh's Refuge through the tongue of the Prophet ﷺ was 'Ammar (bin Yāsir).

قالَ: قَدِمْتُ الشَّامَ، قالُوا: أَبُو الدَّرْدَاءِ قالَ: أفِيكُمُ الذِي أجارَهُ اللهُ مِنَ الشَّيْطانِ عَلى لِسانِ نَبِيِّهِ ﷺ؟.
حدَّثَنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ مُغِيْرَةَ، وقالَ: الذي أجارَهُ اللهُ عَلى لِسانِ نَبِيِّهِ ﷺ، يَعْني عَمَّاراً. [انظر: ٣٧٤٢، ٣٧٤٣، ٣٧٦١، ٤٩٤٣، ٤٩٤٤، ٦٢٧٨]

3288. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ said, "While the angels talk amidst the clouds about things that are going to happen on earth, the devils hear a word of what they say and pour it in the ears of a foreteller as one pours something in a bottle, and they add one hundred lies to that (one word)."

٣٢٨٨ - قالَ: وقالَ اللَّيْثُ: حدَّثَني خالِدُ بنُ يَزِيدَ، عَنْ سَعِيدِ بنِ أبي هِلالٍ: أنَّ أبا الأسْوَدِ أخْبَرَهُ عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها عَنِ النَّبيِّ ﷺ قالَ: «المَلائِكَةُ تَحَدَّثُ في العَنانِ، والعَنانُ الغَمامُ، بالأمْرِ يَكُونُ في الأرْضِ فَتَسْمَعُ الشَّياطِيْنُ الكَلِمَةَ فَتَقُرُّها في آذَانِ الكاهِنِ كما تُقَرُّ القارُورَةُ فَيَزِيدُوْنَ مَعَها مائَةَ كَذْبَةٍ». [راجع: ٣٢١٠]

3289. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Yawning is from Satan and if anyone of you yawns, he should check his yawning as much as possible, for if anyone of you (during the act of yawning) should say: '*Hā*', Satan will laugh at him."

٣٢٨٩ - حدَّثَنا عاصِمُ بنُ عَليٍّ: حدَّثَنا ابنُ أبي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أبِيهِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «التَّثَاؤُبُ مِنَ الشَّيْطانِ، فإذَا تَثَاءَبَ أحَدُكُمْ فَلْيَرُدَّهُ ما اسْتَطاعَ، فإنَّ أحَدَكُمْ إذَا قالَ: ها، ضَحِكَ الشَّيْطانُ». [انظر: ٦٢٢٣، ٦٢٢٦]

3290. Narrated 'Āishah رَضِيَ اللهُ عَنْها: On the day (of the battle) of Uḥud when *Al-Mushrikūn* were defeated, Satan shouted,

٣٢٩٠ - حدَّثَنا زَكَرِيَّا بنُ يَحْيَى: حدَّثَنا أبُو أُسامَةَ قالَ: هِشامٌ أخْبَرَنا

"O slaves of Allāh! Beware of the forces at your back," and on that the Muslims of the front files fought with the Muslims of the back files (thinking they were *Al-Mushrikūn*). Ḥudhaifa looked back to see his father Al-Yamān, (being attacked by the Muslims). He shouted, "O Allāh's slaves! My father! My father!" By Allāh, they did not stop till they killed him. Ḥudhaifa said, "May Allāh forgive you." 'Urwa said that Ḥudhaifa continued invoking good (invoking Allāh to forgive the killer of his father) till he met Allāh (i.e., died).

عَنْ أَبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: ولَمَّا كانَ يَوْمُ أُحُدٍ هُزِمَ المُشْرِكُونَ فَصاحَ إِبْلِيسُ: أَي عِبادَ اللهِ، أُخْراكُم. فَرَجَعَتْ أُولاهُمْ فاجْتَلَدَتْ هِيَ وأُخْراهُمْ فَنَظَرَ حُذَيْفَةُ فإِذا هُوَ بِأَبِيهِ اليمانِ فَقالَ: أَيْ عِبادَ اللهِ، أَبِي أَبِي، فَوَاللهِ ما احْتَجَزُوا حَتَّى قَتَلُوهُ. فَقالَ حُذَيْفَةُ: غَفَرَ اللهُ لَكُمْ، قالَ عُرْوَةُ: فما زالَتْ في حُذَيْفَةَ مِنْهُ بَقِيَّةُ خَيْرٍ حَتَّى لَحِقَ بِاللهِ.

[انظر: ٣٨٢٤، ٧٠٦٥، ٦٦٦٨، ٦٨٨٣، ٦٨٩٠]

3291. Narrated 'Āishah رَضِيَ الله عَنها: I asked the Prophet ﷺ about the one looking here and there during the *Ṣalāt* (prayer). He replied, "It is what Satan steals from the *Ṣalāt* (prayer) of anyone of you." (See H. 751)

٣٢٩١ - حدَّثنا الحَسَنُ بنُ الرَّبِيعِ: حدَّثنا أَبُو الأَحْوَصِ، عَن أَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ قالَ: قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: سأَلتُ النَّبِيَّ ﷺ عَنِ التِفاتِ الرَّجُلِ في الصَّلاةِ، فَقالَ: «هُوَ اخْتِلاسٌ يَخْتَلِسُهُ الشَّيْطانُ مِنْ صَلاةِ أَحَدِكُمْ».

[راجع: ٧٥١]

3292. Narrated Abū Qatāda: The Prophet ﷺ said, "A good righteous dream is from Allāh, and a bad or evil dream is from Satan; so if anyone of you has a bad dream of which he gets afraid, he should spit on his left side and should seek refuge with Allāh from its evil, for then it will not harm him."

٣٢٩٢ - حدَّثنا أَبُو المُغِيرَةِ: حدَّثنا الأَوْزاعِيُّ قالَ: حدَّثَنِي يَحْيَى عَنْ عَبْدِ اللهِ بنِ أَبِي قَتادَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ.

وحدَّثَنِي سُلَيمانُ بنُ عَبْدِ الرَّحْمٰنِ: حدَّثَنا الوَلِيدُ: حدَّثنا الأَوزاعِيُّ قالَ: حدَّثَنِي يَحْيَى بنُ أَبِي كَثِيرٍ: حدَّثَنِي عَبْدُ اللهِ بنُ أَبِي قَتادَةَ،

عَنْ أبيهِ قالَ: قالَ النَّبيُّ ﷺ: «الرُّؤْيا الصَّالِحَةُ مِنَ اللهِ والحُلْمُ مِنَ الشَّيْطانِ، فإذا حَلَمَ أحَدُكُمْ حُلُماً يَخافُهُ فَلْيَبْصُقْ عَنْ يَسارِهِ ولْيَتَعَوَّذْ باللهِ مِنْ شَرِّها فإنَّها لا تَضُرُّهُ». [انظر: ٥٧٤٧، ٦٩٨٤، ٦٩٩٥، ٦٩٩٦، ٧٠٠٥، ٧٠٤٤]

3293. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If one says one hundred times in a day: 'None has the right to be worshipped but Allāh, the (Alone), He is the One and has no partner; to Him belongs the kingdom (of the universe) and for Him are all the praises, and He has the power to do everything (the Omnipotent)(1)', one will get the reward of manumitting ten slaves, and one hundred good deeds will be written in his account, and one hundred bad deeds will be wiped off or erased from his account, and on that day he will be protected from the morning till evening from Satan, and nobody will be superior to him except one who has done more(2) than that which he has done."

٣٢٩٣ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالكٌ، عَنْ سُمَيٍّ مَوْلى أبي بَكْرٍ، عَنْ أبي صَالحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ قالَ: لا إلَهَ إلا اللهُ وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ المُلْكُ ولَهُ الحَمْدُ وهوَ عَلى كُلِّ شَيْءٍ قَدِيرٌ؛ في يَوْمٍ مائَةَ مَرَّةٍ كَانَ لَهُ عَدْلَ عَشْرِ رِقابٍ، وكُتِبَتْ لَهُ مائَةُ حَسَنَةٍ، ومُحِيَتْ عَنْهُ مائَةُ سَيِّئَةٍ، وكانَتْ لَهُ حِرْزاً مِنَ الشَّيْطانِ يَوْمَهُ ذَلِكَ حتَّى يُمْسِيَ، ولَمْ يأتِ أحَدٌ بأفْضَلَ مِمَّا جاءَ بِهِ إلَّا أحَدٌ عَمِلَ أكثرَ مِنْ ذلكَ». [انظر: ٦٤٠٣]

3294. Narrated Sa'd bin Abī Waqqāṣ: Once 'Umar asked the permission to see Allāh's Messenger ﷺ in whose company there were some *Quraishī* women who were talking to him and asking him for more financial support raising their voices(3).

٣٢٩٤ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا يَعْقُوبُ بنُ إبْرَاهِيمَ قالَ: حدَّثَنا أبي، عنْ صَالحٍ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَني عَبْدُ الحَمِيدِ بنُ

(1) (H. 3293) The Arabic version of this prayer is as follows: '*Lā ilāha illallāhu, Waḥdahu lā sharīka lahu, lahul-mulku wa lahul-ḥamdu wa Huwa 'alā kulli shai'in Qadīr.*'

(2) (H. 3293) 'More' may mean here more times of recitation of this prayer or more good deeds of different nature.

(3) (H. 3294) Perhaps this took place before the believers were ordered to lower their=

عَبْدِ الرَّحْمٰنِ بنِ زَيْدٍ: أنَّ مُحَمَّدَ بنَ سَعْدِ بنِ أبي وقّاصٍ أخْبَرَهُ: أنَّ أباهُ سَعْدَ بنَ أبي وقّاصٍ قالَ: اسْتَأذَنَ عُمَرُ عَلى رَسُولِ اللهِ ﷺ وعِنْدَهُ نِساءٌ مِنْ قُرَيْشٍ يُكَلِّمْنَهُ ويَسْتَكْثِرْنَهُ عالِيَةً أصْوَاتُهُنَّ، فَلَمَّا اسْتَأذَنَ عُمَرُ قُمْنَ يَبْتَدِرْنَ الحِجابَ فأذِنَ لَهُ رَسُولُ اللهِ ﷺ ورَسُولُ اللهِ ﷺ يَضْحَكُ فَقالَ عُمَرُ: أضْحَكَ اللهُ سِنَّكَ يا رَسُولَ اللهِ، قالَ: «عَجِبْتُ مِنْ هؤُلاءِ اللاّئي كُنَّ عِنْدِي فَلَمَّا سَمِعْنَ صَوْتَكَ ابْتَدَرْنَ الحِجابَ»، قالَ عُمَرُ: فأنْتَ يا رَسُولَ اللهِ كُنْتَ أحَقَّ أنْ يَهَبْنَ، ثُمَّ قالَ: أيْ عَدُوَّاتِ أنْفُسِهِنَّ، أتَهَبْنَنِي ولا تَهَبْنَ رَسُولَ اللهِ ﷺ؟ قُلْنَ: نَعَمْ، أنْتَ أفَظُّ وأغْلَظُ مِنْ رَسُولِ اللهِ ﷺ. قالَ رَسُولُ اللهِ ﷺ: «والَّذِي نَفْسِي بِيَدِهِ ما لَقِيَكَ الشَّيْطانُ قَطّ سالِكاً فَجّاً إلّا سَلَكَ فَجّاً غَيْرَ فَجِّكَ». [انظر: ٣٦٨٣، ٦٠٨٥]

When ‘Umar asked permission to enter, the women got up (quickly) hurrying to screen themselves. When Allāh's Messenger ﷺ admitted ‘Umar, Allāh's Messenger ﷺ was smiling, ‘Umar asked, "O Allāh's Messenger! May Allāh keep you always happy." Allāh's Messenger ﷺ said, "I am astonished at these women who were with me. As soon as they heard your voice, they hastened to screen themselves." ‘Umar said, "O Allāh's Messenger! You have more right to be feared by them." Then he addressed (those women) saying, "O enemies of your own souls! Do you fear me and not Allāh's Messenger ﷺ?" They replied. "Yes, for you are a fearful and fierce man as compared with Allāh's Messenger ﷺ." On that Allāh's Messenger ﷺ said (to ‘Umar), "By Him in Whose Hands my soul is, whenever Satan sees you taking a path, he follows a path other than yours."

٣٢٩٥ - حدَّثَنا إبْراهِيمُ بنُ حَمْزَةَ قالَ: حدَّثَني ابنُ أبي حازِمٍ، عَنْ يَزِيدَ، عَنْ مُحَمَّدِ بنِ إبْراهِيمَ عَنْ عِيسَى بنِ طَلْحَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ:

3295. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If anyone of you rouses from sleep and performs the ablution, he should wash his nose by putting water in it and then blowing it out thrice, because Satan has stayed in the upper part of his nose all the night."(1)

=voices when talking to Allāh's Messenger ﷺ.

(1) (H. 3295) We should believe that Satan actually stays in the upper part of one's nose, though we cannot perceive how, for this is related to the unseen world of which we know nothing, except what Allāh tells us through His Messenger ﷺ.

«إذَا اسْتَيْقَظَ مِنْ مَنامِهِ فَتَوَضَّأَ فَلْيَسْتَنْثِرْ ثَلاثاً فإنَّ الشَّيْطانَ يَبِيتُ عَلى خَيْشومِهِ».

(12) CHAPTER. The mention of Jinn, their reward and retribution.

(١٢) بابُ ذِكْرِ الجِنّ وثَوابِهِمْ وعِقابِهِمْ،

As is referred to by Allāh's Statement:

"O you assembly of jinn and mankind! Did not there come to you Messengers from amongst you, reciting unto you My Verses and warning you of the meeting of this Day of yours? They will say: 'We bear witness against ourselves'. It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers." (V.6:130)

Mujāhid said about the interpretation of the Verse: "And they have invented a kinship between Him and the jinn, but the jinn know well that they have indeed to appear (before Him) (i.e., they will be brought for accounts)". (V.37:158). "The Quraish infidels said: 'The angels are Allāh's daughters whose mothers are the daughters of the mistresses among the jinn.' Allāh said: '... but the jinn knew well that they have indeed to appear (before Him i.e., they will be brought for accounts)... but they will be brought forward as a troop." (V. 36:75)

لِقَوْلِهِ: ﴿يَـٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَـٰتِى﴾ الآية بَخْساً: نَقْصاً. وَقالَ مُجاهِدٌ: ﴿وَجَعَلُوا۟ بَيْنَهُۥ وَبَيْنَ ٱلْجِنَّةِ نَسَبًا﴾ قالَ كُفَّارُ قُرَيْشٍ: المَلائِكَةُ بَناتُ اللهِ وأُمَّهاتُهُمْ بَناتُ سَرَواتِ الجِنّ. قالَ اللهُ: ﴿وَلَقَدْ عَلِمَتِ ٱلْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ﴾ [الصافات: ١٥٨] سَيُحْضَرُونَ لِلحِسابِ. ﴿جُندٌ مُّحْضَرُونَ﴾ [يس: ٧٥]: عِنْدَ الحِسابِ.

3296. Narrated 'Abdur-Raḥmān bin 'Abdullāh bin 'Abdur-Raḥmān bin Abī Ṣa'ṣa'a Al-Anṣārī that Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ said to his father, "I see you are fond of sheep and the desert, so when you want to pronounce the *Adhān*, raise your voice with it, for whoever will hear the *Adhān* whether a human being, or a jinn, or anything else, will be a witness for you on the Day of Resurrection." Abū Sa'īd added, "I have heard this from Allāh's

٣٢٩٦ - حدَّثَنا قُتَيْبَةُ، عَنْ مالِكٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَبْدِ اللهِ بنِ عَبْدِ الرَّحْمٰنِ ابنِ أبي صَعْصَعَةَ الأنْصارِيِّ، عَنْ أبِيهِ أنَّهُ أخْبَرَهُ: أنَّ أبا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللهُ عَنْهُ قالَ لهُ: إنِّي أراكَ تُحِبُّ الغَنَمَ والبادِيَةَ فإذا كُنْتَ في غَنَمِكَ أوْ بادِيَتِكَ

Messenger ﷺ."
[See Vol. 1, *Hadith* No.609]

فأذَّنْتَ بالصَّلاةِ فارْفَعْ صَوْتَكَ بالنِّدَاءِ، فإنَّهُ «لا يَسْمَعُ مَدَى صَوْتِ المُؤَذِّنِ جِنٌّ ولا إنْسٌ ولا شَيءٌ إلَّا شهد لَهُ يَوْمَ القِيامَةِ».

قالَ أبُو سَعِيدٍ: سَمِعْتُهُ منْ رَسُولِ اللهِ ﷺ. [راجع: ٦٠٩]

(13) CHAPTER. The Statement of Allāh جل جلاله:
"And (remember) when We sent towards you (Muhammad ﷺ) a group (three to ten persons) of the jinn... (till)... Those are in manifest error." (V.46:29-32).

(١٣) **بابُ** قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ﴾ إلى قوْلِهِ: ﴿أُوْلَٰٓئِكَ فِى ضَلَٰلٍ مُّبِينٍ﴾ [الأحقاف: ٢٩-٣٢] ﴿مَصْرِفًا﴾ [الكهف: ٥٣]: مَعْدِلاً، صَرَفْنا أيْ وجَّهْنا.

(14) CHAPTER. The Statement of Allāh تعالى:
"...And the moving (living) creatures of all kinds that He (Allāh) has scattered therein..." (V.2:164)

(١٤) **بابُ** قَوْلِ اللهِ تعالى: ﴿وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ﴾ [البقرة: ١٦٤]

قالَ ابنُ عَبَّاسٍ: الثُّعْبانُ: الحَيَّةُ الذَّكرُ مِنْها، يُقالُ: الحَيَّاتُ أجْناسٌ: الجانُّ والأفاعِي والأساوِدُ ﴿ءَاخِذٌۢ بِنَاصِيَتِهَآ﴾ [هود: ٥٦]: في مُلْكِهِ وسُلْطانِهِ. وَيُقالُ ﴿صَٰٓفَّٰتٍ﴾ [الملك: ١٩]: بُسُطٌ أجْنِحَتُهُنَّ. ﴿وَيَقْبِضْنَ﴾ [الملك: ١٩]: يَضْرِبْنَ بأجْنِحَتِهِنَّ.

3297. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما that he heard the Prophet ﷺ delivering a *Khutba* (religious talk) on the pulpit saying, "Kill snakes and kill *Dhat-Tufyatain* (i.e., a snake with two white lines on its back) and *Al-Abtar* (i.e., a snake with short or mutilated tail) for they destroy the sight of one's eyes and bring about abortion."

٣٢٩٧ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا هِشامُ بنُ يُوسُفَ: حدَّثَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّهُ سَمِعَ النَّبِيَّ ﷺ يَخْطُبُ عَلى المنْبرِ يَقُولُ: «اقْتُلُوا الحَيَّاتِ، واقْتُلوا ذَا الطُّفْيَتَيْنِ والأبْتَرَ فإنَّهُما يَطْمِسانِ البَصَرَ ويَسْتَسْقِطانِ

الحَبَلَ». [انظر: ٣٣١٠، ٣٣١٢، ٤٠١٦]

٣٢٩٨ - قالَ عَبْدُ اللهِ: فَبَيْنا أنا أُطارِدُ حَيَّةً لأَقْتُلَها فَنادَاني أَبُو لُبابَةَ: لا تَقْتُلْها. فَقُلْتُ: إنّ رَسُولَ الله ﷺ قَدْ أمَرَ بِقَتْلِ الحَيَّاتِ، فَقالَ: إنَّهُ نَهى بَعْدَ ذٰلِكَ عَنْ ذَوَاتِ البُيُوتِ، وَهيَ العَوَامِرُ. [انظر: ٣٣١١، ٣٣١٣]

3298. ('Abdullāh bin 'Umar further added): Once, while I was chasing a snake in order to kill it, Abū Lubāba called me saying: "Don't kill it." I said, "Allāh's Messenger ﷺ ordered us to kill snakes." He said, "But later on he prohibited the killing of snakes living in the houses." (Az-Zuhrī said, "Such snakes are called *Al-'Awāmir*.")

٣٢٩٩ - وقالَ عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ: فرَآني أَبُو لُبابَةَ أَوْ زَيْدُ بنُ الخَطَّابِ، وتابَعَهُ يُونُسُ وابنُ عُيَيْنَةَ وإسحَاقُ الكَلْبيُّ والزُّبَيْدِيُّ. وقالَ صالحٌ وابنُ أبي حَفْصَةَ وابنُ مُجَمِّعٍ: عنِ الزُّهْرِيِّ، عَنْ سالمٍ، عَنِ ابنِ عُمَرَ: فرَآني أَبُو لُبابَةَ وزَيْدُ بنُ الخَطَّابِ.

3299. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Abū Lubāba and Zaid bin Khattab saw me.

(١٥) بابٌ: خَيْرُ مالِ المُسْلِمِ غَنَمٌ يَتْبَعُ بِها شَعَفَ الجِبالِ

(15) CHAPTER. The best property of a Muslim will be sheep he takes to pasture on the tops of mountains.

٣٣٠٠ - حدَّثَنا إسمَاعِيلُ بنُ أبي أُوَيْسٍ قالَ: حدَّثَني مالكٌ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَبْدِ اللهِ بنِ عَبْدِ الرَّحْمٰنِ بنِ أبي صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «يُوشِكُ أنْ يَكُونَ خَيرَ مالِ الرَّجُلِ غَنَمٌ يَتْبَعُ بِها شَعَفَ الجِبالِ ومَوَاقِعَ القَطْرِ، يَفِرُّ بِدِينِهِ منَ الفِتَنِ». [راجع: ١٩]

3300. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "There will come a time when the best property of a man will be sheep which he will graze on the tops of mountains and the places where rain falls (i.e., pastures) escaping to protect his religion from *Al-Fitan* (trials or afflictions).

٣٣٠١ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالكٌ، عَنْ أبي

3301. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The head (main source) of disbelief is in the east. Pride and

الزّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ قالَ: «رَأسُ الكُفْرِ نَحْوَ المَشْرِقِ، والفَخْرُ والخُيلاءُ في أهْلِ الخَيْلِ والإبِلِ، والفَدَّادِينَ أهْلُ الوَبَرِ، والسَّكِينَةُ في أهْلِ الغَنَمِ». [انظر: ٣٤٩٩، ٤٣٨٨، ٤٣٨٩، ٤٣٩٠]

arrogance are characteristics of the owners of horses and camels, and those rural bedouins who are busy with their camels and pay no attention to religion; while modesty and gentleness are the characteristics of the owners of sheep."

٣٣٠٢ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ إسمَاعِيلَ قالَ: حدَّثني قَيْسٌ، عَنْ عُقْبَةَ ابنِ عَمْرٍو أبي مَسْعُودٍ قالَ: أشارَ رَسُولُ اللهِ ﷺ بِيَدِهِ نَحْوَ اليَمَنِ فَقالَ: «الإيمانُ يمانٍ هاهُنا، ألا إنَّ القَسْوَةَ وغِلَظَ القُلُوبِ في الفَدَّادِينَ عِنْدَ أصُولِ أذْنابِ الإبِلِ حَيْثُ يَطْلُعُ قَرْنا الشَّيْطانِ في رَبِيعَةَ ومُضَرَ». [انظر: ٣٤٩٨، ٤٣٨٧، ٥٣٠٣]

3302. Narrated 'Uqba bin 'Amr and Abū Mas'ūd: Allāh's Messenger ﷺ pointed with his hand towards Yemen and said, "True Belief is Yemenite yonder (i.e., the Yemenites have true belief and they embrace Islām readily), but sternness and mercilessness are the qualities of those rural bedouins who are busy with their camels and pay no attention to the religion. (Then pointing towards the east he ﷺ said:) "There, from where comes out the two sides of the head of Satan, namely the tribes of Rabī'a and Muḍar."

٣٣٠٣ - **حدَّثَنا** قُتَيْبَةُ: حدَّثَنا اللَّيْثُ عَنْ جَعْفَرِ بنِ رَبِيعَةَ: عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ النَّبِيَّ ﷺ قالَ: «إذَا سمِعْتُمْ صِياحَ الدِّيكَةِ فاسألوا اللهَ مِنْ فَضْلِهِ فإنَّها رَأتْ مَلَكاً. وإذَا سَمِعْتُمْ نَهِيقَ الحِمَارِ فَتَعَوَّذُوا باللهِ مِنَ الشَّيْطانِ فَإنَّها رَأتْ شَيْطاناً».

3303. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When you hear the crowing of a cock, ask for Allāh's Blessings for (its crowing indicates that) it has seen an angel. And when you hear the braying of a donkey, seek refuge with Allāh from Satan for (its braying indicates) that it has seen a Satan."

٣٣٠٤ - **حدَّثَنا** إسحَاقُ: أخْبرَنا رَوْحٌ قَالَ: أخْبرَنا ابنُ جُرَيْجٍ قالَ: أخْبرَني عَطاءٌ: سَمِعَ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قَالَ: قالَ رَسُولُ

3304. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "When night falls (or it is evening), keep your children close to you for the devils spread out at that time. But when an hour of the night elapses, you can let them free. Close

اللهِ ﷺ: «إذَا كانَ جُنْحُ اللَّيْلِ أَوْ أَمْسَيْتُمْ فَكفُّوا صِبْيانَكُمْ فإنَّ الشَّياطِينَ تَنتَشِرُ حِينَئِذٍ فإذَا ذَهَبَتْ ساعَةٌ مِنَ اللَّيْلِ فَحُلُّوهُمْ وأغْلِقُوا الأبْوابَ، واذْكُرُوا اسْمَ اللهِ، فإنَّ الشَّيْطانَ لا يَفْتَحُ باباً مُغْلَقاً». قالَ: وَأَخْبرَني عَمْرُو بنُ دِينارٍ: سَمعَ جابرَ بنَ عَبْدِ اللهِ نَحْوَ ما أخْبرَني عَطاءٌ ولَمْ يَذْكُرْ: «واذْكُرُوا اسْمَ اللهِ». [راجع: ٣٢٨٠]

the doors and mention the Name of Allāh, for Satan does not open a closed door."

٣٣٠٥ - حدَّثنا مُوسَى بنُ إسماعِيلَ: حدَّثَنا وُهَيْبٌ، عَنْ خالِدٍ، عَنْ مُحَمَّدٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «فُقِدَتْ أُمَّةٌ مِنْ بَني إسرَائِيلَ لا يُدْرَى ما فَعَلَتْ وإنِّي لا أُرَاها إلَّا الفَأرَ إذَا وُضعَ لهَا ألْبانُ الإبِلِ لَمْ تَشْرَبْ، وإذَا وُضعَ لهَا ألْبانُ الشَّاءِ شَرِبَتْ». فَحَدَّثْتُ كَعْباً فَقالَ: أنْتَ سَمِعْتَ النَّبِيَّ ﷺ يَقُولُهُ؟ قُلْتُ: نَعَمْ فَقالَ لي مِرَاراً، فَقُلْتُ: أفأقْرَأُ التَّوْرَاةَ؟.

3305. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A group of Israelites were lost. Nobody knows what they did. But I do not see them except that they were cursed and transformed into mouses or rats, for if you put the milk of a she-camel in front of a mouse or a rat, it will not drink it, but if the milk of a sheep is put in front of it, it will drink it."[(1)] I told this to Ka'b who asked me, "Did you hear it from the Prophet ﷺ?" I said, "Yes." Ka'b asked me the same question several times; I said to Ka'b, "Do I read the *Taurāt* (Torah)? (i.e., I tell you this from the Prophet ﷺ.)"[(2)]

٣٣٠٦ - حدَّثنا سَعيدُ بنُ عُفَيرٍ، عَنِ ابنِ وَهْبٍ قالَ: حدَّثَني يُونُسُ، عَنِ ابنِ شِهابٍ عَنْ عُرْوَةَ يُحدِّثُ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبيَّ ﷺ قالَ لِلوَزَغِ: «الفُوَيْسِقُ»، ولَمْ أسمَعْهُ

3306. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ called house-lizards as *Al-Fuwaisiq* (harmful animals). I have not heard him ordering that it should be killed.

Sa'd bin Abī Waqqāṣ claims that the Prophet ﷺ ordered that it should be killed.

(1) (H. 3305) It was illegal for the Israēlites to eat the meat or drink the milk of camels while they were allowed to eat the meat and drink the milk of sheep. The Prophet ﷺ inferred from the rats' habit that some Israēlites had been transformed into rats.

(2) (H. 3305) Later on the Prophet ﷺ was informed through revelation about the fate of those Israēlites: They were transformed into pigs and monkeys.

أمَرَ بِقَتْلِهِ. [راجع: ١٨٣١]

وزَعَمَ سَعْدُ بنُ أبي وقَّاصٍ أنَّ النَّبيَّ ﷺ أمَرَ بِقَتْلِهِ.

3307. Narrated Umm Sharīk that the Prophet ﷺ ordered her to kill house-lizards.

٣٣٠٧ - حدَّثنا صَدَقَةُ بنُ الفضلِ: أخْبَرَنا ابنُ عُيَيْنَةَ: حدَّثنا عَبْدُ الحَمِيدِ بنُ جُبَيْرِ ابنِ شَيْبَةَ عَنْ سَعِيْدِ بنِ المُسَيَّبِ: أنَّ أُمَّ شَرِيكٍ أخْبَرَتْهُ: أنَّ النَّبيَّ ﷺ أمَرَها بِقَتْلِ الأوزَاغِ. [انظر: ٣٣٥٩]

3308. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ said, "Kill the snake with two white lines on its back, for it blinds the onlooker and causes abortion."

٣٣٠٨ - حدَّثنا عُبَيْدُ بنُ إسمَاعِيلَ: حدَّثنا أبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ رَسُولُ اللهِ ﷺ: «اقْتُلُوا ذَا الطُّفْيَتَيْنِ فإنَّهُ يَطْمِسُ البَصَرَ ويُصِيْبُ الحَبَلَ». تابعه حَمَّادُ بنُ سَلَمة أخبرنا أُسَامَةُ. [انظر: ٣٣٠٩]

3309. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ ordered that a short-tailed or mutilated-tailed snake (i.e., *Al-Abtar*) should be killed, for it blinds the onlooker and causes abortion."

٣٣٠٩ - حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ هِشامٍ قالَ: حدَّثني أبي عَنْ عائِشَةَ قالَتْ: أمَرَ النَّبيّ ﷺ بِقَتْلِ الأبْتَرِ، وقالَ: «إنَّهُ يُصِيْبُ البَصَرَ ويُذْهِبُ الحَبَلَ». [راجع: ٣٣٠٨]

3310. Narrated Abū Mulaika: Ibn 'Umar used to kill snakes, but afterwards he forbade their killing and said, "Once, the Prophet ﷺ pulled down a wall and saw a cast-off skin of a snake in it. He said, 'Look for the snake.' They found it and the Prophet ﷺ said, 'Kill it.' For this reason I used to kill snakes.

٣٣١٠ - حدَّثنا عَمْرُو بنُ عَلِيّ: حدَّثنا ابنُ أبي عَدِيّ، عَنْ أبي يُونُسَ القُشَيْرِيّ، عَنِ ابنِ أبي مُلَيْكَةَ أنَّ ابنَ عُمَرَ كانَ يَقْتُلُ الحَيَّاتِ ثُمَّ نَهَى، قالَ: إنَّ النَّبيَّ ﷺ هَدَمَ حائِطاً لَهُ فَوَجَدَ فِيْهِ سِلْخَ حَيَّةٍ، فَقالَ: «انْظُرُوا أيْنَ هُوَ؟» فَنَظَرُوا فَقالَ: «اقْتُلُوهُ»

فَكُنْتُ أقْتُلُها لِذَاك. [راجع: ٣٢٩٧]

٣٣١١ - فلقيتُ أبا لُبابَةَ فأخْبَرَني أنَّ النَّبيَّ ﷺ قالَ: «لا تَقْتُلُوا الجِنَّانَ إلَّا كُلَّ أبْتَرَ ذي طُفْيَتَيْنِ، فإنَّهُ يُسْقِطُ الوَلَدَ ويُذْهِبُ البَصَرَ فاقْتُلُوهُ». [راجع: ٣٢٩٨]

3311. Later on I met Abū Lubāba who told me (Ibn 'Umar رَضِيَ اللهُ عَنْهُما) the Prophet ﷺ said, 'Do not kill snakes except the short-tailed or mutilated-tailed snake with two white lines on its back, for it causes abortion and makes one blind. So kill it.' "

٣٣١٢ - حدَّثَنا مالِكُ بنُ إسماعِيلَ: حدَّثَنا جَرِيرُ بنُ حازِمٍ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ أنَّهُ كانَ يَقْتُلُ الحَيَّاتِ. [راجع: ٣٢٩٧]

3312. Narrated Nāfi': Ibn 'Umar used to kill snakes.

٣٣١٣ - فَحَدَّثَهُ أبو لُبابَةَ: أنَّ النَّبيَّ ﷺ نَهى عَنْ قَتْلِ جِنَّانِ البُيُوتِ، فأمْسَكَ عَنْها. [راجع: ٣٢٩٨]

3313. But when Abū Lubāba informed him (Ibn 'Umar رَضِيَ اللهُ عَنْهُما) that the Prophet ﷺ had forbidden the killing of snakes living in houses, he gave up killing them.

(١٦) بابٌ إذَا وقَعَ الذُّبابُ في شَرَابِ أحَدِكُم فَلْيَغْمِسْهُ فإنَّ في أحَدِ جَناحَيْهِ داءً وفي الآخَرِ شِفاءً، وخَمْسٌ مِنَ الدَّوَابِّ فَوَاسِقُ يُقْتَلْنَ في الحَرَمِ

(16) CHAPTER. If a housefly falls in the drink of anyone of you, he should dip it (in the drink), for one of its wings has a disease and the other has the cure (antidote for that disease).(1) Five kinds of animals are *Fuwaisiq* (harmful), and one is allowed to kill them even in the Sanctuary (*Al-Ḥaram*) of Makkah and Al-Madīna.

٣٣١٤ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَزِيدُ ابنُ زُرَيْعٍ: حدَّثَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها عَنِ النَّبيِّ ﷺ قالَ: «خَمْسٌ فَوَاسِقُ يُقْتَلْنَ في الحَرَمِ: الفَارَةُ، والعَقْرَبُ، والحُدَيَّا، والغُرَابُ، والكَلْبُ العَقُورُ». [راجع: ١٨٢٩]

3314. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ said, "Five kinds of animals are *Fuwaisiq* (harmful) and can be killed even in *Al-Ḥaram* (Sanctuary). They are: a mouse, a scorpion, a kite, a crow and a rabid dog."

(1) (Ch. 16) For details see Vol. 7, *Ḥadīth* No.5782.

3315. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "It is not sinful of a person in the state of *Ihrām* to kill any of these five animals: a scorpion, a mouse, a rabid dog, a crow and a kite."

3316. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Cover your utensils and tie your water-skins, and close your doors and keep your children close to you at night, as the jinn spread out at such time and snatch things away. When you go to bed, put out your lights, for the *Fuwaisiq* (harmful) animals (i.e., mouse or animals) may drag away the wick of the candle and burn the dwellers of the house." 'Aṭā' said, "The devils." (instead of the jinn).

3317. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Once we were in the company of Allāh's Messenger ﷺ in a cave. *Sūrat Al-Mursalāt* (No. 77) was revealed there, and we were learning it from Allāh's Messenger ﷺ. Suddenly a snake came out of its hole and we rushed towards it to kill it, but it hastened and entered its hole before we were able to catch it. Allāh's Messenger ﷺ said, "It has been saved from your evil and you have been saved from its evil."

٣٣١٥ - حَدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ: أَخْبَرَنا مالكٌ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «خَمْسٌ مِنَ الدَّوَابِّ مَنْ قَتَلَهُنَّ وهُوَ مُحْرِمٌ فَلا جُناحَ عَلَيْهِ: العَقْرَبُ، والفَارَةُ، والكَلْبُ العَقُورُ، والغُرَابُ، والحِدَأَةُ». [راجع: ١٨٢٦]

٣٣١٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنا حَمَّادُ ابنُ زَيْدٍ، حَدَّثَنا كَثِيرٌ، عَنْ عَطاءٍ، عَنْ جابِرِ ابنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما رَفَعَهُ قالَ: «خَمِّرُوا الآنِيَةَ، وأَوكِئُوا الأَسْقِيَةَ، وأَجِيفُوا الأَبْوَابَ، اكْفِتُوا صِبْيانَكُمْ عِنْدَ المَسَاءِ، فإِنَّ لِلجِنِّ انْتِشاراً وخَطْفَةً، وأَطْفِئُوا المَصَابِيحَ عِنْدَ الرُّقادِ فإِنَّ الفُوَيْسِقَةَ رُبَّما اجْتَرَّتِ الفَتِيلَةَ فأَحْرَقَتْ أَهلَ البَيْتِ». قالَ ابنُ جُرَيْجٍ وحبيبٌ عَنْ عَطاءٍ: «فإِنَّ لِلشياطِينِ». [راجع: ٣٢٨٠]

٣٣١٧ - حَدَّثَنَا عَبْدَةُ بنُ عَبْدِ اللهِ: أَخْبَرَنا يَحْيَى بنُ آدَمَ، عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ في غارٍ فَنزَلَتْ: ﴿وَٱلْمُرْسَلَٰتِ عُرْفًا ۝١﴾ فإِنَّا لَنَتَلَقَّاها مِنْ فِيهِ إِذْ خَرَجَتْ حَيَّةٌ مِنْ جُحْرِها فابْتَدَرْناها لِنَقْتُلَها فَسَبَقَتْنا فَدَخَلَتْ

جُحْرَها، فَقالَ رَسُولُ اللهِ ﷺ: «وُقِيَتْ شَرَّكُمْ كما وُقِيتُمْ شَرَّها». وعَنْ إسْرَائِيلَ، عَنِ الأعمَشِ، عَنْ إبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ مِثْلَهُ قالَ: وإنَّا لَنَتَلَقَّاها منْ فِيهِ رَطْبَةً. وتابَعَهُ أبُو عَوَانَةَ عَنْ مُغِيْرَةَ. وقالَ حَفْصٌ وأبُو مُعاوِيَةَ وسُلَيمانُ بنُ قَرْمٍ، عَنِ الأعمَشِ، عَنْ إبْرَاهِيمَ، عَنِ الأسْوَدِ عَنْ عَبْدِ اللهِ. [راجع: ١٨٣٠]

3318. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "A woman entered the (Hell) Fire because of a cat which she had tied; she neither gave it food nor set it free to eat from the vermin of the earth."

٣٣١٨ - حدَّثَنا نَصْرُ بنُ عَلِيّ: أخْبَرَنا عَبْدُ الأعْلى: حدَّثَنا عُبَيْدُ اللهِ بنُ عُمَرَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ أنَّهُ قالَ: «دَخَلَتِ امْرَأةٌ النَّارَ في هِرَّةٍ رَبَطَتْها فَلَمْ تُطْعِمْها ولَمْ تَدَعْها تَأكُلُ منْ خَشاشِ الأرْضِ». [راجع: ٢٣٦٥]

قالَ: وحدَّثَنا عُبَيْدُ اللهِ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

3319. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Once, while a Prophet amongst the Prophets was taking a rest underneath a tree, an ant bit him. He, therefore, ordered that his luggage be taken away from underneath that tree and then ordered that the dwelling place of the ants should be set on fire. Allāh sent him a revelation:

'Wouldn't it have been sufficient to burn a single ant? (that bit you).'"

[See *Ḥadīth* No. 3019]

٣٣١٩ - حدَّثَنا إسمَاعِيلُ بنُ أبي أُوَيْسٍ قالَ: حدَّثَني مالكٌ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «نَزَلَ نَبِيٌّ من الأنْبِياءِ تَحْتَ شَجَرَةٍ فَلَدَغَتْهُ نَمْلَةٌ فَأمَرَ بِجَهازِهِ فأُخْرِجَ منْ تَحْتِها، ثُمَّ أمَرَ بِبَيْتِها، فأُحْرِقَ بالنَّارِ فأوْحَى اللهُ إلَيْهِ: فَهَلَّا نَمْلَةً واحِدَةً؟». [راجع: ٣٠١٩]

(17) CHAPTER. If a housefly falls in the drink of anyone of you, he should dip it (in the drink), for one of its wings has a disease and the other has the cure for the disease.(1)

(١٧) بابٌ إذا وقَعَ الذُّبابُ في شَرابِ أحَدِكُمْ فَلْيَغْمِسْهُ فإنَّ في إحْدَى جناحَيْهِ دَاءً وفي الأُخرَى شِفاءً

3320. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If a housefly falls in the drink of anyone of you, he should dip it (in the drink), for one of its wings has a disease and the other has the cure for the disease."(2)

٣٣٢٠ - حدَّثنا خالِدُ بنُ مَخْلَدٍ: حدَّثَنا سُليمانُ بنُ بِلالٍ قالَ: حدَّثني عُتْبَةُ بنُ مُسْلِمٍ قالَ: أخبرَني عُبَيْدُ بنُ حُنَيْنٍ قالَ: سَمِعْتُ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ النَّبيُّ ﷺ: «إذا وقَعَ الذُّبابُ في شَرابِ أحدِكُمْ فَلْيَغْمِسْهُ ثُمَّ لِيَنزِعْهُ، فإنَّ في إحْدَى جَناحَيْهِ دَاءً والأُخْرَى شِفاءً». [انظر: ٥٧٨٢]

3321. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "A prostitute passed by a panting dog near a well and saw that the dog was about to die of thirst, she took off her *Khuff* (leather sock or shoe) and tied it with her head-cover and drew out some water for it. So, Allāh forgave her because of that."

٣٣٢١ - حدَّثَنا الحَسَنُ بنُ الصَّبَّاحِ: حدَّثَنا إسحَاقُ الأزْرَقُ: حدَّثَنا عَوْفٌ، عَنِ الحَسَنِ وابنِ سيرِينَ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ قالَ: «غُفِرَ لامْرَأةٍ مُومِسَةٍ مَرَّتْ بِكَلْبٍ عَلى رَأسِ رَكِيٍّ

(1) (Ch. 17) See Vol. 7, *Hadīth* No.5782.

(2) (H. 3320) Medically it is well-known now that a fly carries some pathogens on some parts of its body as mentioned by the Prophet ﷺ (before 1400 years approx. when the humans knew very little of modern medicine.) Similarily, Allāh عز وجل created organisms and other mechanisms which kill these pathogens e.g., Penicillin fungus kills pathogenic organisms like Staphylococci and others etc. Recently, experiments have been done under supervision which indicate that a fly carries the disease (pathogens) plus the antidote for those pathogenic organisms. Ordinarily, when a fly touches a liquid food it infects the liquid wiith its pathogens, so it must be dipped in order to release also the antidote for those pathogens to act as a counterbalance to the pathogens. Regarding this subject I also wrote through a friend of mine to Dr. Muhammad M. El-Samahy, chief of *Hadith* Dept. in Al-Azhar University, Cairo (Egypt), who has written an article upon this *Hadith*, and as regards medical aspects, he has mentioned that the microbiologists have proved that there are longitudinal yeast cells living as parasites inside the belly of the fly and these yeast cells in order to repeat their life cycle protrude through respiratory tubules of the fly and if the fly is dipped in a liquid, these cells burst in the fluid and the content of those cells is an antidote for the pathogens which the fly carries.

يَلْهَثُ، قالَ: كادَ يَقْتُلُهُ العَطَشُ، فَنَزَعَتْ خُفَّها فأوْثَقَتْهُ بِخِمارِها فَنَزَعَتْ لَهُ مِنَ المَاءِ فَغُفِرَ لَهَا بِذٰلِكَ».

[انظر: ٣٤٦٧]

٣٣٢٢ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ قالَ: حَفِظْتُهُ مِنَ الزُّهْرِيّ. كما أنَّكَ هاهُنا أخْبَرَني عُبَيْدُ اللهِ، عَنِ ابن عَبَّاسٍ، عَنْ أبي طَلحَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «لا تَدْخُلُ المَلائِكَةُ بَيْتاً فِيهِ كَلْبٌ ولا صُورَةٌ». [راجع: ٣٢٢٥]

3322. Narrated Abū Ṭalḥa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Angels do not enter a house which has either a dog or a picture in it."

٣٣٢٣ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ، عَنْ نافِعٍ: عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ أمَرَ بِقَتْلِ الكِلابِ.

3323. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ ordered that the dogs should be killed.[1]

٣٣٢٤ - حدَّثنا مُوسَى بنُ إسماعِيلَ: حدَّثنا هَمَّامٌ، عَنْ يَحْيَى: حدَّثَني أبُو سَلَمَةَ أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ حدَّثَهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ أمْسَكَ كَلْباً يَنْقُصُ مِنْ عَمَلِهِ كُلَّ يومٍ قِيراطٌ إلَّا كَلْبَ حَرْثٍ أو ماشيَةٍ». [راجع: ٢٣٢٢]

3324. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If somebody keeps a dog, he will get a daily deduction of one *Qīrāṭ* (of the reward) of his good deeds, except if he keeps it for the purpose of agriculture or for the protection of livestock."

٣٣٢٥ - حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثنا سُلَيْمانُ قالَ: أخْبرَني يَزِيدُ بنُ خُصَيْفَةَ قالَ: أخْبرَني السَّائِبُ بنُ يَزِيدَ: سَمِعَ سُفْيانَ بنَ

3325. Narrated Sufyān bin Abī Zuhair Ash-Shan'ī that he heard Allāh's Messenger ﷺ saying, "If somebody keeps a dog that is neither used for farmwork nor for guarding the livestock, he will get a daily deduction of

(1) (H. 3323) The companions of the Prophet ﷺ thought that this order was concerned with rabid dogs. Scholars differ as to harmless dogs, i.e. whether to kill them or not.

أبي زُهَيرٍ الشَّنيّ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنِ اقْتَنَى كَلْباً لا يُغْني عَنْهُ زَرْعاً ولا ضَرْعاً نَقَصَ مِنْ عَمَلِهِ كُلَّ يوم قِيرَاطٌ»، فَقالَ السَّائِبُ: أَنْتَ سَمِعْتَ هذا منْ رَسُولِ اللهِ ﷺ؟ قالَ: إي ورَبِّ هذِهِ القِبْلَةِ. [راجع: ٢٣٢٣]

one *Qīrāṭ* (of the reward) of his good deeds." Then As-Sa'ib said, "Have you heard this from Allāh's Messenger ﷺ?" He replied, "Yes, I did by the Lord (Allāh) of this *Qiblah*!"

٦٠ - كتاب أحاديث الأنبياء

60 - THE BOOK OF THE STORIES OF THE PROPHETS

(١) بابُ خَلْقِ آدمَ وذُرِّيَّتِهِ،

﴿صَلْصَٰلٍ﴾: طِينٌ خُلِطَ بِرَمْلٍ فَصَلْصَلَ كما يُصَلْصِلُ الفَخَّارُ. ويُقالُ: مُنْتِنٌ، يُرِيدُونَ بِهِ صَلَّ، كما يَقُولُونَ: صَرَّ البابُ وصَرْصَرَ عِنْدَ الإغْلاقِ، مِثْلُ كَبْكَبْتُهُ يَعْني كَبَبْتُهُ. ﴿فَمَرَّتْ بِهِۦ﴾: اسْتَمَرَّ بِها الحَمْلُ فأتَمَّتْهُ. ﴿أَلَّا تَسْجُدَ﴾: أنْ تَسْجُدَ، وقَوْلِ اللهِ عَزَّ وجَلَّ: ﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى جَاعِلٌ فِى ٱلْأَرْضِ خَلِيفَةً﴾ قالَ ابنُ عَبَّاسٍ: ﴿لَّمَّا عَلَيْهَا حَافِظٌ﴾: إلَّا عَلَيها حافِظٌ. ﴿فِى كَبَدٍ﴾: في شِدَّةِ خَلْقٍ. (ورِياشاً): المالُ، وقالَ غَيرُهُ: الرِّياشُ والرِّيشُ واحِدٌ، وهُوَ ما ظَهَرَ مِنَ اللِّباسِ. ﴿مَّا تُمْنُونَ﴾: النُّطْفَةُ في أرْحامِ النِّساءِ. وقالَ مُجاهِدٌ: ﴿عَلَىٰ رَجْعِهِۦ لَقَادِرٌ﴾: النُّطْفَةُ في الإحْلِيلِ. كُلُّ شَيْءٍ خَلَقَهُ فَهُوَ شَفْعٌ، السَّماءُ شَفْعٌ. والوَتْرُ: اللهُ عَزَّ وجَلَّ. ﴿فِىٓ أَحْسَنِ تَقْوِيمٍ﴾: في أحْسَنِ خَلْقٍ. ﴿أَسْفَلَ سَٰفِلِينَ﴾ إلَّا مَنْ آمَنَ. ﴿خُسْرٍ﴾: ضَلالٍ. ثُمَّ اسْتَثْنى فَقالَ إلَّا مَنْ آمَنَ. ﴿لَّازِبٍ﴾: لازِمٌ. ﴿وَنُنشِئَكُمْ﴾: في أيِّ خَلْقٍ نَشاءُ. ﴿نُسَبِّحُ بِحَمْدِكَ﴾: نُعَظِّمُكَ. وَقالَ أبُو العالِيَةِ: ﴿فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٍ﴾

(1) CHAPTER. The creation of Ādam and his offspring.

- فَهُوَ قَوْلُهُ: ﴿رَبَّنَا ظَلَمْنَآ أَنفُسَنَا﴾ - وَقَالَ: ﴿فَأَزَلَّهُمَا﴾: فاسْتَزَلَّهُما. ﴿يَتَسَنَّهْ﴾: يَتَغَيَّرْ. ﴿ءَاسِنٍ﴾: مُتَغَيِّرٌ. ﴿مَّسْنُونٍ﴾: المُتَغَيِّرُ. ﴿حَمَإٍ﴾ جمْعُ حَمْأَةٍ: وهُوَ الطِّينُ المُتَغَيِّرُ. ﴿يَخْصِفَانِ﴾: أَخْذُ الخِصَافِ ﴿مِن وَرَقِ ٱلْجَنَّةِ﴾، يُؤَلِّفانِ الوَرَقَ ويَخْصِفَانِ بَعْضَهُ إلى بَعْضٍ. ﴿سَوْءَٰتِهِمَا﴾: كِنايَةٌ عَنْ فَرْجَيهِما. ﴿وَمَتَٰعٌ إِلَىٰ حِينٍ﴾: الحِينُ عِنْدَ العَرَبِ مِنْ سَاعَةٍ إلى ما لا يُحْصَى عَدَدُهُ هاهنا إلى يوم القيامة، ﴿وَقَبِيلُهُۥ﴾: جِيلُهُ الَّذي هُوَ مِنْهُمْ.

٣٣٢٦ - حَدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «خَلَقَ اللهُ آدَمَ وطُولُهُ سِتُّونَ ذِرَاعاً فَلَمَّا خَلَقَهُ. قالَ: اذْهَبْ فَسَلِّمْ عَلى أُولٰئِكَ مِنَ المَلائِكَةِ. فاسْتَمِعْ ما يُحَيُّونَكَ، تَحِيَّتُكَ وتَحِيَّةُ ذُرِّيَّتِكَ، فَقالَ: السَّلامُ عَلَيْكُمْ، فَقالُوا: السَّلامُ عَلَيْكَ ورَحْمَةُ اللهِ، فَزَادُوهُ: ورَحْمَةُ اللهِ. فَكُلُّ مَنْ يَدْخُلُ الجَنَّةَ عَلى صُورَةِ آدَمَ، فَلَمْ يَزَلِ الخَلْقُ يَنْقُصُ حتَّى الآنَ». [راجع: ٦٢٢٧]

3326. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh created Ādam, and his height was 60 cubits. (When He created him), He said to him:

'Go and greet that group of angels, and listen to their reply, for it will be your greeting (salutation) and the greeting (salutation) of your offspring.'

So, Ādam said (to the angels): *'As-Salāmu 'Alaikum'* (i.e., peace be upon you). The angels replied (saying), *'As-Salāmu 'Alaika wa Raḥmatullāhi'* (i.e., peace and Allāh's Mercy be upon you). Thus the angels added to Ādam's salutation the expression *'Wa Raḥmatullāhi.'* Any person who will enter Paradise will resemble Ādam (in appearance and figure). People have been decreasing in stature since Ādam's creation."

٣٣٢٧ - حَدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا جَرِيرٌ، عَنْ عُمَارَةَ، عَنْ أبي

3327. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The first group of people who will enter Paradise will be

زُرْعَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إنَّ أوَّلَ زُمْرَةٍ يَدْخُلُونَ الجَنَّةَ عَلى صُورَةِ القَمَرِ لَيْلَةَ البَدْرِ، ثُمَّ الذِينَ يَلُونَهُمْ عَلى أشَدِّ كَوْكَبٍ دُرِّيٍّ في السَّماءِ إضاءَةً، لا يَبُولُونَ ولا يَتَغَوَّطُونَ، ولا يَتْفُلونَ ولا يَمْتَخِطُونَ. أمْشاطُهُمُ الذَّهَبُ ورَشْحُهُمُ المِسكُ، ومَجامِرُهُمُ الألُوَّةُ - الألَنْجُوجُ عُودُ الطيبِ - وأزْواجُهُمُ الحُورُ العِينُ. عَلى خَلْقِ رَجُلٍ واحِدٍ، عَلى صُورَةِ أبِيهِمْ آدَمَ سِتُّونَ ذِرَاعاً في السَّماءِ». [راجع: ٣٢٤٥]

glittering like the moon on a full-moon night, and those who will follow them will glitter like the most brilliant star in the sky. They will not urinate, relieve nature, spit, or have any nasal secretions. Their combs will be of gold and their sweat will smell like musk. The aloes-wood will be used in their censers. There wives will be *Ḥūr*[1]. All of them will look alike as if they are one person in the image of their father Ādam, sixty cubits tall."

٣٣٢٨ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَحْيَى عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبِيهِ، عَنْ زَيْنَبَ بِنْتِ أبي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ: أنَّ أُمَّ سُلَيْمٍ قالَتْ: يا رَسُولَ اللهِ، إنَّ اللهَ لا يَسْتَحي مِنَ الحَقِّ فَهَلْ عَلى المَرْأةِ الغُسْلُ إذَا احْتَلَمَتْ؟ قالَ: «نَعَمْ، إذَا رَأتِ المَاءَ». فَضَحِكَتْ أُمُّ سَلَمَةَ. فَقالَتْ: تَحْتَلِمُ المَرْأةُ؟ فَقالَ رَسُولُ اللهِ ﷺ: «فَبِمَ يُشْبِهُ الوَلَدُ؟». [راجع: ١٣٠]

3328. Narrated Abū Salama: Umm Salama said, "Umm Sulaim said, 'O Allāh's Messenger! Verily, Allāh is not shy of (telling you) the truth! Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?' He said, 'Yes, if she notices the water (i.e., discharge).' Umm Salama smiled and said, 'Does a woman get discharge?' Allāh's Messenger ﷺ said: 'Then why does a child resemble (its mother)?' "

[See Vol. 1, *Hadith* No. 130]

٣٣٢٩ - **حدَّثَنا** مُحَمَّدُ بنُ سَلامٍ: أخْبَرَنا الفَزَارِيُّ، عَنْ حُمَيْدٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: بَلَغَ عَبْدَ اللهِ بنَ سَلامٍ مَقْدَمُ النَّبِيِّ ﷺ المَدِينَةَ فأتاهُ فَقالَ: إنِّي سائِلُكَ عَنْ ثَلاثٍ لا

3329. Narrated Anas رَضِيَ اللهُ عَنْهُ: When 'Abdullāh bin Salām heard of the arrival of the Prophet ﷺ at Al-Madīna, he came to him and said, "I am going to ask you about three things which nobody knows except a Prophet:

(1) What is the first portent of the Hour?

(2) What will be the first meal taken by the

(1) (H. 3327) *Hūr*: See glossary.

يَعْلَمُهُنَّ إلَّا نَبِيٌّ قَالَ: قَالَ: ما أَوَّلُ أَشْرَاطِ السَّاعَةِ؟ وما أَوَّلُ طَعامٍ يأكُلُهُ أَهْلُ الجَنَّةِ؟ ومِنْ أيِّ شَيءٍ يَنزِعُ الوَلَدُ إلى أبيهِ، ومِنْ أيِّ شيءٍ يَنزِعُ إلى أخْوَالِهِ؟ فَقالَ رَسُولُ اللهِ ﷺ: «خَبَّرَني بِهِنَّ آنِفاً جِبْريلُ»، قالَ: فَقالَ عَبْدُ اللهِ: ذَاكَ عَدُوُّ اليهُودِ مِنَ الملائكةِ، فَقالَ رَسُولُ اللهِ ﷺ: «أمَّا أَوَّلُ أَشْرَاطِ السَّاعَةِ فَنارٌ تَحْشُرُ النَّاسَ مِنَ المشْرِقِ إلى المغْرِبِ. وأمَّا أوَّلُ طَعامٍ يأكُلُهُ أهْلُ الجَنَّةِ فَزِيادَةُ كَبِدِ حُوتٍ. وأمَّا الشَّبَهُ في الوَلَدِ فإنَّ الرَّجُلَ إذَا غَشِيَ المَرْأَةَ فَسَبَقَها ماؤُهُ كانَ الشَّبَهُ لَهُ، وإذَا سَبَقَ ماؤُها كانَ الشَّبَهُ لهَا». قالَ: أشْهَدُ أنَّكَ رَسُولُ اللهِ. ثُمَّ قالَ: يا رَسُولَ اللهِ، إنَّ اليهُودَ قَوْمٌ بُهُتٌ، إنْ عَلِمُوا بإسْلامي قَبْلَ أنْ تَسْأَلَهُمْ بَهتوني عِنْدَكَ. فَجاءَتِ اليهُودُ وَدَخَلَ عَبْدُ اللهِ البَيْتَ، فَقالَ رَسُولُ اللهِ ﷺ: «أيُّ رَجُلٍ فِيكُمْ عَبْدُ اللهِ بنُ سَلامٍ؟» قالُوا: أعْلَمُنا وابنُ أعْلَمِنا، وأخْيَرُنا وابنُ أخْيَرِنا، فَقالَ رَسُولُ اللهِ ﷺ: «أفَرَأيْتُمْ إنْ أسْلَمَ عَبْدُ اللهِ؟» قالُوا: أعاذَهُ اللهُ مِنْ ذَلِكَ، فَخَرَجَ عَبْدُ اللهِ إلَيهِمْ فَقالَ: أشْهَدُ أنْ لا إلَهَ إلَّا اللهُ وأشْهَدُ أنَّ مُحَمَّداً رَسُولُ اللهِ. فَقالُوا: شَرُّنا وابنُ شَرِّنا، ووقَعُوا

people of Paradise?

(3) Why does a child resemble its father, and why does it resemble its maternal uncle (mother's brother)?"

Allāh's Messenger ﷺ said, "Jibrīl (Gabriel) has just now told me of their answers." 'Abdullāh said, "He (i.e., Jibrīl), from amongst all the angels, is the enemy of the Jews." Allāh's Messenger ﷺ said, "As for the first sign of the Hour, it will be a fire that will collect (or gather) the people from the east to the west; the first meal of the people of Paradise will be extra lobe (caudate lobe) of fish-liver. As for the resemblance of the child to its parents: If a man has sexual intercourse with his wife and gets discharge first, the child will resemble the father, and if the woman gets discharge first, the child will resemble her." On that 'Abdullāh bin Salām said, "I testify that you are the Messenger of Allāh." 'Abdullāh bin Salām further said, "O Allāh's Messenger! The Jews are liars, and if they should come to know about my conversion to Islām before you ask them (about me), they would tell a lie about me." The Jews came to Allāh's Messenger ﷺ and 'Abdullāh went inside the house. Allāh's Messenger ﷺ asked (the Jews), "What kind of man is 'Abdullāh bin Salām amongst you?" They replied, "He is the most learned person amongst us, and the best amongst us, and the son of the best amongst us." Allāh's Messenger ﷺ said, "What do you think if he embraces Islām (will you do like him)?" The Jews said, "May Allāh save him from it." Then 'Abdullāh bin Salām came out in front of them saying, "I testify that *Lā ilāha illallāh, wa anna Muḥammad-ar-Rasūl Allāh*, (none has the right to be worshipped but Allāh and that Muḥammad ﷺ is the Messenger of Allāh)". Thereupon they said, "He is the most wicked amongst us,

فِيهِ. [انظر: ٣٩١١، ٣٩٣٨، ٤٤٨٠]

and the son of the most wicked amongst us," So they degraded him and continued talking badly of him.

٣٣٣٠ - حدَّثَنَا بِشْرُ بنُ مُحَمَّدٍ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ نَحوَه، يَعْني: «لَوْلا بَنُو إسْرَائِيل لَمْ يَخْنَزِ اللَّحمُ، ولَوْلا حَوَّاءُ لَمْ تَخُنْ أُنْثى زَوْجَها». [انظر: ٥١٨٤، ٥١٨٦]

3330. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "But for the Israelis, meat would not decay, and but for Ḥawwa (Eve), wives would never betray their husbands."[1]

٣٣٣١ - حدَّثَنَا أبُو كُرَيْبٍ ومُوسى ابنُ حِزامٍ قالا: حدَّثَنا حُسَيْنُ بنُ عَليٍّ، عَنْ زائِدَةَ، عَنْ مَيْسَرَةَ الأشْجَعِيِّ، عَنْ أبي حَازِمٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «اسْتَوصُوا بالنِّساءِ، فإنَّ المَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ، وإنَّ أعْوَجَ شَيْءٍ في الضِّلَعِ أعْلاهُ. فإنْ ذَهَبْتَ تُقِيمُهُ كَسَرْتَهُ، وإنْ تَرَكْتَهُ لَمْ يَزَلْ أعْوَجَ، فاسْتَوْصُوا بالنِّساءِ». [انظر: ٥١٨٤، ٥١٨٦]

3331. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Treat women nicely, for a woman is created from a rib, and the most curved portion of the rib is its upper portion[2]. So, if you should try to straighten it, it will break, but if you leave it as it is, it will remain crooked. So treat women nicely."

٣٣٣٢ - حدَّثَنَا عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعمَشُ: حدَّثَنا زَيْدُ ابنُ وَهْبٍ: حدَّثَنا عَبْدُ اللهِ: حدَّثَنا رَسُولُ اللهِ ﷺ وهُوَ الصَّادِقُ

3332. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ, the true and truly inspired said, (as regards your creation) everyone of you is collected in the womb of his mother for the first forty days, and then

(1) (H. 3330) The Israēlīs stored the meat which Allāh provided them with, though they were ordered not to do so; therefore Allāh caused the meat they had stored, to decay. Ḥawwa (Eve) tempted her husband to eat from the forbidden tree, and by doing so, she cheated him.

(2) (H. 3331) The upper part of the rib may symbolize the woman's tongue. The breakage of the rib in case one tries to straighten it, stands for divorce which is the natural result of disagreement between wife and her husband.

المَصْدُوقُ: «إنَّ أحَدَكُمْ يُجْمَعُ في بَطْنِ أُمِّهِ أرْبَعِينَ يَوْماً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذٰلكَ. ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذٰلكَ، ثُمَّ يَبْعَثُ اللهُ إلَيْهِ مَلَكاً بأرْبَعِ كَلِماتٍ فَيَكْتُبُ عَمَلَهُ وَأجله ورِزْقَهُ وشَقِيٌّ أوْ سَعِيدٌ، ثُمَّ يُنْفَخُ فيهِ الرُّوحُ. فإنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أهْلِ النَّارِ حتَّى ما يَكُونُ بَيْنَهُ وبَيْنَها إلَّا ذِراعٌ، فَيَسْبِقُ عَلَيْهِ الكِتابُ فَيَعْمَلُ بِعَمَلِ أهْلِ الجَنَّةِ فَيَدْخُلُ الجَنَّةَ. وإنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أهْلِ الجَنَّةِ حتَّى ما يَكُونُ بَيْنَهُ وبَيْنَها إلَّا ذِراعٌ فَيسبِقُ عليهِ الكتابُ فَيَعْمَلُ بِعَمَلِ أهْلِ النَّارِ فَيَدْخُلُ النَّارَ». [راجع: ٣٢٠٨]

he becomes a clot for another forty days, and then a piece of flesh for another forty days. Then Allāh sends an angel to write four words: He writes his deeds, time of his death, means of his livelihood, and whether he will be wretched or blessed (in the Hereafter). Then the soul is breathed into his body. So, a man may do deeds characteristic of the people of the (Hell) Fire, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses and so he starts doing deeds characteristic of the people of Paradise and enters Paradise. Similarly, a person may do deeds characteristic of the people of Paradise, so much so that there is only the distance of a cubit between him and it and then what has been written (by the angel) surpasses and he starts doing deeds of the people of the (Hell) Fire and enters the (Hell) Fire." (See H. 3208)

٣٣٣٣ - **حدَّثَنَا** أبُو النُّعْمانِ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ عُبَيْدِ اللهِ بنِ أبي بَكْرِ ابنِ أنَسٍ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «إنَّ اللهَ وكَّلَ في الرَّحِمِ مَلَكاً فَيَقُولُ: يا رَبِّ نُطْفَةٌ، يا رَبِّ عَلَقَةٌ، يا رَبِّ مُضْغَةٌ. فإذَا أرَادَ أنْ يَخْلُقَها قالَ: يا رَبِّ أذَكَرٌ أمْ أُنْثى؟ يا رَبِّ شَقيٌّ أمْ سَعِيدٌ؟ فَمَا الرِّزْقُ، فَمَا الأجَلُ؟ فَيُكْتَبُ كَذٰلك في بَطْنِ أُمِّهِ». [راجع: ٣١٨]

3333. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh has appointed an angel in the womb, and the angel says, 'O Lord! *Nutfah*! (mixed drops of male and female sexual discharge) O Lord! A clot, O Lord! A piece of flesh.' And then, if Allāh wishes to complete the child's creation, the angel will say. 'O Lord! A male or female? O Lord! Wretched or blessed (in the Hereafter)? What will his livelihood be? What will his age be?' The angel writes all this while the child is in the womb of its mother."

٣٣٣٤ - **حدَّثَنَا** قَيْسُ بنُ حَفْصٍ: حدَّثَنا خالدُ بنُ الحَارِثِ: حدَّثَنا

3334. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh will say to that person of the (Hell) Fire who will receive the

least punishment, 'If you had everything on the earth, would you give it as a ransom to free yourself (i.e., save yourself from this Fire)?' He will say, 'Yes.' Then Allāh will say, 'While you were in the backbone of Ādam, I asked you much less than this, i.e., not to worship others besides Me, but you insisted on worshipping others besides me'."

شُعْبَةُ، عَنْ أبي عِمرانَ الجونيِّ، عَنْ أنسٍ يَرْفَعُهُ: «أَنَّ اللهَ تَعالى يَقُولُ لأَهْوَنِ أَهْلِ النَّارِ عَذَاباً: لَوْ أَنَّ لكَ ما في الأرْضِ مِنْ شَيْءٍ كُنْتَ تَفْتَدي بهِ؟ قالَ: نَعَمْ. قالَ: فَقَدْ سأَلْتُكَ ما هُوَ أَهْوَنُ مِنْ هذَا وأنْتَ في صُلْبِ آدَمَ، أنْ لا تُشْرِكَ بي فأَبَيْتَ إلَّا الشِّرْكَ». [انظر: ٦٥٣٨، ٦٥٥٧]

3335. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whenever a person is murdered unjustly, there is a share from the burden of the crime on the first son of Ādam, for he was the first to start the tradition of murdering."

٣٣٣٥ - حدَّثَنا عُمَرُ بنُ حَفْصِ بنِ غِياثٍ: حدَّثَنا أبي: حدَّثَنا الأعمَشُ قالَ: حدَّثَني عَبْدُ اللهِ بنُ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لا تُقْتَلُ نَفْسٌ ظُلْماً إلَّا كانَ عَلى ابنِ آدَمَ الأوَّلِ كِفْلٌ مِنْ دَمِها، لأنَّهُ أوَّلُ مَنْ سَنَّ القَتلَ». [انظر: ٦٨٦٧، ٧٣٢١]

(2) CHAPTER. Souls are like recruited troops.

(٢) بابٌ: الأرْواحُ جُنُودٌ مُجَنَّدَةٌ،

3336. Narrated 'Āishah رَضِيَ اللهُ عَنْها: I heard the Prophet ﷺ saying, "Souls are like recruited troops: Those who are of like qualities are inclined to each other, but those who have dissimilar qualities, differ."[1]

٣٣٣٦ - قالَ: وَقالَ اللَّيْثُ: عَنْ يَحْيَى بنِ سَعِيدٍ، عَنْ عَمْرَةَ، عن عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «الأرْواحُ جُنُودٌ مُجَنَّدَةٌ فما تَعارفَ مِنها ائْتَلَفَ وما تناكَرَ مِنها اخْتَلَفَ».

(1) (H. 3336) The *Hadīth* may also mean that the souls of all the people had been created before the creation of Ādam, and then they had acquaintance with each other. The people whose souls had friendly relations will have a similar relation in this physical life, while those whose souls were not on good terms with each other will not have good relations in this physical life. [See *Fath Al-Bāri*, for details].

وقالَ يَحْيَى بنُ أيُّوبَ: حدَّثني يَحْيَى ابنُ سَعِيدٍ بِهٰذا.

(3) CHAPTER. The Statement of Allāh عزَّ وَجل:
"And indeed We sent Nūḥ (Noah) to his people..." (V.11:25)

(٣) بابُ قَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ﴾ [هود: ٢٥].

قالَ ابنُ عَبَّاسٍ: ﴿بَادِىَ ٱلرَّأْيِ﴾ [هود: ٢٧]: مَا ظَهَرَ لَنا. ﴿أَقْلِعِى﴾ [هود: ٤٤]: أمْسِكِي. ﴿وَفَارَ ٱلتَّنُّورُ﴾ [هود: ٤٠]: نَبَعَ الماءُ. وقالَ عِكْرِمَةُ: وجْهُ الأرْضِ. وقالَ مُجاهِدٌ: ﴿ٱلْجُودِىِّ﴾ [هود: ٤٤]: جَبَلٌ بالجَزِيرَةِ، ﴿دَأْبِ﴾ [المؤمن: ٣١]: حالٍ.

﴿وَٱتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِۦ يَٰقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُم مَّقَامِى وَتَذْكِيرِى بِـَٔايَٰتِ ٱللَّهِ﴾ إلى قَوْلِهِ: ﴿مِنَ ٱلْمُسْلِمِينَ﴾ [يونس: ٧١-٧٢]. ﴿إِنَّآ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ﴾ [نوح: ١] إلى آخِرِ السُّورَةِ.

3337. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Once Allāh's Messenger ﷺ stood amongst the people, glorified and praised Allāh as He deserved and then mentioned *Ad-Dajjāl* saying, "I warn you against him (i.e., *Ad-Dajjāl*) and there was no Prophet but warned his people against him. No doubt, Nūḥ (Noah) warned his people against him, but I tell you about him something of which no Prophet told his people before me. You should know that he is one-eyed, and Allāh is not one eyed."

٣٣٣٧ - حدَّثنا عَبْدانُ قالَ: أخْبَرَنا عَبْدُ اللهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قالَ سالِمٌ: وقالَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما: قامَ رَسُولُ اللهِ ﷺ في النَّاسِ فأثْنَى عَلَى اللهِ بِما هُوَ أهْلُهُ ثُمَّ ذَكَرَ الدَّجَّالَ فَقالَ: «إنِّي لأُنْذِرُكُمُوهُ، وما مِنْ نَبِيٍّ إلَّا أنْذَرَهُ قَوْمَهُ، وَلَقَدْ أنْذَرَهُ نُوحٌ قَوْمَهُ، ولٰكِنِّي أقُولُ لَكُمْ فِيهِ قَوْلاً لَمْ يَقُلْهُ نَبِيٌّ لِقَومِهِ. تَعْلَمُونَ أنَّهُ أعْوَرُ، وأنَّ اللهَ لَيْسَ بأعْوَرَ». [راجع: ٣٠٥٧]

3338. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Shall I not tell you about *Ad-Dajjāl*, and a thing about him which no Prophet told his people (before)? *Ad-Dajjāl* is one-eyed and will bring with him what will resemble Hell and Paradise, and what he will call Paradise will be actually Hell; so I warn you (against him) as Nūḥ (Noah) warned his people against him."

٣٣٣٨ - **حَدَّثَنَا** أَبُو نُعَيم: حدَّثنا شَيْبانُ، عَنْ يَحْيى، عَنْ أَبي سَلَمَةَ: سَمِعْتُ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «أَلا أُحَدِّثُكُمْ حديثاً عنِ الدَّجَّالِ ما حدَّثَ بهِ نَبيٌّ قَوْمَهُ؟ إنَّهُ أعْوَرُ وإنَّهُ يَجِيءُ مَعَهُ بِمِثالِ الجَنَّةِ والنَّارِ. فالتي يَقُولُ: إنَّها الجَنَّةُ، هيَ النَّارُ وَإنِّي أُنْذِرُكُمْ كما أنْذَرَ بِهِ نُوحٌ قَومَهُ». [راجع: ٣٠٥٧]

3339. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Nūḥ (Noah) and his people will come (on the Day of Resurrection and Allāh will ask (Nūḥ), "Did you convey (the Message)?" He will reply, 'Yes, O my Lord!' Then Allāh will ask Nūḥ's people, 'Did Nūḥ convey My Message to you?' They will reply, 'No, no Prophet came to us.' Then Allāh will ask Nūḥ, 'Who will stand a witness for you?' He will reply, 'Muḥammad ﷺ and his followers (will stand witness for me)'. So, I and my followers will stand as witnesses for him (that he conveyed Allāh's Message)." That is, (the interpretation) of the Statement of Allāh جَلَّ ذِكره:

"Thus We have made you (true Muslims—real believers of Islāmic Monotheism, true followers of Prophet Muḥammad ﷺ and his *Sunna*—legal ways), a just (and the best) nation, that you might be witnesses over mankind..." (V.2:143)

٣٣٣٩ - **حَدَّثَنَا** مُوسَى بنُ إسماعِيلَ: حدَّثَنا عَبْدُ الوَاحِدِ بنُ زِيادٍ: حدَّثَنا الأعمَشُ، عنْ أبي صَالحٍ، عَنْ أبي سَعِيدٍ قالَ: قالَ رَسُولُ اللهِ ﷺ: «يَجِيءُ نُوحٌ وأُمَّتُهُ فَيقُولُ اللهُ تعالى: هَلْ بَلَّغْتَ؟ فَيقُولُ: نَعَمْ أيْ رَبِّ. فَيَقُولُ لأُمَّتِهِ: هَلْ بَلَّغَكُمْ؟ فَيَقُولُونَ: لا، ما جاءَنا مِنْ نَبِيٍّ، فَيَقُولُ لِنُوحٍ: مَنْ يَشْهَدُ لكَ؟ فَيَقُولُ: مُحَمَّدٌ ﷺ وأُمَّتُهُ، فَتَشْهَدُ أنَّهُ قَدْ بَلَّغَ. وهُوَ قَوْلُهُ جَلَّ ذِكْرُهُ: ﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ﴾ [البقرة: ١٤٣]» والوَسَطُ: العَدْلُ. [انظر: ٤٤٨٧، ٧٣٤٩]

3340. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: We were in the company of the Prophet ﷺ at a banquet and a cooked (mutton) forearm was put before him, and he used to like it. He ate a morsel of it and said, "I will be the chief of all the people on the Day of Resurrection.

٣٣٤٠ - **حَدَّثَنَا** إسحاقُ بنُ نَصْرٍ: حدَّثَنا مُحَمَّدُ بنُ عُبَيْدٍ: حدَّثَنا أَبُو حَيَّانَ، عَنْ أبي زُرْعَةَ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا مَعَ

Do you know how Allāh will gather all the first and the last (people) in one level ground, where an observer will be able to see (all) of them and they will be able to hear the announcer, and the sun will come near to them. Then some people will say: Don't you see, in what condition you are and the state to which you have reached? Why don't you look for a person who can intercede for you with your Lord? Some people will say: Appeal to your father, Ādam. They will go to him and say, 'O Ādam! You are the father of all mankind, and Allāh created you with His Own Hands, and breathed into you the Spirit[1] which He created for you and ordered the angels to prostrate for you so they did, and made you live in Paradise. Will you not intercede for us with your Lord? Don't you see in what (miserable) state we are, and to what condition we have reached?' On that Adam will reply, 'My Lord has become angry as He has never become before and will never become thereafter; (besides), He forbade me (to eat from) the tree, but I disobeyed (Him), Myself! Myself! Go to somebody else; go to Nūḥ (Noah).' They will go to Nūḥ and say; 'O Nūḥ! You are the first amongst the Messengers of Allāh to the people of the earth, and Allāh named you a thankful slave. Don't you see in what a (miserable) state we are and to what condition we have reached? Will you not intercede for us with your Lord?' Nūḥ will reply. 'Today my Lord has become angry as He had never become before and will never become thereafter. Myself! Myself! Go to the Prophet (Muḥammad ﷺ!)'. The people will come to me, and I will prostrate myself underneath Allāh's Throne. Then I will be addressed: 'O Muḥammad! Raise your

النَّبِيِّ ﷺ فِي دَعْوَةٍ فَرُفِعَتْ إِلَيْهِ الذِّرَاعُ وكانَتْ تُعْجِبُهُ فَنَهَسَ مِنْهَا نَهْسَةً. وقالَ: «أنا سَيِّدُ النَّاسِ يَوْمَ القِيامَةِ، هَلْ تَدْرُونَ بِمَنْ يَجْمَعُ اللهُ الأَوَّلِينَ والآخرينَ في صَعِيدٍ واحِدٍ فَيُبْصِرهُمُ النَّاظِرُ ويُسْمِعُهُمُ الدَّاعِي وتَدْنُو مِنْهُمُ الشَّمْسُ فَيَقُولُ بَعْضُ النَّاسِ: أَلا تَرَوْنَ إلى ما أَنْتُمْ فِيهِ؟ إلى ما بَلَغَكُمْ؟ ألا تَنْظُرونَ إلى مَنْ يَشْفَعُ لَكُمْ إلى رَبِّكُمْ؟ فَيَقُولُ بَعْضُ النَّاسِ: أَبُوكُمْ آدَمُ، فَيَأْتُونَهُ فَيَقُولُونَ: يا آدَمُ، أَنْتَ أَبُو البَشَرِ، خَلَقَكَ اللهُ بِيَدِهِ ونَفَخَ فِيكَ مِنْ رُوحِهِ، وأَمَرَ المَلائِكَةَ فَسَجَدُوا لكَ، وأَسْكَنَكَ الجَنَّةَ، أَلا تَشْفَعُ لَنَا إلى رَبِّكَ، ألا تَرَى ما نَحْنُ فِيهِ وما بَلَغنا؟ فَيَقُولُ: رَبِّي غَضِبَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، ولا يَغْضَبُ بَعْدَهُ مِثْلَهُ، ونَهاني عَنِ الشَّجَرَةِ فَعَصَيْتُ، نَفْسِي نَفْسِي، اذْهَبُوا إلى غَيْرِي. اذْهَبُوا إلى نُوحٍ. فَيَأْتُونَ نُوحاً فَيَقُولونَ: يا نُوحُ أنتَ أَوَّلُ الرُّسُلِ إلى أهلِ الأَرْضِ، وسَمَّاكَ اللهُ عَبْداً شَكُوراً، أما تَرَى إلى ما نَحْنُ فِيهِ؟ ألا تَرَى إلى ما بَلَغَنا؟ ألا تَشْفَعُ لَنا إلى رَبِّكَ؟ فَيَقُولُ: رَبِّي غَضِبَ اليَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلا يَغْضَبُ بَعْدَهُ مِثْلَهُ، نَفْسِي نَفْسِي،

(1) (H. 3340) See *Rūh-ullah* in glossary.

head; intercede, for your intercession will be accepted, and ask (for anything), for you will be given.' "

[See Vol. 9, *Hadīth* No.7440]

ائْتُوا النَّبِيَّ ﷺ فَيَأْتُونِي فَأَسْجُدُ تَحْتَ العَرْشِ. فَيُقَالُ: يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ واشْفَعْ تُشَفَّعْ، وسَلْ تُعْطَهْ»، قَالَ مُحَمَّدُ بنُ عُبَيْدٍ: لا أَحْفَظُ سائِرَهُ. [انظر: ٣٣٦١، ٤٧١٢]

3341. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ recited the following Verse in the usual tone:

'*Fahal mim-muddakir*.' (V.54:15)

٣٣٤١ - حدَّثَنا نَصْرُ بنُ عَلِيِّ بنِ نَصْرٍ: أَخْبَرَنا أَبُو أَحْمَدَ، عَنْ سُفْيَانَ، عَنْ أَبي إِسحَاقَ عَنِ الأَسْوَدِ بنِ يَزِيدَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَرَأَ ﴿فَهَلْ مِن مُّدَّكِرٍ﴾ [القمر: ١٥] مِثْلَ قِرَاءَةِ العامَّةِ. [انظر: ٣٣٤٥، ٣٣٧٦، ٤٨٦٩، ٤٨٧٠، ٤٨٧١، ٤٨٧٢، ٤٨٧٣، ٤٨٧٤]

(4) CHAPTER. (The Statement of Allāh تعالى):

"And Verily! Iliyās (Elias) was one of the Messengers. When he said to his people: "Will you not fear Allāh? (up to) and We left for him (a goodly remembrance) among the later generations." (V.37:123-129)

(And also Allāh's Statement): "*Salām* (peace) be upon Ilyāsīn (Elias). Verily! Thus do We reward the good-doers. Verily he was one of Our believing slaves." (V.37:130-132)

And Ibn Mas'ūd and Ibn 'Abbās said that Iliyās was Idrīs (himself).

(٤) **بـابٌ** ﴿وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ ۝١٢٣ إِذْ قَالَ لِقَوْمِهِۦٓ أَلَا تَتَّقُونَ ۝١٢٤﴾ إلـى ﴿وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ۝٧٨﴾ قالَ ابنُ عَبَّاسٍ: يُذْكَرُ بِخَيْرٍ ﴿سَلَٰمٌ عَلَىٰٓ إِلْ يَاسِينَ ۝١٣٠ إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ۝١٣١ إِنَّهُۥ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ۝١٣٢﴾ [الصافات: ١٢٥-١٣٢] يُذْكَرُ عَنِ ابنِ مَسْعُودٍ وابنِ عَبَّاسٍ أَنَّ إِلْيَاسَ هُوَ إِدْرِيسُ.

(5) CHAPTER. The reference to Idrīs عليه السلام. He was Nūh's (Noah) great-grand-father, and it is said that he was Nūh's grandfather.

The Statement of Allāh تعالى:

'We raised him (i.e., Idrīs) to a high station'. (V.19:57)

(٥) **بابُ** ذِكْرِ إِدْرِيسَ عَلَيْهِ السَّلامُ، وَهُوَ جَدُّ أَبِي نُوحٍ وَيُقَالُ: جَدُّ نُوحٍ عليهما السَّلامُ وقَوْلِهِ تَعالى: ﴿وَرَفَعْنَٰهُ مَكَانًا عَلِيًّا ۝٥٧﴾ [مريم: ٥٧].

3342. Narrated Anas رضي الله عنه: Abū Dhar رضي الله عنه used to say that Allāh's Messenger ﷺ said, "While I was at Makkah, the roof of my house was opened and Jibrīl (Gabriel) descended, opened my chest, and washed it with *Zamzam* water. Then he brought a golden tray full of wisdom and faith, and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the heaven. When Jibrīl reached the nearest heaven, he said to the gatekeeper of the heaven, 'Open (the gate).' The gatekeeper asked, 'Who is it?' Jibrīl answered, 'Jibrīl.' He asked, 'Is there anyone with you?' Jibrīl replied, 'Muḥammad (ﷺ) is with me.' He asked, 'Has he been called?' Jibrīl said, 'Yes.' So, the gate was opened and we went over the nearest heaven, and there we saw a man sitting with *Aswida* (a large number of people) on his right and *Aswida* on his left. When he looked towards his right, he laughed and when he looked towards his left he wept. He said (to me), 'Welcome, O pious Prophet and pious son'. I said, 'Who is this man O Jibrīl?' Jibrīl replied, 'He is Ādam, and the people on his right and left are the souls of his offspring. Those on the right are the people of Paradise, and those on the left are the people of the (Hell) Fire. So, when he looks to the right, he laughs, and when he looks to the left he weeps.' Then Jibrīl ascended with me till he reached the second heaven and said to its gatekeeper. 'Open (the gate).' The gatekeeper said to him the same as the gatekeeper of the first heaven had said, and he opened the gate."

Anas added: Abū Dhar mentioned that the Prophet ﷺ met Idrīs, Mūsa (Moses), 'Īsā (Jesus) and Ibrāhīm (Abraham) over the heavens, but he did not specify their places (i.e., on which heaven each of them was),

٣٣٤٢ - قَالَ عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ ح وَأَخْبَرَنَا أَحْمَدُ بنُ صَالِحٍ قَالَ: حَدَّثَنَا عَنْبَسَةُ: حَدَّثَنَا يُونُسُ، عَنِ ابنِ شِهَابٍ قَالَ: قَالَ أَنَسُ ابنُ مَالِكٍ: كَانَ أَبُو ذَرٍّ رَضِيَ اللهُ عَنْهُ يُحَدِّثُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «فُرِجَ عَنْ سَقْفِ بَيْتِي وأنا بِمَكَّةَ فَنَزَلَ جِبْرِيلُ فَفَرَجَ صَدْرِي ثُمَّ غَسَلَهُ بِماءِ زَمْزَمَ، ثُمَّ جاءَ بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِئٍ حِكمةً وإيماناً فأَفْرَغَها في صَدْرِي ثُمَّ أَطْبَقَهُ. ثُمَّ أَخَذَ بِيدِي فَعَرَجَ بي إلى السَّماءِ فَلَمَّا جاءَ إلى السَّماءِ الدُّنيا، قال جبريلُ لخازِنِ السَّماءِ: افْتَحْ، قالَ: مَنْ هذا؟ قالَ: هذا جِبْرِيلُ، قالَ: مَعَكَ أحَدٌ؟ قالَ: مَعِي مُحَمَّدٌ، قالَ: أَرْسِلَ إِلَيْهِ؟ قالَ: نَعَمْ، فافْتَحْ. فَلَمَّا عَلَوْنا السَّماءَ إذا رَجُلٌ عَنْ يَمِينِهِ أَسْوِدَةٌ وعَنْ يَسارِهِ أَسْوِدَةٌ. فإذا نَظَرَ قِبَلَ يَمِينِهِ ضَحِكَ، وإذا نَظَرَ قِبَلَ شِمَالِهِ بَكَى. فَقالَ: مَرْحَباً بالنَّبِيِّ الصَّالِحِ والابْنِ الصَّالِحِ. قُلْتُ: مَن هٰذا يا جِبْرِيلُ؟ قالَ: هٰذا آدَمُ، وهٰذِهِ الأَسْوِدَةُ عَنْ يَمِينِهِ وعَنْ شِمَالِهِ نَسَمُ بَنِيهِ. فأَهْلُ اليَمِينِ مِنْهُمْ أَهْلُ الجَنَّةِ، والأَسْوِدَةُ التي عَنْ شِمَالِهِ أَهْلُ النَّارِ. فإذَا نَظَرَ قِبَلَ يَمِينِهِ ضَحِكَ، وإذا نَظَرَ قِبَلَ شِمَالِهِ بَكَى. ثُمَّ عَرَجَ بي جِبْرِيلُ

حتَّى أتَى السَّماءَ الثَّانِيَةَ فَقالَ لِخازِنِها: افْتَحْ، فَقالَ لَهُ خازِنُها مِثْلَ ما قالَ الأوَّلُ فَفَتَحَ»، قالَ أنَسٌ: فذكرَ أنَّهُ وجَدَ في السَّمٰوَاتِ إدْرِيسَ ومُوسَى وعِيسَى وإبْرَاهِيمَ، ولَمْ يُثْبِتْ لِي كَيْفَ مَنازِلُهُمْ غيرَ أنَّه ذَكَرَ أنَّهُ وجَدَ آدَمَ في السَّماءِ الدُّنْيا وإبْرَاهِيمَ في السَّادِسَةِ. وقالَ: أنَسٌ: «فَلَمَّا مَرَّ جِبريلُ بإدْرِيسَ قالَ: مَرْحَباً بالنَّبِيِّ الصَّالِحِ والأخِ الصَّالِحِ، فَقُلْتُ: مَنْ هذَا؟ قالَ: هذَا إدْرِيسُ. ثُمَّ مَرَرْتُ بِمُوسَى. فَقالَ: مَرْحَباً بالنَّبِيِّ الصَّالِحِ والأخِ الصَّالِحِ، قُلْتُ: مَنْ هذَا؟ قالَ: هذَا مُوسَى. ثُمَّ مَرَرْتُ بِعِيسَى. فَقالَ: مَرْحَباً بالنَّبِيِّ الصَّالِحِ والأخِ الصَّالِحِ، قُلْتُ: مَنْ هذا؟ قالَ: عِيْسَى. ثُمَّ مَرَرْتُ بإبْرَاهِيمَ فقالَ: مَرْحَباً بالنَّبِيِّ الصَّالِحِ والابْنِ الصَّالِحِ، قُلْتُ: مَنْ هذا؟ قالَ: هذا إبْرَاهِيمُ». قالَ: وأخْبرَني ابنُ حَزْمٍ، أنَّ ابنَ عَبَّاسٍ وأبا حَيَّةَ الأنْصارِيَّ كانا يَقُولانِ: قالَ النَّبِيُّ ﷺ: «ثُمَّ عُرِجَ بي حتَّى ظَهَرْتُ لِمُسْتَوًى أسمَعُ صَرِيفَ الأقْلامِ». قالَ ابنُ حَزْمٍ وأنَسُ ابنُ مالِكٍ: قالَ النَّبِيُّ ﷺ: «فَفَرَضَ اللهُ عَلَيَّ خَمْسِيْنَ صَلاةً، فَرَجَعْتُ بِذلكَ حتَّى أمُرَّ بِمُوسَى فَقال لِي مُوسَى: ما الذِي فُرِضَ عَلى

but he mentioned that he (the Prophet ﷺ) had met Ādam on the nearest heaven, and Ibrāhīm on the sixth. Anas said, "When Jibrīl and the Prophet ﷺ passed by Idrīs, the latter said, 'Welcome, O pious Prophet and pious brother!' the Prophet ﷺ asked, 'Who is he?' Jibrīl said, 'He is Idrīs.'" The Prophet ﷺ added, "Then I passed by Mūsa who said, 'Welcome, O pious Prophet and pious brother!' I said, 'Who is he?' Jibrīl said, 'He is Mūsa.' Then I passed by 'Īsā who said, 'Welcome, O pious Prophet and pious brother!' I said, 'Who is he?' He replied, 'He is 'Īsā.' Then I passed by the Prophet Ibrāhīm who said, 'Welcome, O pious Prophet and pious son!' I said, 'Who is he?' Jibrīl replied, 'He is Ibrāhīm'."

Narrated Ibn 'Abbās and Abū Ḥaiyya Al-Anṣārī: The Prophet ﷺ said, "Then Jibrīl ascended with me to a place where I heard the creaking of the pens." Ibn Ḥazm and Anas bin Mālik state that the Prophet ﷺ said, "Allāh enjoined fifty *Ṣalāt* (prayers) on me. When I returned with this order of Allāh, I passed by Mūsa who asked me, 'What has Allāh enjoined on your followers?' I replied, 'He has enjoined fifty *Ṣalāt* (prayers) on them.' On that Mūsa said to me, 'Go back to your Lord (and appeal for reduction), for your followers will not be able to bear it.' So, I returned to my Lord and asked for some reduction, and He reduced it to half. When I passed by Mūsa again and informed him about it, he once more said to me, 'Go back to your Lord, for your followers will not be able to bear it.' So, I returned to my Lord similarly as before, and half of it was reduced. I again passed by Mūsa and he said to me, 'Go back to your Lord, for your followers will not be able to bear it.' I again returned to my Lord and He said, 'These are five (*Ṣalāt*-prayers) and they are

أُمَّتِكَ؟ قُلْتُ: فُرِضَ عَلَيْهِمْ خَمْسِينَ صَلاةً، قالَ: فَراجِعْ رَبَّكَ، فإنَّ أُمَّتَكَ لا تُطِيْقُ. فَرَجَعْتُ فَراجَعْتُ رَبِّي فَوَضَعَ شَطْرَها، فَرَجَعْتُ إلى مُوسَى فَقالَ: رَاجِعْ رَبَّكَ. فَذَكَرَ مِثْلَهُ. فَوَضَعَ شَطرَها، فَرَجَعْتُ إلى موسَى فأَخْبرتُهُ فَقالَ: رَاجِعْ رَبَّكَ فإنَّ أُمَّتَكَ لا تُطِيقُ ذلكَ فَرجعْتُ فَرَاجَعْتُ رَبِّي فَقالَ: هيَ خَمْسٌ وهي خَمْسُونَ، لا يُبَدَّلُ القَوْلُ لَدَيَّ. فَرَجَعْتُ إلى مُوسَى فَقالَ: رَاجِعْ رَبَّكَ، فَقُلْتُ: قَدِ اسْتَحْيَيْتُ مِنْ رَبّي. ثُمَّ انْطَلَقَ حتَّى أتى بي السِّدْرَةَ المُنْتَهى فَغَشِيَها أَلْوَانٌ لا أَدْرِي ما هيَ. ثُمَّ أُدْخِلْتُ الجَنَّةَ فإذَا فِيْها جَنابِذُ اللُّؤْلُؤِ، وإذَا تُرَابُها المِسْكُ». [راجع: ٣٤٩]

all (equal to) fifty (in reward), for My Word does not change.' I returned to Mūsa, he again told me to return to my Lord (for further reduction) but I said to him 'I feel shy of asking my Lord now.' Then Jibrīl took me till we reached *Sidrat-ul-Muntahā* (i.e., lote tree of utmost boundary) which was shrouded in colours indescribable. Then I was admitted into Paradise where I found small tents (made) of pearls ana its earth was musk (a kind of perfume)."

(٦) **بابُ** قَوْلِ اللهِ تَعالى: ﴿وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا﴾ [الأعراف: ٦٥] وقَوْلِه: ﴿إِذْ أَنذَرَ قَوْمَهُۥ بِٱلْأَحْقَافِ﴾ إلى قَوْلِه: ﴿كَذَٰلِكَ نَجْزِى ٱلْقَوْمَ ٱلْمُجْرِمِينَ﴾ [الأحقاف: ٢١-٢٥]

فِيهِ عَطاءٌ وسُلَيمانُ، عَنْ عائِشَةَ عَنِ النَّبِيِّ ﷺ.

وقَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿وَأَمَّا عَادٌ فَأُهْلِكُوا۟ بِرِيحٍ صَرْصَرٍ﴾ شَدِيدَةٍ ﴿عَاتِيَةٍ﴾ قالَ ابنُ عُيَيْنَةَ: عَتَتْ عَلى الخُزَّانِ. ﴿سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَٰنِيَةَ أَيَّامٍ حُسُومًا﴾: مُتَتابِعَةً.

(6) CHAPTER. The Statement of Allāh تعالى: "And to 'Ād (people, We sent), their brother Hūd." (V.7:65)

And Allāh's Statement:

"When he warned his people in *Al-Aḥqāf*... (till the end of the Verse...) Thus do We recompense the people who are *Mujrimūn*." (V.46:21-25)

And also the Statement of Allāh جلّ جلاله:

"And as for 'Ad, they were destroyed by a furious violent wind! Which Allāh imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date-palms. Do you see any remnants of them?" (V.69:6-8)

﴿فَتَرَى ٱلْقَوْمَ فِيهَا صَرْعَىٰ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ﴾: أُصولها. ﴿فَهَلْ تَرَىٰ لَهُم مِّنۢ بَاقِيَةٍ ⑧﴾ [الحاقة: ٦-٨]: بَقِيَّة.

3343. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "I have been made victorious with *Aṣ-Ṣabā* (i.e., an easterly wind) and the people of 'Ād were destroyed by *Ad-Dabūr* (i.e., a westerly wind)."

٣٣٤٣ - حدَّثنا مُحمَّدُ بنُ عَرْعَرَة، حدَّثنا شُعْبَةُ عَنِ الحَكَمِ، عَنْ مُجاهِدٍ، عَنِ ابنِ عبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «نُصِرْتُ بالصَّبا. وأُهْلِكَتْ عادٌ بالدَّبُورِ».

[راجع: ١٠٣٥]

3344. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: 'Alī sent a piece of gold to the Prophet ﷺ who distributed it among four persons: Al-Aqra' bin Ḥābis Al-Ḥanẓalī from the tribe of Mujāshi'ī, 'Uyaina bin Badr Al-Fazārī, Zaid Aṭ-Ṭa'ī who belonged to (the tribe of) Banī Nabhān, and 'Alqama bin 'Ulātha Al-'Āmiri who belonged to (the tribe of) Banī Kilāb. So, the Quraish and the *Anṣār* became angry and said, "He (i.e., the Prophet ﷺ) gives to the chiefs of Najd and does not give us." The Prophet ﷺ said, "(I give them) so as to attract their hearts (to Islām)." Then a man with sunken eyes, prominent checks, a raised forehead, a thick beard and a shaven head came (in front of the Prophet ﷺ) and said, "Be afraid of Allāh, O Muḥammad!" The Prophet ﷺ said "Who would obey Allāh if I disobeyed Him? (Is it fair that) Allāh has trusted all the people of the earth to me while, you do not trust me?" Somebody, who, I think was Khalid bin Al-Walīd, requested the Prophet ﷺ to let him chop that man's head off, but he prevented him. When the man left, the Prophet ﷺ said, "Among the offspring of this man will be some who will recite the Qur'ān, but the Qur'ān will not reach beyond their throats (i.e., they will recite like parrots and will not

٣٣٤٤ - قالَ: وقالَ ابنُ كَثِيرٍ: عَنْ سُفْيانَ، عَنْ أبيهِ، عَنِ ابنِ أبي نُعْمٍ، عَنْ أبي سَعِيدٍ رَضِيَ اللهُ عَنْهُ قالَ: بَعَثَ عَلِيٌّ إلى النَّبِيِّ ﷺ بِذُهَيْبَةٍ فَقَسَمَها بَيْنَ الأرْبَعَةِ: الأقْرَعِ ابنِ حابِسٍ الحَنْظَلِيِّ ثُمَّ المجاشِعِيِّ، وعُيَيْنَةَ بنِ بَدْرٍ الفَزارِيِّ، وزَيْدٍ الطَّائِي ثُمَّ أحَدِ بَنِي نَبْهانَ، وعَلْقَمَةَ ابنِ عُلاثَةَ العامِرِيِّ ثُمَّ أحَدِ بَنِي كِلابٍ. فَغَضِبَتْ قُرَيْشٌ والأنْصارُ، قالُوا: يُعْطِي صَنادِيدَ أهْلِ نَجْدٍ ويَدَعُنا؟ قالَ: «إنَّما أتَأَلَّفُهُمْ». فأقْبَلَ رَجُلٌ غائِرُ العَيْنَيْنِ، مُشْرِفُ الوَجْنَتَيْنِ، ناتِئُ الجَبِينِ، كَثُّ اللِّحْيَةِ، مَحْلُوقٌ فَقالَ: اتَّقِ اللهَ يا مُحَمَّدُ، فقالَ: «مَنْ يُطِعِ اللهَ إذا عَصَيْتُ؟ أيَأْمَنُنِي اللهُ عَلى أهْلِ الأرْضِ ولا تَأْمَنُونِي؟» فَسَألَهُ رَجُلٌ قَتْلَهُ، أحْسِبُهُ خالِدَ ابنَ الوَلِيدِ فَمَنَعَهُ. فَلَمَّا وَلَّى قالَ: «إنَّ مِنْ ضِئْضِئِ هذا

understand it nor act on it), and they will renegade from the religion (i.e., discard Islām) as an arrow goes out through the game's body. They will kill the Muslims but will leave the idolaters. If I should live up to their time I will kill them as the people of 'Ād were killed (i.e., I will kill all of them)".

- أَوْ فِي عَقِبِ هذَا - قَوْمٌ يَقْرَؤُونَ الْقُرْآنَ لا يُجاوِزُ حَناجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ، يَقْتُلُونَ أَهْلَ الإِسْلامِ وَيَدَعُونَ أَهْلَ الأَوْثانِ، لَئِنْ أَنا أَدْرَكْتُهُمْ لأَقْتُلَنَّهُمْ قَتْلَ عادٍ». [انظر: ٣٦١٠، ٤٣٥١، ٤٦٦٧، ٥٠٥٨، ٦١٦٣، ٦٩٣١، ٦٩٣٤، ٧٤٣٢]

3345. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ reciting: *'Fahal mim-Muddakir.'*

[See *Hadīth* No.3341]

٣٣٤٥ - حدَّثَنا خالِدُ بنُ يَزِيدَ: حدَّثَنا إِسْرائِيلُ، عَنْ أَبي إِسحاقَ، عَنِ الأَسْوَدِ قالَ: سَمِعْتُ عَبْدَ اللهِ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ ﴿فَهَلْ مِن مُّدَّكِرٍ﴾ [القمر: ١٥]. [راجع: ٣٣٤١]

(7) CHAPTER. The story of Gog and Magog.

And the Statement of Allāh تعالى:

"They said: O Dhul-Qarnain! Verily! Y'ajūj and Ma'jūj (Gog and Magog) are doing great mischief in the land." (V.18:94)

"And they ask you about Dhul-Qarnain.. (up to).. a way." (V.18:83-85)

(٧) بابُ قِصَّةِ يَأْجُوجَ وَمَأْجُوجَ،

وَقَوْلِ اللهِ تعالى: ﴿قَالُوا۟ يَٰذَا ٱلْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِى ٱلْأَرْضِ﴾ قَولُ اللهِ تَعالى: ﴿وَيَسْـَٔلُونَكَ عَن ذِى ٱلْقَرْنَيْنِ﴾ إِلَى قَوْلِهِ ﴿سَبَبًا﴾ سَبَباً: طَرِيقاً﴾

إِلَى قَوْلِهِ: ﴿ءَاتُونِى زُبَرَ ٱلْحَدِيدِ﴾ واحِدُها زُبْرَةٌ وهِيَ القِطَعُ. ﴿حَتَّىٰٓ إِذَا سَاوَىٰ بَيْنَ ٱلصَّدَفَيْنِ﴾ يُقالُ عَنِ ابنِ عَبَّاسٍ: الجَبَلَيْنِ، والسَّدَّيْنِ: الجَبَلَيْنِ. ﴿خَرْجًا﴾: أَجْراً، قالَ: ﴿ٱنفُخُوا۟ حَتَّىٰٓ إِذَا جَعَلَهُۥ نَارًا قَالَ ءَاتُونِىٓ أُفْرِغْ عَلَيْهِ قِطْرًا﴾ أَصُبَّ عَلَيْهِ رَصاصاً ويُقالُ: الحَدِيدُ، ويُقالُ الصُّفْرُ. وقالَ ابنُ عَبَّاسٍ: النُّحاسُ ﴿فَمَا ٱسْطَٰعُوٓا۟ أَن يَظْهَرُوهُ﴾ يَعْلُوهُ، اسْطاعَ:

اسْتَفْعَلَ مِنْ طُعتُ لَهُ فَلِذَلِكَ فُتِحَ أَسْطاعَ يَسْطِيعُ، وقالَ بَعْضُهُمْ: اسْتطاعَ يَسْتَطِيعُ ﴿فَمَا ٱسْطَٰعُوٓاْ أَن يَظْهَرُوهُ وَمَا ٱسْتَطَٰعُواْ لَهُۥ نَقْبًا (٩٧) قَالَ هَٰذَا رَحْمَةٌ مِّن رَّبِّى فَإِذَا جَآءَ وَعْدُ رَبِّى جَعَلَهُۥ دَكَّآءَ وَكَانَ وَعْدُ رَبِّى حَقًّا (٩٨)﴾: أَلْزَقَهُ بالأرْضِ، وناقَةٌ دَكَّاءُ: لا سَنامَ لَهَا، والدَّكْدَاكُ من الأرْضِ مِثْلُهُ، حتَّى صَلُبَ وتَلَبَّدَ ﴿قَالَ هَٰذَا رَحْمَةٌ مِّن رَّبِّى فَإِذَا جَآءَ وَعْدُ رَبِّى جَعَلَهُۥ دَكَّآءَ وَكَانَ وَعْدُ رَبِّى حَقًّا (٩٨) ۞ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِى بَعْضٍ وَنُفِخَ فِى ٱلصُّورِ فَجَمَعْنَٰهُمْ جَمْعًا (٩٩)﴾ [الكهف: ٩٨-٩٩] ﴿حَتَّىٰٓ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ (٩٦)﴾ [الأنبياء: ٩٦] وَقالَ قَتادَةُ: حَدَبٌ: أكَمَةٌ، قالَ رَجُلٌ للنَّبيِّ ﷺ: رَأيْتُ السَّدَّ مثلَ البُرْدِ المحَبَّرِ، قالَ: «قَدْ رَأيْتَهُ؟».

٣٣٤٦ - حدَّثَنا يَحْيى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ بنِ الزُّبَيْرِ: أَنَّ زَيْنَبَ بِنْتَ أبي سَلَمَةَ حَدَّثَتْهُ عَنْ أُمِّ حَبِيبَةَ بِنْتِ أبي سُفْيَانَ، عَنْ زَيْنَبَ بِنْتِ جَحْشٍ رَضِيَ اللهُ عَنْهُنَّ: أنَّ النَّبيَّ ﷺ دَخَلَ عَلَيْها فَزِعاً يَقُولُ: «لا إِلَهَ إلَّا اللهُ، وَيْلٌ لِلعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ، فُتِحَ اليَوْمَ مِنْ رَدْمِ يَأْجوجَ

3346. Narrated Zainab bint Jaḥsh رَضِيَ اللهُ عَنْها that the Prophet ﷺ once came to her in a state of fear and said, "*Lā ilāha illallāh* (none has the right to be worshipped but Allāh) Woe unto the Arabs from a danger that has come near. An opening has been made in the wall of Ya'jūj and Ma'jūj (Gog and Magog) like this," making a circle with his thumb and index finger. Zainab bint Jaḥsh said, "O Allāh's Messenger! Shall we be destroyed even though there are pious persons among us?" He said, "Yes, when the "*Al-Khabath*"[1] (evil persons) will increase."

---

(1) (H. 3346) The word "*Al-Khabath*" is interpreted as illegal sexual intercourse, illegitimate children, and each and every kind of evil deed. [See *Fath Al-Bārī*].

ومأجوجَ مِثْلُ هذِهِ»، وحَلَّقَ بإصْبَعِهِ الإبهام والتي تَليها. قالَتْ زَيْنَبُ بِنْتُ جَحْشٍ: فَقُلْتُ: يا رَسُولَ اللهِ، أَنَهْلِكُ وفِينا الصَّالحونَ؟ قالَ: «نَعَمْ، إذا كَثُرَ الخَبَثُ». [انظر: ٣٥٩٨، ٧٠٥٩، ٧١٣٥]

3347. Narrated Abū Hurairah رَضِي الله عَنْهُ: The Prophet ﷺ said, "Allāh has made an opening in the wall of the Ya'jūj and Ma'jūj (Gog and Magog) (people) like this." and he made with his hand 90 (with the help of his fingers).

٣٣٤٧ - حدَّثنا مُسْلِمُ بنُ إبْراهِيمَ: حدَّثنا وُهَيْبٌ: حدَّثنا ابنُ طاوُسٍ، عَنْ أبيهِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «فَتَحَ اللهُ مِنْ رَدْمِ يأجُوجَ ومأجُوجَ مِثْلَ هذِهِ»، وعَقَدَ بِيَدِهِ تِسْعينَ. [انظر: ٧١٣٦]

3348. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: The Prophet ﷺ said, "Allāh will say (on the Day of Resurrection), 'O Ādam.' Ādam will reply, '*Labbaik wa Sa'daik*, and all the good is in Your Hand.' Allāh will say: 'Bring out the people of the Fire.' Ādam will say: 'O Allāh! How many are the people of the Fire?' Allāh will reply: 'From every one thousand, take out nine hundred and ninety-nine'. At that time children will become hoary headed. '...Every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allāh. (V.22:2).'" The companions of the Prophet ﷺ asked, "O Allāh's Messenger! Who will be that one from us (saved from the Fire)?" He said, "Rejoice with glad tidings; one person will be from you and one thousand will be from Ya'jūj and Ma'jūj (Gog and Magog)." The Prophet ﷺ further said, "By Him in Whose Hands my soul is, I hope that you will be one-fourth of the

٣٣٤٨ - حدَّثنا إسحاقُ بنُ نَصْرٍ: حدَّثنا أبو أُسامَةَ، عَنِ الأعْمَشِ: حدَّثنا أبو صالِحٍ، عَنْ أبي سَعِيدٍ الخُدْرِيّ رضي الله عنه عَنِ النَّبيِّ ﷺ قالَ: «يقُولُ اللهُ تَعالى: يا آدَمُ، فيَقُولُ: لَبَّيْكَ، وسَعْدَيْكَ، والخَيْرُ في يَدَيْكَ. فيَقُولُ: أَخْرِجْ بَعْثَ النَّارِ، قالَ: وَما بَعْثُ النَّارِ؟ قالَ: مِنْ كُلِّ أَلْفٍ تِسْعَمائَةٍ وَتِسْعَةً وَتِسْعِينَ. فعِنْدَهُ يَشِيبُ الصَّغِيرُ ﴿وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٌ﴾» قالُوا: يا رَسُولَ اللهِ، وأَيُّنا ذلكَ الواحِدُ؟ قالَ: «أَبْشِرُوا فإنَّ مِنْكُمْ رَجُلاً ومن يأجُوجَ

people of Paradise." We shouted, "*Allāhu Akbar!*" He added, "I hope that you will be one-third of the people of Paradise." We shouted, "*Allāhu Akbar!*" He said, "I hope that you will be one-half of the people of Paradise." We shouted, "*Allāhu Akbar!*" He further said, "You (Muslims) (compared with non-Muslims) are like a black hair in the skin of a white ox, or like a white hair in the skin of a black ox (i.e., your number is very small as compared with theirs)."

ومأجُوجَ أَلْفٌ، ثُمَّ قالَ: وَالَّذِي نَفْسِي بِيَدِهِ إنِّي أرْجُو أنْ تَكُونُوا رُبُعَ أَهْلِ الجَنَّةِ، فَكَبَّرْنا، فَقالَ: أرْجُو أنْ تَكُونُوا ثُلُثَ أَهْلِ الجَنَّةِ فَكَبَّرْنا، فَقالَ: أرْجُو أنْ تَكُونُوا نِصْفَ أَهْلِ الجَنَّةِ فَكَبَّرْنا، فَقالَ: ما أنْتُمْ في النَّاسِ إلاَّ كالشَّعْرَةِ السَّوْدَاءِ في جِلْدِ ثَوْرٍ أَبْيَضَ، أوْ كَشَعْرَةٍ بَيْضَاءَ في جِلْدِ ثَوْرٍ أسْوَدَ». [انظر: ٤٧٤١، ٦٥٣٠، ٧٤٨٣]

(8) CHAPTER. The Statement of Allāh تعالى: "...And Allāh did take Ibrāhīm (Abraham) as a *Khalīl* (an intimate friend)." (V.4:125)
And His Statement:
"Verily, Ibrāhīm (Abraham) was an *Ummah* (a leader having all the good righteous qualities, or a nation), obedient to Allāh *Ḥanīfa* (i.e., to worship none but Allāh)...' (V.16:120)
And His Statement:
"Verily, Ibrāhīm (Abraham) was *Awwah* (one who invokes Allāh with humility, glorifies Him and remembers Him much) and was forebearing." (V.9:114)

(٨) **بابُ قَوْلِ اللهِ تَعالى:** ﴿وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا﴾ [النساء: ١٢٥] وقَوْلِهِ: ﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ﴾ [النحل: ١٢٠] وقَوْلِهِ: ﴿إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ﴾ [التوبة: ١١٤]

وقالَ أبُو مَيْسَرَةَ: الرَّحِيمُ بِلِسانِ الحَبَشَةِ.

3349. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ said, "You will be gathered (on the Day of Judgement), bare-footed, naked and not circumcised." He then recited:

"As We began the first creation, We shall repeat it: (It is) a promise binding upon Us. Truly we shall do it." (V.21:104)

He added, "The first to be dressed on the Day of Resurrection will be Ibrāhīm (Abraham), and some of my companions will be taken towards the left side [i.e., to the

٣٣٤٩ - حدَّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخْبَرَنا سُفْيانُ: حدَّثنا المُغِيرَةُ بنُ النُّعْمانِ قالَ: حدَّثني سَعِيدُ بنُ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «إنَّكُمْ تُحشرونَ حُفاةً عُراةً غُرْلاً»، ثُمَّ قرأ ﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ﴾ [الأنبياء: ١٠٤] «وأوَّلُ مَنْ

يُكْسَى يَوْمَ القِيامَةِ إبْرَاهِيمُ، وإنَّ أُناساً مِنْ أصحَابي يُؤْخَذُ بِهِمْ ذَاتَ الشِّمالِ فأقُولُ: أصحَابي أصحَابي، فَيُقَالُ: إنَّهُمْ لَنْ يَزَالُوا مُرْتَدِّينَ عَلى أعْقابِهِمْ مُنْذُ فَارَقْتَهُمْ، فأقُولُ كما قالَ العَبْدُ الصَّالحُ: ﴿وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ﴾ إلى قَوْلِهِ: ﴿الْحَكِيمُ﴾ [المائدة: ١١٧-١١٨]». [انظر: ٣٤٤٧، ٤٦٢٥، ٤٦٢٦، ٤٧٤٠، ٦٥٢٤، ٦٥٢٦]

(Hell) Fire], and I will say: 'My companions! My companions!' It will be said: 'They had been renegades (deserted Islām) after you left them.' Then I will say as the pious slave of Allāh [i.e., 'Īsā (Jesus) عليه السلام] said:

'And I was a witness over them while I dwelt amongst them.. (up to).. the All-Wise.'" (V.5:117,118).

[See *Hadith* No. 3447]

٣٣٥٠ - حدَّثَنا إسْماعِيلُ بنُ عَبْدِ اللهِ قالَ: أخْبرَني أخي عَبْدُ الحَمِيدِ، عَنِ ابْنِ أبي ذِئْبٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «يَلْقَى إبرَاهِيمُ أباهُ آزَرَ يَوْمَ القِيامَةِ وَعَلى وَجْهِ آزَرَ قَتَرَةٌ وَغَبَرَةٌ فَيَقُولُ لَهُ إبْرَاهِيمُ: ألَمْ أقُلْ لَكَ: لا تَعْصِنِي؟ فَيَقُولُ أبوهُ: فَالْيَوْمَ لا أعْصِيكَ، فَيَقُولُ إبراهِيمُ: يا رَبِّ إنَّكَ وَعَدْتَني أنْ لا تُخْزِيَنِي يَوْمَ يُبْعَثُونَ، فأيُّ خِزْيٍ أخْزَى مِنْ أبي الأبْعَدِ؟ فَيَقُولُ اللهُ تَعالى: إنّي حَرَّمْتُ الجَنَّةَ عَلى الكافِرِينَ، ثُمَّ يُقالُ: يا إبراهِيمُ ما تَحْتَ رِجْلَيْكَ؟ فَيَنْظُرُ فإذَا هُوَ بِذِيخٍ مُلْتَطِخٍ فَيُؤْخَذُ بِقَوائِمِهِ فَيُلْقَى في النَّارِ». [انظر: ٤٧٦٨، ٤٧٦٩]

3350. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "On the Day of Resurrection Ibrāhīm (Abraham) will meet his father Āzar whose face will be dark and covered with dust. (The Prophet) Ibrāhīm (Abraham) will say (to him): 'Didn't I tell you not to disobey me?' His father will reply: 'Today I will not disobey you.' Ibrāhīm (Abraham) will say: 'O Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonouring my father?' Then Allāh تعالى will say (to him): 'I have forbidden Paradise for the disbelievers.' Then he will be addressed, 'O Ibrāhīm (Abraham)! Look! What is underneath your feet?' He will look and there he will see a *Dhikh* (or hyena — an animal) bloodstained, which will be caught by the legs and thrown in the (Hell) Fire."[1]

(1) (H. 3350) Ibrāhīm's (Abraham) father will be transformed into an animal and thrown into the Fire, for his Muslim son's intercession will not avail, as he was an infidel. Ibrāhīm then will repudiate his father.

3351. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ entered Ka'bah and found in it the pictures of (Prophet) Ibrāhīm (Abraham) and Maryam (Mary). On that he said, "What is the matter with them (i.e., Quraish)? They have already heard that angels do not enter a house in which there are pictures; yet this is the picture of Ibrāhīm (Abraham). And why is he depicted as practising divination by arrows?"

٣٣٥١ - حدَّثَنَا يَحْيى بنُ سُلَيْمَانَ قالَ: حدَّثني ابنُ وَهْبٍ قالَ: أخبرَني عَمْرٌو أنَّ بُكَيْراً حَدَّثَهُ عَنْ كُرَيْبٍ مَولى ابنِ عَبَّاسٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: دَخَلَ النَّبيُّ ﷺ البَيْتَ وَجَدَ فِيهِ صُورَةَ إبْرَاهِيمَ وَصُورَةَ مَرْيَمَ فَقالَ ﷺ: أمَا لَهُمْ فَقَدْ سَمِعُوا أنَّ المَلائكَةَ لا تَدْخُلُ بَيْتاً فِيهِ صُورَةٌ، هٰذَا إبرَاهِيمُ مُصَوَّرٌ فَما لَهُ يَسْتَقْسِمُ؟». [راجع: ٣٩٨]

3352. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When the Prophet ﷺ saw pictures in the Ka'bah, he did not enter it till he ordered them to be erased. When he saw (the pictures of) Ibrāhīm (Abraham) and Isma'īl (Ishmael) (عليهما السلام) having the *Azlām* (arrows of divination) in their hands he said, "May Allāh curse them (i.e., the Quraish)! By Allāh, neither Ibrāhīm nor Isma'īl practised divination by arrows."

٣٣٥٢ - حدَّثَنَا إبرَاهِيمُ بنُ مُوسَى: أخبرَنا هِشامٌ، عَنْ مَعْمَرٍ، عَنْ أيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبيَّ ﷺ لَمَّا رأى الصُّورَ في البَيْتِ لَمْ يَدْخُلْ حتَّى أمَرَ بِها فَمُحِيَتْ، ورأى إبرَاهِيمَ وإسْماعِيلَ عَلَيْهِما السَّلامُ بأيْدِيهِما الأزْلامُ فَقالَ: «قاتَلَهُمُ اللهُ، وَاللهِ إنِ اسْتَقْسَمَا بالأزْلامِ قَطُّ». [راجع: ٣٩٨]

3353. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The people said, "O Allāh's Messenger! Who is the most honourable amongst the people (with Allāh)?" He said, "*Al-Muttaqūn*[1] (the most pious and righteous) amongst them." They said, "We do not ask you about this." He said, "Then Yūsuf (Joseph), Allāh's Prophet, the son of Allāh's Prophet, the son of Allāh's Prophet the son of Allāh's *Khalīl*[2] [i.e., Ibrāhīm

٣٣٥٣ - حدَّثَنَا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا يَحْيى بنُ سَعِيدٍ: حدَّثَنا عُبَيْدُ اللهِ قالَ: حدَّثَني سَعِيدُ بنُ أبي سَعِيدٍ، عَنْ أبِيهِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، قِيلَ: يا رَسُولَ اللهِ، مَنْ أكْرَمُ النَّاسِ؟ قالَ: «أتْقاهُمْ». فَقالُوا: لَيْسَ عَنْ هٰذَا نَسألُكَ. قالَ:

(1) (H. 3353) "*Al-Muttaqūn*": means pious and righteous persons who fear Allāh much (abstains from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

(2) (H. 3353) *Khalīl*: See glossary.

(Abraham)]." They said, "We do not want to ask about this." He said "Then you want to ask about the descent of the Arabs. Those who were the best in the Pre-Islāmic Period of Ignorance will be the best in Islām provided they comprehend the religious knowledge."

فَيُوسُفُ نَبِيُّ اللهِ ابنُ نَبِيِّ اللهِ ابْنِ نَبِيِّ اللهِ ابنِ خَلِيلِ اللهِ» قالُوا: لَيْسَ عَنْ هٰذَا نَسأَلُكَ، قالَ: «فَعَنْ مَعادِنِ العَرَبِ تَسأَلُونَ؟ خِيارُهُمْ فِي الجاهِلِيَّةِ خِيارُهُمْ في الإسْلامِ إذَا فَقُهُوا». قالَ أبُو أُسامَةَ وَمُعْتَمِرٌ، عَنْ عُبَيْدِ اللهِ، عَنْ سَعِيدٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [انظر: ٣٣٧٤، ٣٣٨٣، ٣٤٩٠، ٤٦٨٩]

3354. Narrated Samura: Allāh's Messenger ﷺ said, "Two persons came to me at night (in dream) (and took me along with them). We passed by a tall man who was so tall that I was not able to see his head and that person was Ibrāhīm (Abraham) عليه السلام."

٣٣٥٤ - حدَّثَنا مُؤَمَّلٌ: حَدَّثَنا إسْماعِيلُ: حَدَّثَنا عَوْفٌ: حَدَّثَنا أبو رَجاءٍ: حَدَّثَنا سَمُرَةُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «أتانِي اللَّيْلَةَ آتِيانِ، فأتَيْنا عَلى رَجُلٍ طَوِيلٍ لا أكادُ أرَى رأسَهُ طُولاً وَإنَّهُ إبْرَاهِيمُ ﷺ». [راجع: ٨٤٥]

3355. Narrated Mujāhid that when the people mentioned before Ibn 'Abbās رضي الله عنهما that *Ad-Dajjāl* would have the word *Kāfir*, (i.e., disbeliever) or the letters K F R (the root of the Arabic verb 'disbelieve') written on his forehead, I heard Ibn 'Abbās saying, "I did not hear this, but the Prophet ﷺ said, 'If you want to see Ibrāhīm (Abraham), then look at your companion (i.e., the Prophet ﷺ)[1] but Mūsa (Moses) was a curly-haired, brown man (who used to ride) a red camel, the reins of which was made of fibres of date-palms. As if I were now looking at him descending down a valley.'"

٣٣٥٥ - حدَّثَني بَيانُ بنُ عَمرٍو: حَدَّثَنا النَّضْرُ: أخْبَرَنا ابنُ عَوْنٍ، عَنْ مُجاهِدٍ: أنَّهُ سَمِعَ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما وَذَكَرُوا لَهُ الدَّجَّالَ بَيْنَ عَيْنَيْهِ مَكْتُوبٌ كافِرٌ أو ك ف ر، قالَ: لَمْ أسْمَعْهُ وَلٰكِنَّهُ قالَ: «أمَّا إبرَاهِيمُ فانْظُرُوا إلى صاحِبِكُمْ. وأمَّا مُوسَى فجَعْدٌ آدَمُ عَلى جَمَلٍ أحمَرَ مَخْطُومٍ بِخُلْبَةٍ كأنِّي أنْظُرُ إلَيْهِ انْحَدَرَ في الوَادِي». [راجع: ١٥٥٥]

3356. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "Ibrāhīm

٣٣٥٦ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ:

(1) (H. 3355) Ibrāhīm (Abraham) عليه السلام looked like our Prophet Muḥammad ﷺ.

حدَّثنا مُغيرَةُ بنُ عَبْدِ الرَّحمٰنِ القُرَشِيُّ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «اخْتَتَنَ إبراهِيمُ عَلَيْهِ السَّلامُ وَهُوَ ابنُ ثَمانِينَ سَنَةً بِالقَدُّوْمِ». [انظر: ٦٢٩٨]

حدَّثنا أبو اليمانِ: أخبرَنا شُعَيْبٌ: حدَّثنا أبو الزِّنادِ وَقالَ: «بالقَدُوم» مُخَفَّفَةٌ، تابَعَهُ عَبْدُ الرَّحمٰنِ بنُ إسحاقَ، عَنْ أبي الزِّنادِ. تابَعَهُ عَجْلانُ عَنْ أبي هُرَيْرَةَ، وَرَواهُ مُحَمَّدُ ابنُ عَمْرٍو، عَنْ أبي سَلَمَةَ.

(Abraham) عليه السلام did his circumcision with *Qaddūm* (an adze) at the age of eighty."

Narrated Abū Az-Zinād (as above in *Ḥadīth* No.3356): With *Qadūm* (a short adze).

٣٣٥٧ - حدَّثنا سَعِيدُ بنُ تَلِيدٍ الرُّعَيْنِيُّ: أخبرَنا ابنُ وَهْبٍ قالَ: أخْبَرَنِي جَرِيرُ بنُ حازِمٍ، عَنْ أيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لم يَكْذِبْ إبراهِيمُ إلَّا ثَلاثاً». [راجع: ٢٢١٧]

3357. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "Ibrāhīm (Abraham) did not tell a lie except on three occasions."

٣٣٥٨ - حدَّثنا مُحَمَّدُ بنُ مَحْبُوبٍ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ أيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: «لَمْ يَكْذِبْ إبْراهِيمُ عَلَيْهِ الصَّلاةُ والسَّلامُ إلَّا ثَلاثَ كَذَباتٍ: ثِنْتَيْنِ مِنْهُنَّ في ذاتِ

3358. Narrated Abū Hurairah رضي الله عنه: Ibrāhīm (Abraham) عليه السلام did not tell a lie except on three occasions. Twice for the sake of Allāh عز وجل when he said, "I am sick," and he said, "(I have not done this but) the big idol has done it."[1] The (third was) that while Ibrāhīm (Abraham) and Sārah (his wife) were going (on a journey), they passed by (the territory of) a tyrant from amongst

(1) (H. 3358) The idolaters invited Ibrāhīm (Abraham) to join them in their celebrations outside the city, but he refused, claiming that he was sick. When he was left alone, he came to their idols and broke them into pieces. When the idolaters questioned him, he claimed that he had not destroyed their idols but the chief idol had, which Ibrāhīm left undisturbed and on whose shoulder he had put an axe to lay the accusation on it.

اللهِ عَزَّ وَجَلَّ، قَوْلُهُ: ﴿إِنِّي سَقِيمٌ﴾ [الصَّافات: ٨٩] وَقَوْلُهُ: ﴿بَلْ فَعَلَهُ كَبِيرُهُمْ هَٰذَا﴾ [الأنبياء: ٦٣] وقالَ: بَيْنا هُوَ ذَاتَ يَوْمٍ وسارَةُ إِذْ أَتَى عَلَى جَبَّارٍ مِنَ الجَبابِرَةِ، فَقِيلَ لَهُ: إِنَّ هَذَا رَجُلٌ مَعَهُ امْرَأَةٌ مِنْ أَحْسَنِ النَّاسِ فأَرْسَلَ إِلَيْهِ فَسَأَلَهُ عنها فقالَ: مَنْ هذِهِ؟ قالَ: أُخْتي. فأتى سارَةَ قالَ: يا سارَةُ، لَيْسَ عَلى وجْهِ الأَرْضِ مُؤْمِنٌ غَيْرِي وغَيْرُكِ. وإِنَّ هذَا سَأَلَني عَنْكِ فأَخْبَرْتُهُ أَنَّكِ أُخْتي فَلا تُكَذِّبِيني. فأَرْسَلَ إِلَيها. فَلَمَّا دَخَلَتْ عَلَيْهِ ذَهَبَ يَتَناوَلُها بِيَدِهِ فأُخِذَ، فَقالَ: ادْعي اللهَ لي ولا أَضُرُّكِ، فَدَعَتِ اللهَ فأُطْلِقَ ثُمَّ تَناوَلَها الثَّانِيَةَ فأُخِذَ مِثْلَها أَوْ أَشَدَّ، فَقالَ: ادْعي اللهَ لي ولا أَضُرُّكِ، فَدَعَتْ فأُطْلِقَ. فَدَعا بَعْضَ حَجَبَتِهِ فَقالَ: إِنَّكَ لَمْ تَأْتِني بإِنْسانٍ، إِنَّما أَتَيْتَني بشَيْطانٍ، فأَخْدَمَها هاجَرَ. فأَتَتْهُ وهُوَ قائِمٌ يُصَلِّي فأَوْمَأَ بِيَدِهِ: مَهْيَم؟ قالَتْ: رَدَّ اللهُ كَيْدَ الكافِرِ أَوِ الفاجِرِ في نَحْرِهِ وأَخْدَمَ هاجَرَ». قالَ أَبُو هُرَيْرَةَ: تِلْكَ أُمُّكُمْ يا بَني ماءِ السَّماءِ. [راجع: ٢٢١٧]

the tyrants. Someone said to the tyrant, "This man [i.e., Ibrāhīm (Abraham) عليه السلام] is accompanied by a very charming lady." So, he sent for Ibrāhīm and asked him about Sārah saying "Who is this lady?" Ibrāhīm (Abraham) said, "She is my sister." Ibrāhīm (Abraham) went to Sārah and said, "O Sārah! There are no believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so don't contradict my statement." The tyrant then called Sārah and when she went to him, he tried to take hold of her with his hand, but (his hand got stiff and) he was confounded. He asked Sārah, "Pray to Allāh for me, and I shall not harm you." So Sārah asked Allāh to cure him and he got cured. He tried to take hold of her for the second time, but [his hand got as stiff as (or stiffer than) before and] was more confounded. He again requested Sārah, "Pray to Allāh for me, and I will not harm you." Sārah asked Allāh again and he became alright. He then called one of his guards (who had brought her) and said, "You have not brought me a human being but have brought me a devil." The tryant then gave Hājar as a girl-servant to Sārah. Sārah came back [to Ibrāhīm (Abraham)] while he was offering *Ṣalāt* (prayer). Ibrāhīm (Abraham) gesturing with his hand, asked, "What has happened?" She replied, "Allāh has spoiled the evil plot of the infidel (or immoral person) and gave me Hājar for service." (Abū Hurairah then addressed his listeners saying, "That (Hājar) was your mother, O *Banī Mā'-is-Samā'* (i.e., the Arabs).[1]

(1) (H. 3358) *Banī Mā'-is-Samā'* means 'the children of the water of sky (rain)'. It is said that he called the Arabs by this name because they depended for their livelihood on natural pastures grown by means of rain.

3359. Narrated Umm Sharīk رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ ordered that house-lizards should be killed and said, "It (i.e., the house-lizard) blew (the fire) on Ibrāhīm (Abraham) عليه السلام."[1]

٣٣٥٩ - حدَّثَنا عُبَيْدُ اللهِ بنُ مُوسَى أوِ ابنُ سلامٍ عَنْهُ: أخْبَرَنا ابنُ جُرَيْجٍ، عَنْ عَبْدِ الحَمِيدِ بنِ جُبَيْرٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أُمِّ شَرِيكٍ رَضِيَ اللهُ عَنْها: أنَّ رَسُولَ اللهِ ﷺ أمَرَ بِقَتْلِ الوَزَغِ وقالَ: «كانَ يَنْفُخُ عَلى إبْراهِيمَ عَلَيْهِ السَّلامُ». [٣٣٠٧]

3360. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: When the following Verse was revealed:

"It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong i.e., by worshipping others besides Allāh)..."[2] (V.6:82)

We said, "O Allāh's Messenger! Who is there amongst us who has not done *Zulm* (wrong) to himself?" He replied, "It is not as you say, for *Zulm* in the Verse and 'confuse not their belief, with *Zulm* means '*Shirk*' (i.e., joining others in worship with Allāh). Haven't you heard Luqmān's saying to his son, '...O my son! Join not in worship others with Allāh. Verily! Joining others in worship with Allāh is a great *Zulm* (wrong) indeed.'" (V.31:13)

٣٣٦٠ - حدَّثَنا عُمَرُ بنُ حَفْصِ بنِ غِياثٍ: حدَّثَنا أبي: حدَّثَنا الأعمَشُ قالَ: حدَّثَنا إبْراهِيمُ عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ رضي الله عنه قالَ: لَمَّا نَزَلَتْ ﴿الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوٓا إِيمَٰنَهُم بِظُلْمٍ﴾ قُلْنا: يا رَسُولَ اللهِ أيُّنا لا يَظْلِمُ نَفْسَهُ؟ قالَ: «لَيْسَ كما تَقُولُونَ، لَمْ يَلْبِسُوا إيمانَهُمْ بِظُلْمٍ بِشِرْكٍ، أوَ لَمْ تَسْمَعُوا إلى قَوْلِ لُقْمانَ لابْنِهِ: ﴿يَٰبُنَيَّ لَا تُشْرِكْ بِٱللَّهِ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [لقمان: ١٣]». [راجع: ٣٢]

(9) CHAPTER. And Allāh's Statement: "... hastening." (V.37:94)

(٩) **بابُ** ﴿يَزِفُّونَ﴾ [الصافات: ٩٤]: النَّسَلانُ في المشي

3361. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: One day some meat was given to the Prophet ﷺ and he said, "On the Day of Resurrection Allāh will gather all the first and the last (people) on one level ground, and the voice of the announcer will reach all of them, and one will be able to see them all, and the sun

٣٣٦١ - حدَّثَنا إسحاقُ بنُ إبْراهِيمَ ابنِ نَصْرٍ: حدَّثَنا أبُو أُسامَةَ، عَنْ أبي حَيَّانَ، عَنْ أبي زُرْعَةَ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: أُتِيَ النَّبِيُّ ﷺ يَوْماً بِلَحْمٍ فَقالَ: «إنَّ اللهَ

(1) (H. 3359) When Ibrāhīm (Abraham) عليه السلام was thrown into the fire, it is said, all the animals tried to extinguish the fire except house-lizard which blew it.

(2) (H. 3360) The rest of the Verse is: 'for them (only) there is security and they are the (rightly) guided.' (V.6:82)

يَجْمَعُ يَوْمَ القِيامَةِ الأَوَّلِينَ والآخِرِينَ في صَعِيدٍ واحِدٍ فَيُسْمِعُهُمُ الدَّاعِي ويُنْفِذُهُمُ البَصَرُ وتَدْنُو الشَّمْسُ مِنْهُمْ. فَذَكَرَ حَدِيثَ الشَّفاعَةِ، فَيَأْتُونَ إبْرَاهِيمَ فَيَقُولُونَ: أنْتَ نَبِيّ اللهِ وخَلِيلُهُ مِنَ الأرْضِ، اشْفَعْ لَنا إلى رَبِّكَ. وَيقُولُ - فَذَكَرَ كَذَباتِهِ -: نَفْسِي نَفْسِي. اذْهَبُوا إلى مُوسَى». تابَعَهُ أنَسٌ عَنِ النَّبِيّ ﷺ. [راجع: ٣٣٤٠]

will come near to them." (The narrator then mentioned the narration of intercession): "The people will go to Ibrāhīm (Abraham) and say: 'You are Allāh's Prophet and His *Khalīl* on the earth. Will you intercede for us with your Lord?' Abraham will then remember his lies and say: 'Myself! Myself! Go to Mūsa (Moses).'"[1] (See H. 3340)

٣٣٦٢ - **حدَّثَنا** أحْمَدُ بنُ سَعِيدٍ أبُو عَبْدِ اللهِ: حدَّثَنا وَهْبُ بنُ جَرِيرٍ، عَنْ أبِيهِ، عَنْ أيُّوبَ، عَنْ عَبْدِ اللهِ بنِ سَعِيدِ بنِ جُبَيْرٍ، عَنْ أبِيهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِي ﷺ قالَ: «يَرْحَمُ اللهُ أُمَّ إسماعِيلَ لَولا أنَّها عَجِلَتْ لَكانَ زَمْزَمُ عَيْناً مَعِيناً». [راجع: ٢٣٦٨]

3362. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "May Allāh bestow His Mercy on the mother of Ismā'īl (Ishmael)! Had she not hastened (to fill her water-skin with water from the *Zamzam* well), *Zamzam* would have been a stream flowing on the surface of the earth."

٣٣٦٣ - وَقالَ الأنْصارِيُّ: حدَّثَنا ابنُ جُرَيْجٍ قَالَ: أمَّا كَثِيرُ بنُ كَثِيرٍ فَحَدَّثَنِي قالَ: إنِّي وعُثمانَ بنَ أبي سُلَيمانَ جُلوسٌ مَعَ سَعِيدِ بنِ جُبَيْرٍ فَقالَ: ما هٰكَذَا حدَّثَنِي ابنُ عَبَّاسٍ وَلَكِنَّهُ قالَ: أقْبَلَ إبْرَاهِيمُ بِإسمَاعِيلَ وأُمِّهِ عَلَيهِمُ السَّلامُ وهِيَ تُرْضِعُهُ مَعَها شَنَّةٌ - لَمْ يَرْفَعْهُ - ثُمَّ جاءَ بِها إبْرَاهِيمُ وبِابْنِها إسمَاعِيلَ». [راجع: ٢٣٦٨]

3363. Ibn 'Abbās further added, "(The Prophet) Ibrāhīm (Abraham) brought Ismā'īl (Ishmael) and his mother (to Makkah) and she was suckling Isma'īl, and she had a water-skin with her."

(1) (H. 3361) See Vol. 6, *Ḥadīth* No.4712.

٣٣٦٤ - وحدَّثنا عَبْدُ اللهِ بنُ مُحمَّدٍ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخْبَرَنا مَعْمَرٌ، عَنْ أيُّوبَ السَّخْتِيَانيِّ وكَثِيرِ بنِ كَثِيرِ بنِ المُطَّلِبِ بنِ أبي وَدَاعَةَ، يَزِيدُ أحَدُهُمَا عَلى الآخَرِ، عَنْ سَعِيدِ بنِ جُبَيْرٍ: قالَ ابنُ عَبَّاسٍ: أوَّلَ ما اتَّخَذَ النِّساءُ المِنْطَقَ مِنْ قِبَلِ أمِّ إسْمَاعِيلَ، اتَّخَذَتْ مِنْطَقاً لِتُعَفِّيَ أثَرَها عَلى سارَةَ. ثُمَّ جاءَ بها إبْرَاهِيمُ وبابْنِها إسمَاعِيلَ وهيَ تُرْضِعُهُ حتَّى وضَعَهُما عِنْدَ البَيْتِ عِنْدَ دَوْحَةٍ فَوْقَ الزَّمزَمِ في أعْلى المَسْجِدِ ولَيْسَ بِمَكَّةَ يَوْمَئِذٍ أحَدٌ، ولَيْسَ بِها ماءٌ فَوَضَعَهُما هُنالِكَ. ووَضَعَ عِنْدَهُمَا جِراباً فِيهِ تَمْرٌ وسِقاءً فِيهِ ماءٌ ثُمَّ قَفَّى إبْرَاهِيمُ مُنْطَلِقاً. فَتَبِعَتْهُ أُمُّ إسمَاعِيلَ فَقالَتْ: يا إبْرَاهِيمُ، أيْنَ تَذْهَبُ وتَتْرُكُنا فِي هَذَا الوَادِي الذِي لَيْسَ فِيهِ أنيسٌ ولا شَيْءٌ؟ فَقالَتْ لَهُ ذٰلكَ مِراراً. وجَعَلَ لا يَلْتَفِتُ إلَيها فَقالَتْ لَهُ: آللهُ أمَرَكَ بهذا؟ قالَ: نَعَمْ، قالَتْ: إذَنْ لا يُضَيِّعُنا، ثُمَّ رَجَعَتْ. فانْطَلَقَ إبْرَاهِيمُ حتَّى إذَا كانَ عِنْدَ الثَّنِيَّةِ حَيْثُ لا يَرَوْنَهُ اسْتَقْبَلَ بِوَجْهِهِ البَيْتَ ثُمَّ دَعا بِهٰؤُلاءِ الدَّعْواتِ ورَفَعَ يَدَيْهِ فَقالَ:

3364. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما [on the authority of the Prophet ﷺ (see *Fath Al-Bari*, Vol. 7)]: The first lady to use a girdle was the mother of Ismā'īl (Ishmael). She used a girdle so that she might hide her tracks from Sārah.[1] Ibrāhīm (Abraham) brought her and her son Isma'īl while she used to nurse him at her breast, to a place near the Ka'bah under a tree on the spot of *Zamzam*, at the highest place in the mosque. During those days there was nobody in Makkah nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Isma'īl's (Ishmael) mother followed him saying, "O Ibrāhīm! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her. Then she asked him, "Has Allāh ordered you to do so?" He said, "Yes." She said, "Then He will not neglect us," and returned while Ibrāhīm proceeded onwards, and on reaching the *Thaniya* where they could not see him, he faced the Ka'bah, and raising both hands, invoked Allāh saying the following supplication:

'O our Lord! I have made some of my offspring to dwell in an uncultivable valley, by Your Sacred House (Ka'bah at Makkah).. (up to).. so that they may give thanks.' (V.14:37)

Ismā'īl's mother went on suckling Ismā'īl and drinking from the water (she had). When the water in the water-skin had all been used

(1) (H. 3364) When Ibrāhīm (Abraham) married Hājar (Agar) and she conceived Isma'īl (Ishmael), Abraham's first wife Sārah, became jealous of her and swore that she would cut three parts from her body. So Hājar tied a girdle round her waist and ran away, dragging her robe behind her so as to wipe out her tracks lest Sārah should pursue her. (Allāh knows better.)

up, she became thirsty and her child also became thirsty. She started looking at him (i.e., Ismā'īl) tossing in agony. She left him, for she could not endure looking at him, and found that the mountain of Aṣ-Ṣafā was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from Aṣ-Ṣafā and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached Al-Marwa mountain, where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between Aṣ-Ṣafā and Al-Marwa) seven times."

Ibn Abbās said: The Prophet ﷺ said, "This is the source of the tradition of *Sā'y* (the walking) of people between them (i.e., Aṣ-Ṣafā and Al-Marwa). When she reached Al-Marwa (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said, 'O, (whoever you may be)! You have made me hear your voice; have you got something to help me?' And behold! She saw an angel at the place of *Zamzam*, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hands in this way, and started filling her water-skin with water with her hands, and the water was flowing out after she had scooped some of it." The Prophet ﷺ added, "May Allāh bestow mercy on Ismā'īl's mother! Had she let the *Zamzam* (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), *Zamzam* would have been a stream flowing on the surface of the earth." The

﴿رَّبَّنَآ إِنِّيٓ أَسۡكَنتُ مِن ذُرِّيَّتِي بِوَادٍ غَيۡرِ ذِي زَرۡعٍ عِندَ بَيۡتِكَ ٱلۡمُحَرَّمِ﴾ حتَّى بَلَغَ ﴿يَشۡكُرُونَ﴾ وجَعَلَتْ أُمُّ إسمَاعِيلَ تُرْضِعُ إسمَاعِيلَ وتَشْرَبُ مِنْ ذٰلكَ المَاءِ حتَّى إذَا نَفِدَ ما في السِّقاءِ عَطِشَتْ وعَطِشَ ابْنُها فَجعَلتْ تَنْظُرُ إلَيْهِ يَتلَوَّى - أوْ قالَ: يَتَلَبَّطُ - فانْطَلَقَتْ كَرَاهِيَةَ أنْ تَنْظُرَ إلَيْهِ، فَوَجَدَتِ الصَّفا أقْرَبَ جَبَلٍ في الأرْضِ يَلِيها، فَقامَتْ عَلَيْهِ ثُمَّ اسْتَقْبَلَتِ الوَادِيَ تَنْظُرُ هَلْ تَرَى أحَداً فَلَمْ تَرَ أحَداً، فَهَبَطَتْ مِنَ الصَّفا حتَّى إذَا بَلَغَت الوَادِيَ رَفَعَتْ طَرَفَ دِرْعِها ثُمَّ سَعَتْ سَعْيَ الإنْسانِ المجهُودِ حتَّى جاوَزَتِ الوَادِيَ، ثُمَّ أتَتِ المَرْوَةَ فَقامَتْ عَلَيها فَنَظَرتْ هَلْ تَرَى أحَداً فَلَمْ تَر أحَداً، فَفَعَلَتْ ذٰلكَ سَبْعَ مرَّاتٍ. قالَ ابنُ عَبَّاسٍ: قالَ النَّبيُّ ﷺ: «فَذٰلكَ سَعْيُ النَّاسِ بَيْنَهُما». فَلَمَّا أشْرَفَتْ عَلى المَرْوَةِ سَمِعَتْ صَوْتاً فَقالَتْ: صَهٍ، تُرِيدُ نَفْسَها، ثُمَّ تَسَمَّعَتْ فَسَمِعَتْ أيْضاً، فَقالَتْ: قَدْ أسمَعْتَ إنْ كانَ عِنْدَكَ غُوَاثٌ فإذَا هيَ بالمَلَكِ عِنْدَ مَوْضِعِ زَمْزَمَ فَبَحَثَ بِعَقِبِهِ - أوْ قالَ: بِجَناحِهِ - حتَّى ظَهَرَ المَاءُ فَجَعَلَتْ تُحَوِّضُهُ وتَقُولُ بِيدِها هٰكَذَا، وجَعَلَتْ تَغْرِفُ مِنَ المَاءِ في سِقائِها وهُوَ يَفُورُ بَعْدَما

Prophet ﷺ further added, "Then she drank (water) and suckled her child. The angel said to her, 'Don't be afraid of being neglected, for this is the House of Allāh which will be built by this boy and his father, and Allāh never neglects His people.' The House (i.e., Ka'bah) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some people from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they (i.e., the Jurhum people) were coming through the way of Kadā'. They landed in the lower part of Makkah where they saw a bird that had the habit of flying around water and not leaving it. They said, 'This bird must be flying around water, though we know that there is no water in this valley.' They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came (towards the water)." The Prophet ﷺ added, "Isma'īl's mother was sitting near the water. They asked her, 'Do you allow us to stay with you?' She replied, 'Yes, but you will have no right to possess the water.' They agreed to that." The Prophet ﷺ further said, "Isma'īl's mother was pleased with the whole situation as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child (i.e., Ismā'īl) grew up and learnt Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them. After Isma'īl's mother had died, Ibrāhīm (Abraham) came after Ismā'īl's marriage in order to see his family that he

تَغْرِفُ. قالَ ابنُ عَبَّاسٍ: قالَ النَّبيّ ﷺ: «يَرْحَمُ اللهُ أُمَّ إسمَاعِيلَ لَوْ تَرَكَتْ زمزم - أوْ قالَ: لَوْ لَمْ تَغْرِفْ مِنْ زَمْزَمَ - لَكانَتْ زَمْزَمُ عَيْناً مَعِيناً»، قالَ: فَشَرِبَتْ وَأَرْضَعَتْ ولَدَها، فَقالَ لَهَا المَلَكُ: لا تخافُوا الضَّيْعَةَ، فإنَّ هَذَا بَيْتَ اللهِ يَبْنِي هذَا الغُلامُ وأبُوه، وإنَّ اللهَ لا يُضِيعُ أهْلَهُ. وكانَ البَيْتُ مُرْتَفِعاً مِنَ الأرضِ كالرَّابِيَةِ تَأتِيْهِ السُّيُولُ فَتَأخُذُ عَنْ يَمِينِهِ وشِمَالِهِ، فَكانَتْ كَذٰلكَ حتَّى مَرَّتْ بِهِمْ رُفْقَةٌ مِنْ جُرْهُمَ أوْ أهلُ بَيْتٍ مِنْ جُرْهُمَ مُقْبِلِيْنَ مِنْ طَرِيقِ كَدَاءٍ فَنزَلُوا في أسْفَلِ مَكَّةَ فَرَأوْا طائِراً عائِفاً فَقالُوا: إنَّ هذَا الطَّائِرَ لَيَدُورُ عَلى ماءٍ، لَعَهْدُنا بِهَذا الوَادِي وما فِيهِ ماءٌ. فأرْسَلُوا جَرِيّاً أو جَرِيَّيْنِ فإذَا هُمْ بالمَاءِ، فَرَجَعُوا فأخْبَرُوهُمْ بالمَاءِ فأقْبَلُوا. قالَ: وأُمُّ إسمَاعِيلَ عِنْدَ المَاءِ. فَقالُوا: أتَأذَنِيْنَ لَنا أنْ نَنزِلَ عِنْدَكِ؟ قالَتْ: نَعَمْ، ولٰكِنْ لا حَقَّ لَكُمْ في المَاءِ، قالُوا: نَعَمْ. قالَ ابنُ عَبَّاسٍ: قالَ النَّبيُّ ﷺ: «فألْفى ذٰلكَ أُمَّ إسماعيل وهي تُحِبُّ الأُنْسَ» فَنزَلُوا وأرسَلوا إلى أهْلِيهِمْ فَنزَلُوا مَعَهُمْ حتَّى إذَا كانَ بِها أهلُ أبْياتٍ مِنْهُمْ، وشَبَّ الغُلامُ وتَعَلَّمَ العَرَبِيَّةَ مِنْهُمْ. وأنْفَسَهُمْ وأعْجَبَهُمْ حِيْنَ

had left long ago, but he did not find Ismā'īl there. When he asked Ismā'īl's wife about him, she replied, 'He has gone in search of our livelihood.' Then he asked her about their way of living and their condition, and she replied, 'We are living in misery; we are living in hardship and destitution,' complaining to him. He said, 'When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house).' When Ismā'īl came, he seemed to have felt something unusual, so he asked his wife, 'Has anyone visited you?' She replied, 'Yes, an old man of so-and-so description came and asked me about you and I informed him, and he asked about our state of living, and I told him that we were living in hardship and poverty.' On that Ismā'īl said, 'Did he advise you anything?' She replied, 'Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate.' Ismā'īl said, 'It was my father, and he has ordered me to divorce you. Go back to your family.' So, Ismā'īl divorced her and married another woman from amongst them (i.e., Jurhum). Then Ibrāhīm (Abraham) stayed away from them for a period as long as Allāh wished and called on them again but did not find Ismā'īl. So he came to Ismā'īl's wife and asked her about Ismā'īl. She said, 'He has gone in search of our livelihood.' Ibrāhīm (Abraham) asked her, 'How are you getting on?' asking her about their sustenance and living. She replied, 'We are prosperous and well-off (i.e., we have everything in abundance).' Then she thanked Allāh عَزَّوجَلَّ. Ibrāhīm (Abraham) asked, 'What kind of food do you eat?' She said, 'Meat.' He said, 'What do you drink?' She said, 'Water.' He said, 'O Allāh! Bless their meat and water.'" The Prophet ﷺ added, "At that time they did not

شَبَّ، فَلَمَّا أَدْرَكَ زَوَّجُوهُ امْرَأَةً مِنْهُمْ. وماتَتْ أُمُّ إسمَاعِيلَ فَجاءَ إِبْرَاهِيمُ بَعْدَما تَزَوَّجَ إسمَاعِيلُ يُطالِعُ تَرِكَتَهُ فَلَمْ يَجِدْ إسمَاعِيلَ. فَسَأَلَ امْرَأَتَهُ عَنْهُ فَقالَتْ: خَرَجَ يَبْتَغي لَنا، ثُمَّ سَأَلَها عنْ عَيْشِهِمْ وهَيْئَتِهِمْ، فَقالَتْ: نَحْنُ بِشَرٍّ، نَحْنُ في ضِيقٍ وشِدَّةٍ، فَشَكَتْ إِلَيْهِ، قالَ: فإذَا جاءَ زَوْجُكِ اقْرَئي عَلَيْهِ السَّلامَ وقُولي لهُ يُغَيِّرْ عَتَبَةَ بابِهِ. فَلَمَّا جاءَ إسمَاعِيلُ كأنَّهُ آنَسَ شَيْئاً فَقالَ: هَلْ جاءَكُمْ مِنْ أَحَدٍ؟ قالَتْ: نَعَمْ، جاءَنا شَيْخٌ كذَا وكذَا فَسَأَلَنا عَنْكَ فأَخْبَرْتُهُ، وسَأَلَني كَيْفَ عَيْشُنا، فأَخْبَرْتُهُ أَنَّا في جَهْدٍ وشِدَّةٍ، قالَ: فَهَلْ أَوْصَاكِ بِشَيْءٍ؟ قالَتْ: نَعَمْ، أَمَرَني أنْ أَقْرَأَ عَلَيْكَ السَّلامَ ويَقُولُ: غَيِّرْ عَتَبَةَ بابِكَ. قالَ: ذَاكَ أَبي، وقَدْ أَمَرَني أنْ أُفارِقَكِ، الحَقِي بِأَهلِكِ فَطَلَّقَها. وتَزَوَّجَ مِنْهُمْ امْرَأَةً أُخْرَى. فَلَبِثَ عَنهُمْ إبْرَاهِيمُ ما شاءَ اللهُ ثُمَّ أَتاهُمْ بَعْدُ فَلَمْ يَجِدْهُ. فَدَخَلَ عَلى امْرَأَتِهِ فَسَأَلَها عَنْهُ فَقالَتْ: خَرَجَ يَبْتَغي لَنا، قالَ: كَيْفَ أَنْتُمْ؟ وسَأَلها عَنْ عَيشِهِم وهَيْئَتِهِمْ. فَقالَتْ: نَحْنُ بِخَيرٍ وسَعَةٍ، وأَثْنَتْ عَلى اللهِ عَزَّ وجَلَّ، فَقالَ: ما طَعامُكُمْ؟ قالت: اللَّحْمُ، قالَ: فَمَا شَرَابُكُمْ؟ قالَتْ: المَاءُ، قالَ: اللَّهُمَّ بارِكْ لَهُمْ في

have grain, and if they had grain, he would have also invoked Allāh to bless it." The Prophet ﷺ added, "If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Makkah." The Prophet ﷺ added, "Then Ibrāhīm (Abraham) said to Ismā'īl's wife, 'When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate.' When Ismā'īl came back, he asked his wife, 'Did anyone call on you?' She replied, 'Yes, a good-looking old man came to me,' so she praised him and added :'He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in a good condition.' Ismā'īl asked her, 'Did he give you any piece of advice?' She said, 'Yes, he told me to give his regards to you and ordered that you should keep firm the threshold of your gate.' On that Ismā'īl said, 'It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me.' Then Ibrāhīm (Abraham) stayed away from them for a period as long as Allāh wished, and called on them afterwards. He saw Ismā'īl under a tree near *Zamzam*, sharpening his arrows. When he saw Ibrāhīm (Abraham), he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Ibrāhīm (Abraham) said, 'O Ismā'īl! Allāh has given me an order.' Ismā'īl said, 'Do what your Lord has ordered you to do.' Ibrāhīm (Abraham) asked, 'Will you help me?' Ismā'īl said, 'I will help you.' Ibrāhīm (Abraham) said, 'Allāh has ordered me to build a house here, pointing to a hillock higher than the land surrounding it.'" The Prophet ﷺ added: "Then they raised the foundations of the House (i.e., the Ka'bah). Ismā'īl brought the stones and Ibrāhīm

اللَّحْمِ والمَاءِ. قالَ النَّبِيُّ ﷺ: «ولَمْ يَكُنْ لَهُمْ يَوْمَئِذٍ حَبٌّ، ولَوْ كانَ لَهُمْ دَعا لَهُمْ فيهِ». قالَ: فَهُما لا يَخْلُو عَلَيْهِما أحَدٌ بِغَيرِ مَكَّةَ إلَّا لَمْ يُوافِقاهُ، قالَ: فإذَا جاءَ زَوْجُكِ فاقْرَئِي عَلَيْهِ السَّلامَ ومُرِيهِ يُثْبِتُ عَتَبَةَ بابِهِ. فَلَمَّا جاءَ إسمَاعِيلُ قالَ: هَلْ أتاكُمْ مِنْ أحَدٍ؟ قالَتْ: نَعَمْ، أتانا شَيْخٌ حَسَنُ الهَيْئَةِ وأثْنَتْ عَلَيْهِ، فَسَألَنِي عَنْكَ فأخْبَرْتُهُ، فَسَألَنِي كَيْفَ عَيْشُنا؟ فأخْبَرْتُهُ أنَّا بِخَيرٍ، قالَ: فأوْصَاكِ بِشَيءٍ؟ قالَتْ: نَعَمْ، هُوَ يَقْرَأُ عَلَيْكَ السَّلامَ ويأمُرُكَ أنْ تُثْبِتَ عَتَبَةَ بابِكَ، قالَ: ذَاكِ أبي وأنْتِ العَتَبَةُ، أمَرَني أنْ أُمْسِكَكِ، ثُمَّ لَبِثَ عَنْهُمْ ما شاءَ اللهُ ثُمَّ جاءَ بَعْدَ ذٰلِكَ وإسمَاعِيلُ يَبرِي نَبْلاً له تَحْتَ دَوْحَةٍ قَرِيباً مِنْ زَمْزَمَ، فَلَمَّا رَآهُ قامَ إلَيْهِ فَصَنَعا كما يَصْنَعُ الوَالِدُ بالوَلَدِ والوَلَدُ بالوَالِدِ. ثُمَّ قالَ: يا إسمَاعِيلُ، إنَّ اللهَ أمَرَني بأمْرٍ، قالَ: فاصْنَعْ ما أمَرَكَ رَبُّكَ، قالَ: وَتُعِينُني؟ قالَ: وأُعِينُكَ. قالَ: فإنَّ اللهَ أمَرَني أنْ أبْنِيَ هاهُنا بَيْتاً، وأشارَ إلى أكَمَةٍ مُرْتَفِعَةٍ عَلى ما حَوْلَها. قالَ: فَعِنْدَ ذٰلِكَ رَفَعا القَوَاعِدَ مِنَ البَيْتِ، فَجَعَلَ إسماعِيلُ يأتي بالحِجارَةِ وإبْرَاهِيمُ يَبْني حتَّى إذَا ارتَفَعَ البِناءُ جاءَ بِهٰذَا الحَجَرِ فَوَضَعَهُ

(Abraham) was building, and when the walls became high, Ismā'īl brought this stone[1] and put it for Ibrāhīm who stood over it and carried on building, while Ismā'īl was handing him the stones, and both of them were saying:

'...Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower.' (V. 2:127)

The Prophet ﷺ added, "Then both of them went on building and going round the Ka'bah saying:

'Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower.'" (V.2:127)

لَهُ فَقامَ عَلَيْهِ وهُوَ يَبْني وإسمَاعِيلُ يُناوِلُهُ الحِجارَةَ وهما يَقُولانِ: ﴿رَبَّنَا تَقَبَّلْ مِنَّآ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ﴾ قالَ: فَجَعَلا يَبْنِيانِ حتَّى يَدُوْرَا حوْلَ البَيْتِ وهما يَقُولانِ: ﴿رَبَّنَا تَقَبَّلْ مِنَّآ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ﴾ [البقرة: ١٢٧]». [راجع: ٢٣٦٨]

3365. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: (On the authority of the Prophet ﷺ) (See *Hadith* No. 3364). When Ibrāhīm (Abraham) had differences with his wife, [because of her jealousy of Hājar, Ismā'īl's (Ishmael) mother], he took Ishmael and his mother and went away. They had a water-skin with them containing some water, Ismā'īl's mother used to drink water from the water-skin so that her milk would increase for her child. When Ibrāhīm reached Makkah, he made her sit under a tree and afterwards returned home. Ismā'īl's mother followed him, and when they reached Kadā', she called him from behind, 'O Ibrāhīm! To whom are you leaving us?' He replied, '(I am leaving you) to Allāh's (Care).' She said, 'I am satisfied to be with Allāh.' She returned to her place and started drinking water from the water-skin, and her milk increased for her child. When the water had all been used up, she said to herself, 'I'd better go and look so that I may see somebody.' She ascended Aṣ-Ṣafā mountain and looked, hoping to see somebody, but in vain. When she came down to the valley, she ran till she reached Al-

٣٣٦٥ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا أبُو عامِرٍ عَبْدُ المَلِكِ بنُ عَمْرٍو قالَ: حدَّثَنا إبْرَاهِيمُ بنُ نافِعٍ، عَنْ كَثِيرِ ابنِ كَثِيرٍ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا كانَ بَيْنَ إبْرَاهِيمَ وبَيْنَ أهْلِهِ ما كانَ؛ خَرَجَ بإسمَاعِيلَ وأُمِّ إسمَاعِيلَ ومَعَهُمْ شَنَّةٌ فِيها ماءٌ. فَجَعَلَتْ أُمُّ إسمَاعِيلَ تَشْرَبُ مِنَ الشَّنَّةِ فَيَدِرُّ لَبَنُها عَلى صَبِيِّها، حتَّى قَدِمَ مَكَّةَ فَوَضَعَها تَحْتَ دَوْحَةٍ ثُمَّ رَجَعَ إبْرَاهِيمُ إلى أهْلِهِ فاتَّبَعَتْهُ أُمُّ إسمَاعِيلَ حتَّى لَمَّا بَلَغُوا كَدَا نادَتْهُ مِنْ ورَائِهِ: يا إبْرَاهِيمُ، إلى مَنْ تَترُكُنا؟ قالَ: إلى اللهِ، قالَتْ: رَضِيتُ باللهِ. قالَ: فَرَجَعَتْ فَجَعَلَتْ تَشْرَبُ مِنَ الشَّنَّةِ ويَدِرُّ لَبَنُها عَلى صَبِيِّها حتَّى لَمَّا فَنِيَ

(1) (H. 3364) See the footnote of *Hadith* No. 3365.

Marwa mountain. She ran to and fro (between the two mountains) many times. Then she said to herself, 'I'd better go and see the state of the child,' she went and found the child in a state of one on the point of dying. She could not endure to watch it dying and said (to herself), 'If I go and look, I may find somebody.' She went and ascended Aṣ-Ṣafā mountain and looked for a long while but could not find anybody. Thus she completed seven rounds (of running) between Aṣ-Ṣafā and Al-Marwa. Again she said (to herself), 'I'd better go back and see the state of the child.' But suddenly she heard a voice, and she said to that strange voice, 'Help us if you can offer any help.' Lo! It was Jibrīl (Gabriel) (who had made the voice). Jibrīl hit the earth with his heel like this (Ibn 'Abbās hit the earth with his heel to illustrate it), and so the water gushed out. Ismā'īl's mother was astonished and started digging. (Abul-Qāsim) (i.e., the Prophet ﷺ) said, "If she had left the water, (flow naturally without her intervention), it would have been flowing like a (stream) on the surface of the earth." Ismā'īl's mother started drinking from the water and her milk increased for her child. Afterwards some people of the tribe of Jurhum, while passing through the bottom of the valley, saw some birds, and that astonished them, and they said, 'Birds can only be found at a place where there is water.' They sent a messenger who searched the place and found the water, and returned to inform them about it. Then they all went to her and said, 'O Ishmael's mother! Will you allow us to be with you (or dwell with you)?' (And thus they stayed there.) Later on, her boy reached the age of puberty and married a lady from them. Then an idea occured to Ibrāhīm (Abraham) which he disclosed to his wife (Sārah), 'I want

الْمَاءُ قالَتْ: لَوْ ذَهَبْتُ فَنَظَرْتُ لَعَلِّي أُحِسُّ أَحَداً، فَذَهَبَتْ فَصَعِدَتِ الصَّفا فَنَظَرَتْ. ونَظَرَتْ هلْ تُحِسُّ أَحَداً فَلَمْ تُحِسَّ أَحَداً. فَلَمَّا بَلَغَتِ الوَادِيَ سَعَتْ وأتَتِ المَرْوَةَ وَفَعَلَتْ ذٰلِكَ أَشْوَاطاً. ثُمَّ قالَتْ: لَوْ ذَهَبْتُ فَنَظَرْتُ ما فَعَلَ، تَعْنِي الصَّبِيَّ، فَذَهَبَتْ فَنَظَرَتْ فإذَا هُوَ على حالِهِ كأنَّهُ يَنْشَغُ لِلْمَوْتِ. فَلَمْ تُقِرَّها نَفْسُها، فَقالَتْ: لَوْ ذَهَبْتُ فَنَظَرتُ لَعلِّي أُحِسُّ أحداً، فَذَهَبَتْ، فَصَعِدَتِ الصَّفا، فَنَظَرَتْ ونَظَرَتْ فَلَمْ تُحِسَّ أحَداً، حتَّى أَتَمَّتْ سَبْعاً، ثُمَّ قالَتْ: لَوْ ذَهَبْتُ فَنَظَرْتُ ما فَعَلَ فإذَا هيَ بِصَوْتٍ، فقالت: أغِثْ إنْ كانَ عِنْدَكَ خَيْرٌ، فإذَا جِبْرِيلُ، قالَ: فَقالَ بِعَقِبِهِ هكَذَا وَغَمَزَ عَقِبَهُ عَلى الأرْضِ. قالَ: فانْبَثَقَ المَاءُ فَدَهشَتْ أُمُّ إسمَاعِيلَ فَجَعَلَتْ تَحْفِرُ. قالَ: فَقالَ أبُو القاسِمِ ﷺ: «لَوْ تَرَكَتْهُ كانَ المَاءُ ظاهِراً»، قالَ: فَجَعَلَتْ تَشْرَبُ مِنَ المَاءِ ويَدِرُّ لَبَنُها عَلى صَبِيِّها، قالَ: فَمَرَّ ناسٌ مِنْ جُرْهُمَ بِبَطْنِ الوَادِي، فإذَا هُمْ بِطَيْرٍ كأنَّهُمْ أنْكَرُوا ذَاكَ، وقالُوا: ما يَكُونُ الطَّيْرُ إلَّا عَلى ماءٍ، فَبَعَثُوا رَسُولَهُمْ فَنَظَرُوا فإذَا هُمْ بالمَاءِ، فأتاهُمْ فأخْبَرَهُم فأتَوْا إليها فَقالُوا: يا أُمَّ إسمَاعِيلَ، أتأذَنِينَ لَنا أنْ نَكُونَ مَعَكِ

to call on my dependents I left (at Makkah).' When he went there, he greeted (Ismā'īl's wife) and said, 'Where is Ismā'īl?' She replied, 'He has gone out hunting.' Ibrāhīm (Abraham) said (to her), 'When he comes, tell him to change the threshold of his gate.' When he came, she told him the same whereupon Ismā'īl said to her, 'You are the threshold, so go to your family (i.e., you are divorced).' Again Ibrāhīm (Abraham) thought of visiting his dependents whom he had left (at Makkah), and he told his wife (Sārah) of his intentions. Ibrāhīm (Abraham) came to Ismā'īl's house and asked, 'Where is Ismā'īl?' Ismā'īl's wife replied, 'He has gone out hunting,' and added, 'Will you stay (for some time) and have something to eat and drink?' Ibrāhīm (Abraham) asked, 'What is your food and what is your drink?' She replied, 'Our food is meat and our drink is water.' He said, 'O Allāh! Give Your Blessings in their food and in their drink'." Abul-Qāsim (i.e., Prophet ﷺ) said, "Because of Ibrāhīm's invocation there are blessings (in Makkah)." Once more Ibrāhīm (Abraham) thought of visiting his family he had left (at Makkah), so he told his wife (Sārah) of his decision. He went and found Ismā'īl behind the *Zamzam* well, mending his arrows. He said, "O Ismā'īl, Your Lord has ordered me to build a house for Him." Ismā'īl said, "Obey (the order of) your Lord." Ibrāhīm (Abraham) said, "Allāh has also ordered me that you should help me therein." Ishmael said, "Then I will do." So, both of them rose and Ibrāhīm started building (the Ka'bah) while Ismā'īl went on handing him the stones, and both of them were saying, "Our Lord! Accept (this service) from us. Verily! You are the All-Hearing, the All-Knower." (V.2:127). When the building became high and the old man

أَوْ نَسْكُنَ مَعَكِ؟ فَبَلَغَ ابْنُها فَنَكَحَ فِيهِمُ امْرَأَةً. قالَ: ثُمَّ إِنَّهُ بَدَا لإِبْرَاهِيمَ فَقالَ لأَهْلِهِ: إِنِّي مُطَّلِعٌ تَرِكَتِي، قالَ: فَجاءَ فَسَلَّمَ فَقالَ: أَيْنَ إِسْمَاعِيلُ؟ فَقالَتِ امْرَأَتُهُ: ذَهَبَ يَصِيدُ، قالَ: قُولِي لَهُ إِذَا جاءَ: غَيِّرْ عَتَبَةَ بَابِكَ، فَلَمَّا جاءَ أَخْبَرَتْهُ فَقالَ: أَنْتِ ذَاكِ فاذْهَبِي إِلى أَهْلِكِ. قالَ: ثُمَّ إِنَّهُ بَدَا لإِبْرَاهِيمَ فَقالَ لأَهْلِهِ: إِنِّي مُطَّلِعٌ تَرِكَتِي، قالَ: فَجاء فَقالَ: أَيْنَ إِسْمَاعِيلُ؟ فَقالَتِ امْرَأَتُهُ: ذَهَبَ يَصِيدُ، فَقالَتْ: أَلا تَنْزِلُ فَتَطْعَمَ وتَشْرَبَ؟ فَقالَ: وما طَعامُكُمْ وما شَرَابُكُمْ؟ قالَتْ: طَعامُنا اللَّحْمُ وشَرَابُنا المَاءُ، قالَ: اللَّهُمَّ بارِكْ لَهُمْ في طَعامِهِمْ وشَرَابِهِمْ قالَ: فَقالَ أبو القاسِمِ ﷺ: «بَرَكَةٌ بِدَعْوَةِ إبراهيمَ ﷺ». قالَ: ثُمَّ إِنَّهُ بَدا لإبراهيمَ فقالَ لأَهْلِهِ: إِنِّي مُطَّلِعٌ تَرِكَتِي، فجاءَ فَوَافَقَ إسماعيلَ مِنْ وراءِ زَمْزَمَ يُصْلِحُ نَبْلاً لَهُ، فقالَ: يا إِسْمَاعِيلُ: إِنَّ رَبَّكَ أَمَرَنِي أَنْ أَبْنِيَ لَهُ بَيْتاً، قالَ: أَطِعْ رَبَّكَ، قالَ: إِنَّهُ قَدْ أَمَرَنِي أن تُعِيْنَنِي عَلَيْهِ، قالَ: إِذَنْ أَفْعَلَ، أَوْ كما قالَ، قالَ: فَقَامَا فَجَعَلَ إِبْرَاهِيمُ يَبْنِي، وإِسمَاعِيلُ يُناوِلُهُ الحِجارَةَ ويَقُولانِ: ﴿رَبَّنَا تَقَبَّلْ مِنَّآ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ﴾ قالَ: حتَّى ارتَفَعَ البِناءُ

(i.e., Ibrāhīm) could no longer lift the stones (to such a high position), he stood over the stone of *Al-Maqām*[1] and Ismā'īl carried on handing him the stones, and both of them were saying, 'Our Lord! Accept (this service) form us. Verily! You are All-Hearer, All-Knower.'" (V.2:127)

وضَعُفَ الشَّيْخُ عَنْ نَقْلِ الحِجارَةِ فَقامَ عَلى حَجَرِ المَقامِ فَجَعَلَ يُناوِلُهُ الحِجارَةَ ويَقُولانِ: ﴿رَبَّنَا تَقَبَّلْ مِنَّآ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ﴾ [البقرة: ١٢٧]. [راجع: ٢٣٦٨]

(10) CHAPTER.

(١٠) بابٌ:

3366. Narrated Abū Dhar رَضِيَ اللهُ عَنْهُ: I said, "O Allāh's Messenger! Which mosque was first built on the surface of the earth?" He said, "*Al-Masjid-al-Ḥarām* (at Makkah)." I said, "Which (was built) next?" He replied, "*Al-Masjid-al-Aqṣā* (at Jerusalem)." I said, "What was the period of construction between the two?" He said, "Forty years." He added, "Wherever (you may be, and) the *Ṣalāt* (prayer) time becomes due, perform the *Ṣalāt* there, for the best thing is to do so [i.e., to offer the *Ṣalāt* (prayer) in time]."

٣٣٦٦ - حدَّثَنا مُوسَى بنُ إسماعِيلَ: حدَّثنا عَبْدُ الوَاحِدِ: حدَّثَنا الأعمَشُ: حدَّثَنا إبْرَاهِيمُ التَّيْمِي، عَنْ أبِيهِ قالَ: سَمِعْتُ أبا ذَرٍّ رَضِيَ اللهُ عَنْهُ قالَ: قُلْتُ: يا رَسُولَ اللهِ، أيُّ مَسْجِدٍ وُضِعَ فِي الأرْضِ أوَّلُ؟ قالَ: «المَسْجِدُ الحَرَامُ»، قالَ: قُلْتُ: ثُمَّ أيٌّ؟ قالَ: «المَسْجِدُ الأقْصَى». قُلْتُ: كَمْ كانَ بَيْنَهُما؟ قالَ: «أرْبَعُونَ سَنَةً، ثُمَّ أيْنما أدْرَكَتْكَ الصَّلاةُ بَعْدُ فَصَلِّهْ فإنَّ الفَضْلَ فِيهِ». [انظر: ٣٤٢٥]

3367. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: When the mountain of Uḥud came in the sight of Allāh's Messenger ﷺ he said: "This is a mountain that loves us and is loved by us. O Allāh! Ibrāhīm (Abraham) made Makkah a sanctuary, and I make (the area) in between these two mountains (of Al-Madīna) a sanctuary."

٣٣٦٧ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ عَمْرِو بنِ أبي عَمْرٍو مَوْلَى المُطَّلِبِ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ طَلَعَ لَهُ أُحُدٌ فَقالَ: «هذا جَبَلٌ يُحِبُّنا ونُحِبُّهُ. اللَّهُمَّ إنَّ إبْرَاهِيمَ حَرَّمَ مَكَّةَ وإنِّي أُحَرِّمُ ما بَيْنَ لابَتَيْها». ورَوَاهُ عَبْدُ اللهِ بنُ زَيْدٍ عَنِ النَّبِيِّ ﷺ. [راجع: ٣٧١]

(1) (H. 3365) This very stone is still preserved in *Al-Masjid-al-Harām* (the Sacred Mosque in Makkah) and is situated between the Ka'bah and *Zamzam*, and one can see the footmarks of Ibrāhīm over it.

3368. Narrated 'Āishah رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ said (to her). "Don't you see that when your folk built the Ka'bah, they did not build it on all the foundations built by Ibrāhīm (Abraham)?" I said, "O Allāh's Messenger! Why don't we rebuild it on the foundations of Ibrāhīm?" He said, "But for the fact that your folk have recently given up infidelity[1] (I would have done so)."

Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: " 'Āishah must have heard this from Allāh's Messenger ﷺ for I see that Allāh's Messenger ﷺ used not to touch the two corners facing *Al-Ḥijr* only because the House (the Ka'bah) had not been built on the foundations of Ibrāhīm."

٣٣٦٨ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ سالمِ بنِ عبدِ اللهِ أَنَّ ابنَ أَبي بَكْرٍ أَخْبَرَ عَبْدَ اللهِ بنَ عُمَرَ عَنْ عائِشَةَ رَضِيَ اللهُ عَنهم زَوْجِ النَّبيِّ ﷺ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «أَلَمْ تَرَيْ أَنَّ قَوْمَكِ لَمَّا بَنَوُا الكَعْبَةَ اقْتَصَرُوا عَنْ قَواعِدِ إِبْرَاهِيمَ؟» فَقُلْتُ: يا رَسُولَ اللهِ، أَلا تَرُدُّها عَلى قَواعِدِ إِبْراهِيمَ، فَقالَ: «لَوْلا حِدْثانُ قَوْمِكِ بالكُفْرِ». فَقالَ عَبْدُ اللهِ بنُ عُمَرَ: لَئِنْ كانَتْ عائِشَةُ سَمِعَتْ هذَا مِنْ رَسُولِ اللهِ ﷺ ما أُرَى أَنَّ رَسُولَ اللهِ ﷺ تَرَكَ استلامَ الرُّكْنَيْنِ اللَّذَيْنِ يَلِيانِ الحِجْرَ إِلَّا أَنَّ البَيْتَ لَمْ يُتَمَّمْ عَلى قَواعِدِ إِبْرَاهِيمَ. وقالَ إِسمَاعِيلُ: عَبْدُ اللهِ بنُ أَبي بَكْرٍ. [راجع: ١٢٦]

3369. Narrated Abū Ḥumaid As-Sā'idī رَضِيَ اللهُ عَنْهُ: The people asked, "O Allāh's Messenger! How shall we (ask Allāh to) send *Aṣ-Ṣalat* on you?" Allāh's Messenger replied, "Say: '*Allāhumma ṣallī 'alā Muḥammadin wa azwājihī wa dhurriyātihī kamā ṣallaita 'alā Āli-Ibrāhīma wa bārik 'alā Muḥammadīn wa azwājihī wa dhurriyātihī kamā bārakta 'alā Āli-Ibrāhīma, Innaka Ḥamīdun Majīd.*' [O Allāh! Send Your *Ṣalāt* (Graces, Honours and Mercy) on Muḥammad and on his wives and on his offspring as You sent Your *Ṣalāt* (Graces, Honours and Mercy) on Ibrāhīm's (Abraham) family; and send Your Blessings

٣٣٦٩ - حَدَّثَنا عَبْدُ اللهِ بن يُوسُفَ: أَخْبَرَنا مالكٌ عَنْ عَبْدِ اللهِ بنِ أَبي بَكْرِ بنِ مُحَمَّدِ بنِ عمرِو بنِ حَزْمٍ، عَنْ أَبيهِ، عَنْ عَمْرِو بنِ سُلَيمٍ الزُّرَقيِّ قالَ: أَخْبَرَني أَبو حُمَيْدٍ السَّاعِدِيُّ رَضِيَ اللهُ عَنْهُ أَنَّهُمْ قالُوا: يا رَسُولَ اللهِ، كَيْفَ نُصَلِّي عَلَيْكَ؟ فَقالَ رَسُولُ اللهِ ﷺ: «قُولُوا: اللَّهُمَّ صَلِّ عَلى مُحَمَّدٍ وأَزْوَاجِهِ وذُرِّيَّتِهِ كما صَلَّيْتَ عَلى آلِ إِبْرَاهِيمَ، وبارِكْ عَلى

(1) (H. 3368) They will not be ready to accept the idea of demolishing and rebuilding the Ka'bah.

مُحَمَّدٍ وأَزْوَاجِهِ وذُرِّيَّتِهِ كما بارَكْتَ عَلى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ».

[انظر: ٦٣٦٠]

on Muḥammad and on his wives and on his offspring, as You sent Your Blessings on Ibrāhīm's family, for You are the Most Praiseworthy, the Most Glorious."]

٣٣٧٠ - حدَّثنا قَيْسُ بنُ حَفْصٍ ومُوسَى بنُ إِسمَاعِيلَ قالا: حدَّثنا عَبْدُ الوَاحِدِ بنُ زِيادٍ: حدَّثنا أبو فَرْوَةَ مُسْلِمُ ابنُ سالِمٍ الهَمْدَانيُّ: قالَ: حدَّثَني عَبْدُ اللهِ بنُ عِيسَى: سَمِعَ عَبْدَ الرَّحْمٰنِ بنَ أبي لَيْلى قالَ: لَقِيَني كَعْبُ بنُ عُجْرَةَ، فَقالَ: ألا أُهْدِي لكَ هَدِيَّةً سَمِعْتُها منَ النَّبيِّ ﷺ؟ فَقُلْتُ: بَلى، فأهْدِها لي، فَقالَ: سَألنا رَسُولَ اللهِ ﷺ فَقُلْنا: يا رَسُولَ اللهِ، كَيْفَ الصَّلاةُ عَلَيْكُمْ أَهْلَ البَيْتِ؟ فإنَّ اللهَ قَدْ عَلَّمَنا كَيْفَ نُسَلِّمُ، قالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلى مُحَمَّدٍ وَعَلى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلى إِبْراهِيمَ وعَلى آلِ إِبْراهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ بارِكْ عَلى مُحَمَّدٍ وعَلى آلِ مُحَمَّدٍ كما بارَكْتَ عَلى إِبْرَاهِيمَ وعَلى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

[انظر: ٤٧٩٧، ٦٣٥٧]

3370. Narrated 'Abdur-Raḥmān bin Abī Lailā: Ka'b bin 'Ujrah met me and said, "Shall I not give you a present I got from the Prophet ﷺ?" 'Abdur-Raḥmān said, "Yes, give it to me." I said, "We asked Allāh's Messenger ﷺ saying, 'O Allāh's Messenger! How should one (ask Allāh to) send *Aṣ-Ṣalāt* on you, the members of the family, for Allāh has taught us how to greet you'. He said, 'Say: *Allāhumma ṣallī 'alā Muḥammadin wa 'alā Āli Muḥammadin, kamā ṣallaita 'alā Ibrāhīma wa 'alā Āli Ibrāhīma, Innaka Ḥamīdun Majīd. Allāhumma bārik 'alā Muḥammadīn wa 'alā Āli Muḥammadīn, kama bārakta 'alā Ibrāhīma wa 'alā Āli-Ibrahīma, Innaka Ḥamīdun Majīd*." [O Allāh! Send Your *Ṣalāt* (Graces, Honours and Mercy) on Muḥammad and on the family (or the followers) of Muḥammad, as You sent Your *Ṣalāt* (Graces, Honours and Mercy) on Abraham and on the family (or the followers) of Ibrāhīm, for You are the Most Praiseworthy, the Most Glorious. O Allāh! Sent Your Blessings on Muḥammad and the family (or the followers) of Muḥammad, as You sent Your Blessings on Ibrāhīm and on the family (or the followers) of Abraham, for You are the Most Praiseworthy, the Most Glorious'."

٣٣٧١ - حدَّثنا عُثمانُ بنُ أبي شَيْبَةَ: حدَّثنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ المِنْهالِ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبيُّ ﷺ يُعَوِّذُ الحَسَنَ والحُسَيْنَ،

3371. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to seek refuge with Allāh for Al-Ḥasan and Al-Ḥusain and say: "Your forefather [i.e., Ibrāhīm (Abraham)] used to seek refuge with Allāh for Ismā'īl (Ishmael) and Isḥāq (Isaac) by reciting the following: 'O Allāh! I seek refuge with Your Perfect Words from every devil and from

ويقولُ: «إنَّ أباكما كانَ يُعوِّذُ بها إسماعِيلَ وإسحاقَ، أعُوذُ بِكَلِماتِ اللهِ التَّامَّةِ، مِنْ كُلِّ شَيْطانٍ وهامَّةٍ، ومِنْ كُلِّ عَيْنٍ لامَّةٍ».

poisonous pests and from every evil, harmful, envious eye.'"

(١١) بابٌ قَوْلِهِ: ﴿وَنَبِّئْهُمْ عَن ضَيْفِ إِبْرَٰهِيمَ﴾ الآية [الحجر: ٥١] لا توجل: لا تخف ﴿وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ أَرِنِى كَيْفَ تُحْىِ ٱلْمَوْتَىٰ﴾ [البقرة: ٢٦٠].

(11) CHAPTER. Allāh's Statement:
"And tell them about the guests (the angels) of Ibrāhīm (Abraham)." (V.15:51)
And also Allāh's Statement:
"And (remember) when Ibrāhīm said, My Lord! Show me how you give life to the dead." (V.2:260)

٣٣٧٢ - حدَّثَنا أحْمَدُ بنُ صَالِحٍ: حدَّثَنا ابنُ وَهْبٍ قالَ: أخْبَرَنِي يُونُسُ، عَنِ ابنِ شِهابٍ، عَنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ وسَعِيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ قالَ: «نَحْنُ أحَقُّ بِالشَّكِّ مِنْ إبرَاهِيمَ إذْ قالَ: ﴿رَبِّ أَرِنِى كَيْفَ تُحْىِ ٱلْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِن قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِى﴾ ويَرْحَمُ اللهُ لُوطاً، لَقَدْ كانَ يأوِي إلى رُكْنٍ شَدِيدٍ، ولَوْ لَبِثْتُ في السِّجْنِ طُولَ ما لَبِثَ يُوسُفُ لأجَبْتُ الدَّاعِيَ». [انظر: ٣٣٧٥، ٣٣٨٧، ٤٥٣٧، ٤٦٩٤، ٦٩٩٢]

3372. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "We are more liable to be in doubt than Ibrāhīm (Abraham) when he said, 'My Lord! Show me how You give life to the dead.' He (Allāh) said: 'Do you not believe?' He (Ibrāhīm) said: 'Yes, (I believe), but to be stronger in Faith...'" (V.2:260)

And may Allāh send His Mercy on Lout (Lot)! Certainly he used to lean on a powerful support. If I were to stay in prison for such a long time as Yūsuf (Joseph) did, I would have accepted the offer (of freedom without insisting on having my guiltlessness declared)."[1]

(١٢) بابُ قَوْلِ اللهِ تعالى: ﴿وَٱذْكُرْ فِى ٱلْكِتَٰبِ إِسْمَٰعِيلَ إِنَّهُۥ كَانَ صَادِقَ

(12) CHAPTER. The Statement of Allāh تعالى:
"And mention in the Book (the Qur'ān)

(1) (H. 3372) The Prophet ﷺ describes Yūsuf (Joseph) عليه السلام as a very perseverant person, for he refused to leave prison unless his opponents would declare his innocence. He stayed many years in prison till he was declared innocent. When the Prophet ﷺ makes such a supposition, he only wants to emphasize the fact that Yūsuf عليه السلام was a patient man, but surely, he does not mean that he is less patient than Yūsuf عليه السلام.

ٱلْوَعْدِ﴾ [مريم: ٥٤].

Ismā'īl (Ishmael): Verily! He was true to what he promised..." (V.19:54)

٣٣٧٣ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا حَاتِمٌ، عَنْ يَزِيدَ بنِ أبي عُبَيْدٍ، عَنْ سَلَمَةَ ابنِ الأكوَعِ رَضِيَ اللهُ عَنْهُ قالَ: مَرَّ النَّبيُّ ﷺ عَلى نَفَرٍ مِنْ أسْلَمَ يَنْتَضِلُونَ. فَقالَ رَسُولُ اللهِ ﷺ: «ارْمُوا بَني إسمَاعِيلَ فإنَّ أباكُمْ كانَ رَامِياً، وأنا مَعَ ابنِ فُلانٍ»، قالَ: فأمْسَكَ أحَدُ الفَرِيقَينِ بأيْدِيهِمْ. فَقالَ رَسُولُ اللهِ ﷺ: «ما لَكُمْ لا تَرْمُونَ؟» فَقالُوا: يا رَسُولَ اللهِ، نَرْمي وأنْتَ مَعَهُمْ؟ قالَ: «ارْمُوا وأنا مَعَكُمْ كُلِّكُمْ». [راجع: ٢٨٩٩]

3373. Narrated Salama bin Al-Akwa' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ passed by some persons of the tribe of Aslam practising archery (i.e., the throwing of arrows). Allāh's Messenger ﷺ said, "O offspring of Ismā'īl (Ishmael)! Practise archery (i.e., arrow-throwing) as your father was a great archer (i.e., arrow-thrower). I am with (on the side of) the sons of so-and-so." Hearing that, one of the two teams stopped throwing. Allāh's Messenger ﷺ asked them, "Why are you not throwing?" They replied, "O Allāh's Messenger! How shall we throw when you are with the opposite team?" He said, "Throw, for I am with you all."

(١٣) بابٌ: قِصَّةِ إسحَاقَ بنِ إبْرَاهِيمَ النَّبيِّ ﷺ،

فِيْهِ ابنُ عُمَرَ وأبُو هُرَيْرَةَ عَنِ النَّبيِّ ﷺ.

(13) CHAPTER. The story of Isḥāq (Isaac), the son of Ibrāhīm (Abraham) عليهما السلام:

(١٤) بابٌ: ﴿أَمْ كُنتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ ٱلْمَوْتُ إِذْ قَالَ لِبَنِيهِ﴾ الآية. [البقرة: ١٣٣].

(14) CHAPTER.

"Or were you witnesses when death approached Ya'qūb (Jacob)? When he said unto his sons:" (V.2:133)

٣٣٧٤ - حدَّثنا إسحاق بنُ إبْرَاهِيمَ: سمعَ المُعْتَمِرَ، عَنْ عُبَيْدِ اللهِ، عَنْ سَعِيدِ ابنِ أبي سَعِيدٍ المَقْبرِيِّ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قِيلَ للنَّبيِّ ﷺ: مَنْ أكْرَمُ النَّاسِ؟ قالَ: «أكْرَمُهُمْ أتْقاهُمْ». قالُوا: يا نَبيَّ اللهِ، لَيْسَ عَنْ هذَا نَسْألُكَ. قالَ: «فأكْرَمُ النَّاسِ يُوسُفُ

3374. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Some people asked the Prophet ﷺ: "Who is the most honourable amongst the people?" He replied, "The most honourable among them is the one who fears Allāh and keeps his duty to Him" They said, "O Allāh's Prophet! We do not ask about this." He said, "Then the most honourable person is Yūsuf (Joseph), Allāh's Prophet, the son of Allāh's Prophet, the son of Allāh's Prophet, the son of Allāh's *Khalīl*." They said, "We do not ask about this." He said, "Then you want

to ask me about the Arabs descent?" They said, "Yes." He said, "Those who were best in the Pre-Islāmic Period of Ignorance are the best in Islām, if they comprehend (the religious knowledge)."

نَبِيُّ اللهِ ابنُ نَبِيّ اللهِ ابنِ نَبِيِّ اللهِ ابنِ خَلِيلِ اللهِ». قالُوا: لَيْسَ عَنْ هذَا نَسألُكَ، قالَ: «أَفَعَنْ مَعادِنِ العَرَبِ تَسْأَلُونِي؟» قالُوا: نَعَمْ، قالَ: «فَخِيارُكُمْ في الجاهِلِيَّةِ خِيارُكُمْ في الإسْلامِ إذا فَقُهُوا». [راجع: ٣٣٥٣]

(15) CHAPTER. "And (remember) Lout (Lot)! When he said to his people, 'Do you commit *Al-Fāhishah* (evil, great sins, every kind of unlawful sexual intercourse, sodomy) (up to) so, evil was the rain of those who were warned." (V.27:54-58)

(١٥) **بابٌ**: ﴿وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ أَتَأْتُونَ ٱلْفَٰحِشَةَ﴾ إِلَى قَولِهِ ﴿فَسَآءَ مَطَرُ ٱلْمُنذَرِينَ﴾ [النمل: ٥٤-٥٨].

3375. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "May Allāh forgive Lout (Lot): He used to lean on a powerful support."

٣٣٧٥ - **حَدَّثَنَا** أبو اليمانِ: أخْبَرَنا شُعَيْبٌ: حدَّثَنا أبو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قالَ: «تَغْفِرُ اللهُ لِلُوطٍ إنْ كانَ لَيَأوِي إلى رُكْنٍ شَدِيدٍ». [راجع: ٣٣٧٢]

(16) CHAPTER.

"Then, when the messengers (the angels) came unto the family of Lout (Lot), he said, 'Verily you are people unknown to me.'" (V.15:61,62)

(١٦) **بابٌ**: ﴿فَلَمَّا جَآءَ ءَالَ لُوطٍ ٱلْمُرْسَلُونَ ۝٦١ قَالَ إِنَّكُمْ قَوْمٌ مُّنكَرُونَ ۝٦٢﴾ [الحجر: ٦٢] ﴿بِرُكْنِهِۦ﴾ [الذاريات: ٣٩] بِمَنْ مَعَهُ لأنَّهُمْ قُوَّتُهُ. ﴿تَرْكَنُوٓا۟﴾ [هود: ١١٣]: تَمِيلُوا. فأنْكَرَهُمْ ونَكِرَهُمْ واسْتَنْكَرَهُمْ واحِدٌ. ﴿يُهْرَعُونَ﴾ [هود: ٧٨]: يُسْرِعُونَ. ﴿دَابِرَ﴾ [الحجر: ٦٦]: آخِرٌ. ﴿صَيْحَةً﴾ [يس: ٢٩]: هَلَكَةٌ. ﴿لِلْمُتَوَسِّمِينَ﴾ [الحجر: ٥٧]: لِلنَّاظِرِينَ. ﴿لَبِسَبِيلٍ﴾ [الحجر: ٧٦]: لَبِطَرِيقٍ.

3376. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ recited:

٣٣٧٦ - **حَدَّثَنَا** مَحْمُودٌ: حدَّثَنا

"Fahal mim-muddakir"
(Then is there any that will remember or receive admonition) (and avoid evil). (V.54:15)

أَبُو أَحْمَدَ: حدَّثَنا سُفْيانُ، عَنْ أبي إسحاقَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: قَرَأَ النَّبِيُّ ﷺ ﴿فَهَلْ مِن مُّدَّكِرٍ﴾ [القمر: ١٥].

[راجع: ٣٣٤١]

(17) CHAPTER. The Statement of Allāh تعالى:
"And to Thamūd (people, We sent) their brother Ṣāliḥ ..." (V.7:73)
And His Statement:
"The dwellers of *Al-Ḥijr* (the rocky tract) denied." (V.15:80)
Al-Ḥijr is the land of the tribe of Thamūd.

(١٧) **بابُ** قَوْلِ اللهِ تعالى: ﴿وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا﴾ [هود: ٦١] ﴿كَذَّبَ أَصْحَٰبُ ٱلْحِجْرِ﴾ [الحجر: ٨٠]: الحَجْرِ مَوْضعُ ثَمُودَ. وأمَّا ﴿وَحَرْثٌ حِجْرٌ﴾ [الأنعام: ١٣٨] حَرامٌ، وكُلُّ ممنُوعٍ فَهُوَ حِجْرٌ، ومِنْهُ ﴿حِجْرًا مَّحْجُورًا﴾. والحِجرُ: كُلُّ بناءٍ بَنَيْتَهُ، وما حَجَرْتَ عَلَيْهِ منَ الأرْضِ فَهُوَ حِجْرٌ ومِنْهُ سُمِّيَ حَطِيمُ البَيْتِ حِجْراً كَأنَّهُ مُشْتَقٌّ منْ مَحْطُومٍ مِثْلُ قَتِيلٍ منْ مَقْتُولٍ. ويُقالُ لِلأُنْثَى منَ الخَيْلِ: حِجْرٌ، ويُقالُ للعَقْلِ: حِجْرٌ وحِجًى. وأمَّا حَجْرُ اليمامَةِ فَهُوَ المَنْزِلُ.

3377. Narrated 'Abdullāh bin Zam'a رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ while referring to the person who killed the she-camel (of the Prophet Ṣāliḥ), saying, "The man who was appointed for doing this job was a man of honour and power in his nation like Abū Zam'a."

٣٣٧٧ - حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ: حدَّثَنا هِشامُ بنُ عُرْوَةَ، عَنْ أبِيهِ، عَن عَبْدِ اللهِ بنِ زَمْعَةَ قالَ: سَمِعْتُ النَّبِيَّ ﷺ وذَكَرَ الذي عَقَرَ النَّاقَةَ فَقالَ: «فَانْتَدَبَ لها رَجُلٌ ذُو عِزٍّ ومَنَعَةٍ في قَوْمِهِ كأبي زَمْعَةَ».

[انظر: ٤٩٤٢، ٥٢٠٤، ٦٠٤٢]

3378. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: When Allāh's Messenger ﷺ landed at *Al-Ḥijr* during the *Ghazwa* of Tabūk, he ordered his companions neither to drink nor to take water from its well. They said, "We have

٣٣٧٨ - حدَّثَنا مُحَمَّدُ بنُ مِسْكِينٍ أبُو الحَسَنِ: حدَّثَنا يَحْيى بنُ حَسَّانَ بنِ حَيَّانَ أبُو زَكَرِيَّا: حدَّثَنا

already kneaded the dough with its water, and also filled our bags with its water." On that, the Prophet ﷺ ordered them to throw away the dough and pour out the water.

سُلَيمانُ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: «أنَّ رَسُولَ اللهِ ﷺ لَمَّا نَزَلَ الحِجْرَ في غَزْوَةِ تَبُوكَ أمَرَهُمْ أنْ لا يَشْرَبُوا مِنْ بِئْرِها ولا يَسْتَقُوا مِنْها، فَقالُوا: قَدْ عَجَنَّا مِنْها واسْتَقَيْنا، فأمَرَهُمْ أنْ يَطْرَحُوا ذٰلكَ العجينَ ويُهَرِيقوا ذلك الماء.

ويُرْوَى عَنْ سَبرَةَ بنِ مَعْبَدٍ وأبي الشُّمُوسِ: أنَّ النَّبِيَّ ﷺ أمَرَ بإلقاءِ الطَّعامِ. وقالَ أبُو ذَرٍّ: عَنِ النَّبِيِّ ﷺ: «مَنِ اعْتَجَنَ بِمائِهِ». [انظر: ٣٣٧٩]

3379. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The people landed at the land of Thamūd called *Al-Hijr* along with Allāh's Messenger ﷺ, and they took water from its well for drinking and kneading the dough with it as well. (When Allāh's Messenger ﷺ heard about it) he ordered them to pour out the water they had taken from its wells and feed the camels with the dough, and ordered them to take water from the well whence the she-camel (of Prophet Ṣāliḥ) used to drink.

٣٣٧٩ - حدَّثَنا إبْراهِيمُ بنُ المُنْذِرِ: حدَّثَنا أنَسُ بنُ عِياضٍ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ: أنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما أخْبَرَهُ أنَّ النَّاسَ نَزَلُوا مَعَ رَسُولِ اللهِ ﷺ أرْضَ ثَمُودَ الحِجْرَ وَاسْتَقَوْا مِنْ بِئْرِها واعْتَجَنُوا بِهِ، فأمَرَهُمْ رَسُولُ اللهِ ﷺ أن يُهَرِيقُوا ما اسْتَقَوْا مِنْ بِيارِها، وأنْ يَعْلِفُوا الإبِلَ العَجِينَ. وأمَرَهُمْ أنْ يَسْتَقُوا مِنَ البِئْرِ التي كانَ تَرِدُها النَّاقَةُ. تابَعَهُ أسامَةُ عَنْ نافِعٍ. [راجع: ٣٣٧٨]

3380. Narrated 'Abdullāh (bin 'Umar) رَضِيَ اللهُ عَنْهُما: When the Prophet ﷺ passed by (a place called) *Al-Ḥijr*, he said, "Do not enter the house of those who were unjust to themselves unless (you enter) weeping, lest

٣٣٨٠ - حدَّثَنا مُحَمَّدٌ: أخْبَرَنا عَبْدُ اللهِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني سالِمُ بنُ عَبْدِ اللهِ عَنْ

أبيهِ: أنَّ النَّبِيَّ ﷺ لمَّا مَرَّ بالحِجْرِ قالَ: «لا تَدْخُلوا مَساكِنَ الذِينَ ظَلَمُوا إلّا أنْ تَكونُوا باكِينَ أنْ يُصِيبَكُمْ ما أصَابَهُمْ»، ثُمَّ تَقَنَّعَ بِرِدَائِهِ وهُوَ عَلى الرَّحْلِ. [راجع: ٤٣٣]

you should suffer the same punishment as was inflicted upon them." After that he covered his face with his sheet-cloth while he was on the camel.

٣٣٨١ - حدَّثني عَبْدُ اللهِ بنُ مُحَمَّد: حدَّثَنا وَهْبٌ: حدَّثَنا أبي: سَمِعْتُ يُونُسَ، عَنِ الزُّهْرِيِّ عَنْ سالِم: أنَّ ابنَ عُمَرَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لا تَدْخُلُوا مَساكِنَ الَّذِينَ ظَلَمُوا أنْفُسَهُمْ إلَّا أنْ تَكُونُوا باكِينَ أنْ يُصِيبَكُمْ مِثْلُ أصَابَهُمْ». [راجع: ٤٣٣]

3381. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Do not enter the ruined dwellings of those who were unjust to themselves unless (you enter) weeping, lest you should suffer the same punishment as was inflicted upon them."

(١٨) **بابٌ**: ﴿أَمْ كُنتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ ٱلْمَوْتُ﴾ [البقرة: ١٣٣]

(18) CHAPTER.
"Or were you witnesses when death approached Ya'qūb (Jacob)?..." (V.2:133)
(See chapter before *Ḥadīth* No.3374)

٣٣٨٢ - حدَّثَنا إسحَاقُ بنُ مَنْصُورٍ: أخْبرَنا عَبْدُ الصَّمَدِ: حدَّثَنا عَبْدُ الرَّحْمٰنِ ابنُ عَبْدِ اللهِ، عَنْ أبيهِ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ أنَّهُ قالَ: «الكَرِيْمُ ابنُ الكَرِيْمِ ابنِ الكَرِيمِ ابنِ الكريمِ: يُوسُفُ بنُ يَعْقُوبَ بنِ إسحَاقَ ابنِ إبْرَاهِيمَ عَلَيهِمُ السَّلام». [انظر: ٣٣٩٠، ٤٦٨٨]

3382. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "The honourable is the son of the honourable, the son the honourable, i.e., Yūsuf (Joseph), the son of Ya'qūb (Jacob), the son of Isḥāq (Isaac), the son of Ibrāhīm (Abraham) عليهم السلام.

(١٩) **بابُ** قَوْلِ اللهِ تَعالَى: ﴿لَقَدْ كَانَ فِى يُوسُفَ وَإِخْوَتِهِۦٓ ءَايَـٰتٌ لِّلسَّآئِلِينَ ۝٧﴾ [يوسف: ٧].

(19) CHAPTER. The Statement of Allāh تعالى:
"Verily, in Yūsuf (Joseph) and his brethren there were *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) for those who ask." (V.12:7)

3383. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ was asked, "Who is the most honourable amongst the people?" He replied, "The one who fears Allāh and keeps his duty to Him". The people said, "We do not want to ask you about this." He said, "The most honourable person is Yūsuf (Joseph), Allāh's Prophet, the son of Allāh's Prophet, the son of Allāh's Prophet, the son of Allāh's *Khalīl* (intimate friend)." The people said, "We do not want to ask you about this." He said, "Then you want to ask me about the metal (origins) of the Arabs? People are like metals (of various natures and origins). The best in the Pre-Islāmic Period of Ignorance are the best in Islām, provided they comprehend (the religious knowledge)."

٣٣٨٣ - حدَّثَني عُبَيْدُ بنُ إسمَاعِيلَ، عَنْ أبي أُسامَةَ، عَنْ عُبَيْدِ اللهِ قالَ: أخْبَرَني سَعيدُ بنُ أبي سَعِيدٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: سُئِلَ رَسُولُ اللهِ ﷺ: مَنْ أكْرَمُ النَّاسِ؟ قالَ: «أتْقاهُمْ للهِ». قالُوا: لَيْسَ عَنْ هذَا نَسْأَلُكَ، قالَ: «فأكْرَمُ النَّاسِ يُوسُفُ نَبِيُّ اللهِ ابنُ نَبِيِّ اللهِ ابنِ نَبِيِّ اللهِ ابنِ خَليلِ اللهِ». قالُوا: لَيْسَ عَنْ هذَا نَسْأَلُكَ، قالَ: «فَعَنْ مَعادِنِ العَرَبِ تَسْأَلُونَنِي؟ النَّاسُ مَعادِنُ: خِيارُهُمْ في الجاهِلِيَّةِ خِيارُهُمْ في الإسْلامِ إذَا فَقُهُوا».

أخبرنا مُحَمَّدُ بنُ سلامٍ: أَخْبَرَني عَبْدَةُ، عَنْ عُبَيْدِ اللهِ، عَنْ سَعِيدٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ بِهذَا. [راجع: ٣٣٥٣]

3384. Narrated 'Āishah رَضِيَ اللهُ عَنْها that the Prophet ﷺ said (to her), "Order Abū Bakr to lead the people in *Ṣalāt* (prayer)." She replied, "Abū Bakr is a soft-hearted person and when he stands at your place, he will weep (so he will not be able to lead the *Ṣalāt*)." The Prophet ﷺ repeated the same order and she gave the same reply. The narrator, Shu'ba said that the Prophet ﷺ said on the third or fourth time: "You are (like) the female companions of Yūsuf (Joseph).[1] Order Abū Bakr to lead the *Ṣalāt* (prayer)."

٣٣٨٤ - حدَّثَنا بَدَلُ بنُ المُحَبَّرِ: أَخْبَرَنا شُعْبَةُ، عَنْ سَعدِ بنِ إبْراهِيمَ قالَ: سَمِعْتُ عُرْوَةَ بنَ الزُّبَيْرِ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ النبيَّ ﷺ قالَ لَها: «مُري أبا بَكْرٍ يُصَلِّي بالنَّاسِ»، قالَتْ: إنَّهُ رَجُلٌ أسِيفٌ مَتى يَقُمْ مَقامَكَ رَقَّ. فَعادَ فَعادَتْ. قالَ شُعْبَةُ: فَقالَ في الثَّالِثَةِ أوِ الرَّابِعَةِ: «إنَّكُنَّ صَواحِبُ يُوسُفَ، مُرُوا أبا بَكْرٍ». [راجع: ١٩٨]

(1) (H. 3384) The women who cut their hands with their knives on looking at Yūsuf (Joseph), for they were fascinated and embarrassed by his beauty.

٣٣٨٥ - حدَّثنا الربيعُ بنُ يَحْيَى البَصْرِيُّ: حدَّثنا زَائِدَةُ، عَن عَبْدِ المَلِكِ ابنِ عُمَيرٍ، عَنْ أبي بُرْدَةَ بنِ أبي مُوسَى، عَنْ أبيهِ قالَ: مَرِضَ النَّبِيُّ ﷺ فَقالَ: «مُرُوا أبا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ»، فَقالَتْ عَائِشَةُ: إنَّ أبا بَكْرٍ رَجُلٌ كَذَا، فَقالَ مِثْلَهُ، فَقالَتْ مِثْلَهُ، فَقالَ: «مُرُوا أبَا بَكْرٍ فإنَّكُنَّ صَوَاحِبُ يُوسُفَ». فأمَّ أبو بَكْرٍ في حَياةِ النَّبِيِّ ﷺ، وَقالَ حُسَينٌ عَنْ زَائِدَةَ: رَجُلٌ رَقِيْقٌ. [راجع: ٦٧٨]

3385. Narrated Abū Mūsa: When the Prophet ﷺ fell ill, he said, "Order Abū Bakr to lead the people in *Ṣalāt* (prayer)." 'Āishah said, "Abū Bakr is a soft-hearted person.' The Prophet ﷺ gave the same order again and she again gave the same reply. He again said, "Order Abū Bakr (to lead the *Ṣalāt*)! You are (like) the female companions of Yūsuf (Joseph)." Consequently Abū Bakr led the people in *Ṣalāt* (prayer) in the lifetime of the Prophet ﷺ.

٣٣٨٦ - حدَّثَنا أبُو اليمانِ: أخْبَرَنا شُعَيْبٌ: حدَّثَنا أبُو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ أنْجِ عَيَّاشَ بنَ أبي رَبِيعَةَ، اللَّهُمَّ أنْجِ سَلَمَةَ بنَ هِشامٍ، اللَّهُمَّ أنْجِ الوَلِيدَ، اللَّهُمَّ أنْجِ المُسْتَضْعَفِينَ مِنَ المُؤْمِنِينَ. اللَّهُمَّ اشْدُدْ وطْأتَكَ على مُضَرَ، اللَّهُمَّ اجْعَلْها سِنِينَ كَسِني يُوسُفَ».

3386. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "O Allāh! Save 'Ayyash bin Abī Rabi'a (from the unjust treatment of the infidels). O Allāh! Save Salama bin Hishām. O Allāh! Save Al-Walīd. O Allāh! Save the weak amongst the believers. O Allāh! Send Your punishment on (the tribe of) Muḍar. O Allāh! Let them suffer from years (of drought) similar to that inflicted during the lifetime of Yūsuf (Joseph)."

٣٣٨٧ - حدَّثَنا عَبْدُ اللهِ بنُ مُحمَّدِ ابنِ أسماءَ ابنِ أخِي جُوَيْرِيَةَ: حدَّثنا جُوَيْرِيَةُ بنُ أسمَاءَ، عَنْ مالكٍ، عَنِ الزُّهْرِيِّ: أنَّ سَعِيدَ بنَ المُسَيَّبِ وأبا عُبَيْدٍ أخْبَرَاهُ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «يَرْحَمُ اللهُ لُوطاً، لَقَدْ كانَ

3387. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "May Allāh bestow His Mercy on Lout (Lot). Certainly he used to lean on a powerful support. If I were to stay in prison (for a period equal to) the stay of Yūsuf (Joseph) (in prison) and then the offer of freedom came to me, surely I would have accepted it."

[See *Ḥadīth* No. 3372]

يَأْوِي إلى رُكْنٍ شَدِيدٍ ولَوْ لَبِثْتُ في السِّجْنِ ما لَبِثَ يُوسُفُ ثُمَّ أتاني الدَّاعِيْ لأجَبْتُهُ». [راجع: ٣٣٧٢]

٣٣٨٨ - حدَّثَنَا مُحَمَّدُ بنُ سَلام: أخْبَرَنا ابنُ فُضَيْلٍ: حدَّثَنا حُصينٌ، عَنْ شَقِيق، عَنْ مَسْرُوقٍ قالَ: سَألْتُ أُمَّ رومانَ وهي أمُّ عائِشَةَ لَمَّا قِيلَ فيها ما قِيلَ، قالَتْ: بَينما أنا مَعَ عائِشَةَ جالِستانِ إذْ وَلَجَتْ عَلَيْنا امْرَأةٌ مِنَ الأنصارِ، وهِيَ تَقُولُ: فَعَلَ اللهُ بِفُلانٍ وفَعَلَ، قالَتْ: فقلتُ: لِمَ؟ قالَتْ: إنَّهُ نَمى ذِكْرَ الحَدِيثِ. فَقالَتْ عائِشَةُ: أيُّ حَدِيثٍ؟ فأخبرتْها، قالَتْ: فَسَمِعَهُ أبُو بَكْرٍ ورَسُولُ اللهِ ﷺ؟ قالَتْ: نَعَمْ، فَخَرَّتْ مَغْشِيّاً عَلَيها، فمَا أفاقَتْ إلّا وعَلَيْها حُمَّى بِنافِضٍ. فَجاءَ النَّبيُّ ﷺ فَقالَ: «ما لِهٰذِهِ؟» قُلْتُ: حُمَّى أخَذَتْها مِنْ أجْلِ حَدِيثٍ تُحُدِّثَ بِهِ، فَقَعَدَتْ فَقالَتْ: واللهِ لَئِنْ حَلَفْتُ لا تُصَدِّقُونَني، ولَئِنِ اعْتَذَرْتُ لا تَعْذِرُونَني. فَمَثَلي ومَثَلُكُمْ كَمَثَلِ يَعْقُوبَ وبَنِيهِ وَاللهُ المُسْتَعانُ عَلى ما تَصِفُونَ فانْصَرَفَ النَّبيُّ ﷺ فأنْزَلَ اللهُ ما أنْزَلَ فأخْبَرَها، فَقالَتْ: بِحَمْدِ اللهِ لا بِحَمْدِ أحَدٍ. [انظر: ٤١٤٣، ٤٦٩١، ٤٧٥١]

3388. Narrated Masrūq: I asked 'Āishah's mother Umm Rūmān, about the accusation forged against 'Āishah . She said, "While I was sitting with 'Āishah, an *Anṣārī* woman came to us and said, 'Let Allāh condemn such and such person.' I asked her, 'Why do you say so?' She replied, 'For he has spread the (slanderous) story.' 'Āishah said, 'What story?' The woman then told her the story. 'Āishah asked, 'Have Abū Bakr and Allāh's Messenger ﷺ heard about it?' She said, 'Yes.' 'Āishah fell down unconscious (on hearing that), and when she came to her senses, she got fever and shaking of the body. The Prophet ﷺ came and asked, 'What is wrong with her?' I said, 'She has got fever because of a story which has been rumoured.' 'Āishah got up and said: By Allāh! Even if I took an oath, you would not believe me, and if I put forward an excuse, you would not excuse me. My example and your example is just like that example of Ya'qūb (Jacob) and his sons. 'It is Allāh (Alone) Whose Help can be sought against that (lie) which you describe.'" (V.12:18)

"The Prophet ﷺ left and then Allāh revealed the Verses (concerning the matter), and on that 'Āishah said, 'Thanks to Allāh (only) and not to anybody else.'"

٣٣٨٩ - حدَّثَنَا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ عَنْ عُقَيلٍ، عَنِ ابنِ

3389. Narrated 'Urwa: I asked 'Āishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ about the meaning of the following Verse: "(They

شِهابٍ قالَ: أخْبَرَني عُرْوَةُ: أنَّهُ سَأَلَ عائِشَةَ رَضِيَ اللهُ عَنها زَوْجَ النَّبِيِّ ﷺ: أرَأَيْتِ قَوْلَ اللهِ: ﴿حَتَّىٰٓ إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ وَظَنُّوٓاْ أَنَّهُمْ قَدْ كُذِّبُواْ﴾ أو: كُذِبُوا؟ قالَتْ: بَلْ كَذَّبَهُمْ قَوْمُهُمْ، فَقُلْتُ: واللهِ لَقَدِ اسْتَيْقَنُوا أنَّ قَوْمَهُمْ كَذَّبُوهُمْ وما هُوَ بالظَّنِّ. فَقالَتْ: يا عُرَيَّةُ، لَقَدِ اسْتَيْقَنُوا بِذلِكَ. قُلْتُ: فَلَعَلَّها أوْ كُذِبُوا، قالَتْ: مَعاذَ اللهِ، لَمْ تَكُنِ الرُّسُلُ تَظُنُّ ذٰلِكَ بِرَبِّها. وأمَّا هذِهِ الآيَةُ قالَتْ: هُمْ أتْباعُ الرُّسُلِ الذِينَ آمَنُوا بِرَبِّهِمْ وصَدَّقُوهُمْ وطالَ عَلَيهِمُ البَلاءُ واسْتَأْخَرَ عَنْهُمُ النَّصْرُ حَتَّى إذَا اسْتَيْأَسَتْ مِمَّنْ كَذَّبَهُمْ مِنْ قَوْمِهِمْ، وظَنُّوا أنَّ أتْباعَهُمْ كَذَّبُوهُمْ جاءَهُمْ نَصْرُ اللهِ. قالَ أبُو عَبْدِ اللهِ: اسْتَيْأَسُوا: اسْتَفْعَلُوا مِنْ يَئِسْتُ مِنْهُ، مِنْ يُوسُفَ ﴿وَلَا تَاْيْـَٔسُواْ مِن رَّوْحِ ٱللَّهِ﴾: مَعناهُ مِنَ الرَّجاءِ. [انظر: ٤٥٢٥، ٤٦٩٥، ٤٦٩٦]

were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people)..." (V.12:110)

'Āishah replied, "Really, their nations (people) denied them." I said, "By Allāh! They were definite that their nations treated them as liars and it was not a matter of suspecting." 'Āishah said, "O 'Uraiyya (i.e., 'Urwa)! No doubt, they were quite sure about it."

I said, "May the Verse be read in such a way as to mean that the Messengers thought that Allāh did not help them?"[1] 'Āishah said, "Allāh forbid (impossible)! The Messengers did not suspect their Lord of such a thing. But this Verse is concerned with the Messengers' followers who had faith in their Lord and believed in their Messengers, and their period of trials was long and Allāh's Help was delayed till the Messengers gave up hope for the conversion of the disbelievers amongst their nation, and the Messengers thought that their followers treated them as liars, thereupon Allāh's Help came to them."

[See Vol. 6, *Ḥadīth* No. 4695]

٣٣٩٠ - **أخْبَرني** عَبْدَةُ: حَدَّثَنا عَبدُ الصَّمدِ، عَنْ عبد الرَّحمنِ، عَنْ أبيهِ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أنَّ النَّبِيَّ ﷺ قالَ: «الكَرِيمُ ابنُ الكَرِيمِ ابنِ الكَرِيمِ ابنِ الكَرِيمِ: يُوسُفُ بنُ يَعْقُوبَ ابنِ إسحاقَ بنِ

3390. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, "The honourable, the son of the honourable, the son of the honourable, (was) Yūsuf (Joseph), the son of Ya'qūb (Jacob), the son of Isḥāq (Isaac), the son of Ibrāhīm (Abraham) عَلَيْهِم السَّلام.

(1) (H. 3389) The Verse contains a word which may be read as '*Kudhdhibū*' or '*Kudhibū*'. Hence the difference in its interpretation.

إِبْـرَاهِـيْـمَ عَـلَـيْـهِـمُ الـسَّـلامُ».

[راجع: ٣٣٨٢]

(20) CHAPTER. The Statement of Allāh تعالى:
"And (remember) Ayyūb (Job), when he cried to his Lord: 'Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.'" (V.21:83)

(٢٠) بابٌ قَوْلِ اللهِ تعالى: ﴿وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّي مَسَّنِيَ ٱلضُّرُّ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ﴾ [الأنبياء: ٨٣] ﴿ٱرْكُضْ﴾ [ص: ٤٢]: اضْرِبْ، ﴿يَرْكُضُونَ﴾ [الأنبياء: ١٢]: يَعْدُونَ.

3391. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "While Ayyub (Job) was taking a bath in a naked state, a swarm of gold locusts fell on him and he started collecting them in his garment. His Lord called him, 'O Ayyūb! Have I not given you enough so that you are not in need of what you see?' He said, 'Yes, O Lord! But I cannot dispense with Your Blessing'."

٣٣٩١ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ الجُعْفِيُّ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أَخْبرَنا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «بَيْنَما أَيُّوبُ يَغْتَسِلُ عُرْياناً خَرَّ عَلَيْهِ رِجْلُ جَرَادٍ مِنْ ذَهَبٍ فَجَعَلَ يَحْثِي فِي ثَوْبِهِ فَنَادَاهُ رَبُّهُ: يا أَيُّوبُ، أَلَمْ أَكُنْ أَغْنَيْتُكَ عَمَّا تَرَى؟ قالَ: بَلى يا رَبِّ، ولكِنْ لا غِنَى لي عَنْ بَرَكَتِكَ». [راجع: ٢٧٩]

(21) CHAPTER:
"And mention in the Book (this Qur'ān) Mūsa (Moses). Verily! He was chosen and he was a Messenger (and) a Prophet. And We called him from the right side of the Mount, and made him to draw near to Us for a talk with him.' (Mūsa). (V.19:51, 52)

(٢١) بابٌ: ﴿وَٱذْكُرْ فِي ٱلْكِتَٰبِ مُوسَىٰٓ إِنَّهُۥ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا ۝٥١ وَنَٰدَيْنَٰهُ مِن جَانِبِ ٱلطُّورِ ٱلْأَيْمَنِ وَقَرَّبْنَٰهُ نَجِيًّا ۝٥٢﴾ كَـلَّـمَـهُ يُـقـالُ لِـلْـوَاحِـدِ والاثْنَينِ، والجميعِ: نجيٌّ. ويُقالُ: ﴿خَلَصُوا۟ نَجِيًّا﴾ [يوسف: ٨٠]: اعْتَزَلُوا نَجِيّاً، والجَمْعُ أَنجِيَةٌ، يَتَناجَوْنَ. تَلَقَّفُ تَلَقَّمُ

3392. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ returned to Khadīja while his heart was beating rapidly. She took him to Waraqa bin Naufal, who was a Christian convert and used to read the Injeel (Gospel)

٣٣٩٢ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ قالَ: حدَّثَني عُقَيْلٌ، عَنِ ابنِ شِهابٍ: سَمِعْتُ

in Arabic. Waraqa asked (the Prophet ﷺ), "What do you see?" When he told him, Waraqa said, "That is the same angel whom Allāh sent to (the Prophet) Mūsa (Moses). Should I live till you receive the Divine Message, I will support you strongly." (See H. 3)

عُرْوَةَ قالَ: قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها: فَرَجَعَ النَّبِيُّ ﷺ إلى خَدِيجَةَ يَرْجُفُ فُؤَادُهُ، فانْطَلَقَتْ بِهِ إلى ورَقَةَ بنِ نَوْفَلٍ وكانَ رَجُلاً تَنَصَّرَ يَقْرَأُ الإنْجِيلَ بالعَرَبِيَّةِ، فَقالَ ورَقَةُ: ماذَا تَرَى؟ فأخْبَرَهُ فَقالَ ورَقَةُ: هذَا النَّامُوسُ الذِي أنْزَلَ اللهُ عَلى مُوسَى، وإنْ أدْرَكَني يَومُكَ أنْصُرْكَ نَصْراً مُؤَزَّراً. النَّامُوسُ: صاحِبُ السِّرِّ الذِي يُطْلِعُهُ بِما يَسْتُرُهُ عنْ غَيرِهِ.

[راجع: ٣]

(22) CHAPTER. The Statement of Allāh عزوجل:
"And has there come to you the story of Mūsa (Moses)? When he saw a fire.. (up to).. in the sacred valley, *Ṭuwā*." (V.20:9-12)

(٢٢) بابُ قَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿وَهَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ ۝٩ إِذْ رَءَا نَارًا فَقَالَ لِأَهْلِهِ ٱمْكُثُوٓا۟ إِنِّىٓ ءَانَسْتُ نَارًا لَّعَلِّىٓ ءَاتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجِدُ عَلَى ٱلنَّارِ هُدًى ۝١٠﴾ إلى قَوْلِهِ: ﴿بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى﴾ [طه: ٩-١٢] ﴿ءَانَسْتُ﴾ [طه: ١٠]: أبْصَرْتُ ﴿نَارًا لَّعَلِّىٓ ءَاتِيكُم مِّنْهَا بِقَبَسٍ﴾ الآيَةَ.

قالَ ابنُ عَبَّاسٍ: ﴿ٱلْمُقَدَّسِ﴾: المُبارَكُ. ﴿طُوًى﴾: اسمُ الوَادِي. ﴿سِيرَتَهَا﴾: حالَتَها. و﴿ٱلنُّهَىٰ﴾: التُّقَى. ﴿بِمَلْكِنَا﴾: بأمرِنا. ﴿هَوَىٰ﴾: شَقِيَ. ﴿فَٰرِغًا﴾ إلَّا منْ ذِكْرِ مُوسَى. ﴿رِدْءًا﴾: كيْ يُصَدِّقَني، ويُقالُ: مُغِيثاً أوْ مُعِيناً. يَبْطُشُ ويَبْطِشُ، ﴿يَأْتَمِرُونَ﴾: يَتَشاوَرُونَ والجِذْوَةُ: قِطْعَةٌ غَلِيظَةٌ منَ الخَشَبِ لَيْسَ لَهَا

لَهَبٌ، ﴿سَنَشُدُّ﴾: سَنُعِينُكَ. كُلَّما عَزَّزْتَ شَيْئاً فَقَدْ جَعَلْتَ لهُ عَضُداً. وقالَ غَيْرُهُ: كُلَّما لَمْ يَنْطِقْ بِحَرْفٍ أوْ فِيهِ تَمْتَمَةٌ أوْ فَأفأةٌ فَهِيَ عُقْدَةٌ. ﴿أَزْرِى﴾: ظَهْرِي. ﴿فَيُسْحِتَكُم﴾: فَيُهْلِكَكُمْ. ﴿ٱلْمُثْلَىٰ﴾ تأنيثُ الأمْثَلِ. يَقُولُ: بِدِينِكُمْ. يُقالُ: خُذِ المُثْلى، خُذِ الأمْثَلَ. ﴿ثُمَّ ٱئْتُوا۟ صَفًّا﴾. يُقالُ: هَلْ أتَيْتَ الصَّفَّ اليَوْمَ؟ يَعْنِي المُصَلَّى الذي يُصَلَّى فِيهِ. ﴿فَأَوْجَسَ﴾: أضْمَرَ خَوْفاً فَذَهَبَتِ الوَاوُ مِنْ ﴿خِيفَةً﴾ لِكَسْرَةِ الخاءِ ﴿فِى جُذُوعِ ٱلنَّخْلِ﴾ عَلى جُذُوعٍ. ﴿خَطْبُكَ﴾: بالُكَ. ﴿مِسَاسَ﴾: مَصْدَرُ ماسَّهُ مِساساً. ﴿لَنَنسِفَنَّهُۥ﴾: لَنُذْرِيَنَّهُ. الضَّحاءُ: الحَرُّ. ﴿قُصِّيهِ﴾: اتَّبِعي أثَرَهُ، وقَدْ يَكُونُ أنْ يَقُصَّ الكَلامَ ﴿نَحْنُ نَقُصُّ عَلَيْكَ﴾. ﴿عَن جُنُبٍ﴾: عَنْ بُعْدٍ، وعَنْ جَنابَةٍ وعَنِ اجْتِنابٍ واحدٌ. قالَ مجَاهدٌ: ﴿عَلَىٰ قَدَرٍ﴾: مَوْعِدٌ. ﴿وَلَا تَنِيَا﴾: لا تَضْعُفَا مَكَاناً سوَى منصف بينهم. ﴿يَبَسًا﴾: يابِساً. ﴿مِّن زِينَةِ ٱلْقَوْمِ﴾ الحُليِّ الذي اسْتَعارُوا مِنْ آلِ فِرْعَوْنَ. ﴿فَقَذَفْنَٰهَا﴾: ألْقَيْتُها، ﴿أَلْقَى﴾: صَنَعَ. ﴿فَنَسِىَ﴾ مُوسَى، هُمْ يَقُولُونَهُ: أخْطأ الرَّبَّ. ﴿أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا﴾ في العِجْلِ.

3393. Narrated Mālik bin Ṣa'ṣa'a: Allāh's Messenger ﷺ talked to his companions about his *Al-Isra* (Journey by Night). When he reached the fifth heaven, he met Harūn (Aaron). [Jibrīl (Gabriel) said to the Prophet ﷺ], "This is Harūn." The Prophet ﷺ said, "Jibrīl greeted and so did I, and he returned the greeting saying, 'Welcome, O pious brother and pious Prophet.'"

٣٣٩٣ - حَدَّثَنَا هُدْبَةُ بْنُ خالِدٍ: حدَّثَنا هَمَّامٌ: حدَّثَنا قَتادَةُ، عَنْ أنسِ بنِ مالكٍ، عَنْ مالكِ بنِ صَعْصَعَةَ: أنَّ رَسُولَ اللهِ ﷺ حَدَّثَهُمْ عَنْ لَيْلَةِ أُسْرِيَ بِهِ حتَّى أتَى السَّماءَ الخامِسَةَ فإذَا هارُون قالَ: «هذَا هارونُ فَسَلِّمْ عَلَيْهِ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ، ثُمَّ قالَ: مَرْحَباً بالأخِ الصَّالحِ والنَّبِيِّ الصَّالحِ».

تابَعَهُ ثابتٌ وعَبَّادُ بنُ أبي عَلِيٍّ عنْ أنسٍ عنِ النَّبِيِّ ﷺ. [راجع: ٣٢٠٧]

(23) CHAPTER:
"And a believing man of Fir'aun's (Pharaoh) family, who hid his faith said.. (up to).. a *Musrif* (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar!" (V.40:28)

(٢٣) بابٌ: ﴿وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ ءَالِ فِرْعَوْنَ يَكْتُمُ إِيمَـٰنَهُۥٓ﴾ إلى قولِهِ: ﴿مُسْرِفٌ كَذَّابٌ﴾

(24) CHAPTER. The Statement of Allāh تعالى:
"Has there come to you the story of Mūsa (Moses)?" (V.79:15)
And Allāh's Statement:
"...And to Moses Allāh spoke directly." (V.4:164)

(٢٤) بابُ قَوْلِ اللهِ تَعالى: ﴿وَهَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ ۝٩﴾ [طـه: ٩] ﴿وَكَلَّمَ ٱللَّهُ مُوسَىٰ تَكْلِيمًا﴾ [النساء: ١٦٤]

3394. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "On the night of my *Al-Isra* (Journey by Night) (to the heavens), I saw (the Prophet) Mūsa (Moses) who was a thin person with lank hair, looking like one of the men of the tribe of Shanū'a; and I saw 'Īsā (Jesus) who was of average height with red face as if he had just come out of a bathroom. And I resemble

٣٣٩٤ - حَدَّثَنا إبْراهِيمُ بنُ مُوسَى: أخْبَرَنا هِشامُ بنُ يُوسُفَ: أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ لَيْلَةَ أُسْرِيَ بِي: «رَأيْتُ مُوسَى

وإذا رَجُلٌ ضَرْبٌ رَجِلٌ كأنَّهُ مِنْ رجالِ شَنُوءَةَ، ورَأَيْتُ عيسَى فإذَا هُوَ رَجُلٌ رَبْعَةٌ أحْمَرُ كأنَّما خَرَجَ مِنْ دِيْماسٍ، وأنا أشْبَهُ ولدِ إبرَاهِيمَ بِهِ ثُمَّ أُتِيتُ بإناءَيْنِ في أحَدِهِمَا لَبَنٌ وفي الآخَرِ خَمْرٌ فَقالَ: اشْرَبْ أيَّهُما شِئْتَ، فأخَذْتُ اللَّبنَ فَشَرِبْتُهُ، فَقِيلَ: أخَذْتَ الفِطْرَةَ، أما إنَّكَ لَوْ أخَذْتَ الخَمْرَ غَوَتْ أُمَّتُكَ». [انظر: ٣٤٣٧، ٤٧٠٩، ٥٥٧٦، ٥٦٠٣]

Prophet Ibrāhīm (Abraham) more than any of his offspring does. Then I was given two cups, one containing milk and the other wine. Jibrīl (Gabriel) said, 'Drink whichever you like.' I took the milk and drank it. Jibrīl said, 'You have accepted what is natural (True Religion i.e., Islām), and if you had taken the wine, your followers would have gone astray'."

٣٣٩٥ - حدَّثني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا غُنْدَرٌ: حدَّثنا شُعْبَةُ، عَنْ قَتادَةَ قالَ: سَمِعْتُ أبا العالِيَةِ: حدَّثَنا ابنُ عَمِّ نَبِيِّكُمْ، يَعْني ابنَ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قالَ: «لا يَنْبَغِي لِعَبْدٍ أنْ يَقُولَ: أنا خيرٌ منْ يُونُسَ بنِ مَتَّى»، ونَسَبَهُ إلى أبيهِ. [انظر: ٣٤١٣، ٤٦٣٠، ٧٥٣٩]

3395. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "One should not say that I am better than Yūnus (Jonah) bin Mattā." So, he mentioned his father Mattā.

٣٣٩٦ - وذَكَرَ النَّبِيُّ ﷺ لَيْلَةَ أُسْرِيَ بِهِ فَقالَ: «مُوسَى آدَمُ طُوَالٌ كأنَّهُ مِنْ رجالِ شَنُوءَةَ، وقالَ: عِيسَى جَعْدٌ مَرْبُوعٌ». وذَكَرَ مالكاً خازِنَ النَّارِ، وذَكَرَ الدَّجَّالَ. [راجع: ٣٢٣٩]

3396. The Prophet ﷺ mentioned the night of his *Al-Isra* (Journey by Night to the heavens) and said, "The Prophet Mūsa (Moses) was brown, and tall person as if from the people of the tribe of Shanū'a. 'Īsā (Jesus) was a curly-haired man of moderate height." He also mentioned Mālik, the gate-keeper of the (Hell) Fire, and *Ad-Dajjāl*.

٣٣٩٧ - حدَّثنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: حدَّثَنا أيُّوبُ السَّخْتِيانيُّ، عَنِ ابنِ سَعِيدِ بنِ جُبَيْرٍ، عَنْ أبِيْهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ

3397. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When the Prophet ﷺ came to Al-Madīna, he found (the Jews) observing fasting on the day of '*Āshūra*' (i.e., 10th of Muharram). They used to say: "This is a great day on which Allāh saved Mūsa (Moses) and drowned the

folk of Fir'aun (Pharaoh). Mūsa observed the fast on this day, as a sign of gratitude to Allāh." The Prophet ﷺ said, "I am closer to Mūsa than they." So, he observed the fast (on that day) and ordered (the Muslims) to observe fasting on that day.

عَنْهُما: أنَّ النَّبِيَّ ﷺ لمَّا قَدِمَ المَدِينَةَ وَجَدَهُمْ يَصُومُونَ يَوْماً يَعْنِي يَوْمَ عاشُوراءَ فَقالُوا: هَذَا يَومٌ عَظِيمٌ، وهُوَ يَوْمٌ نَجَّى اللهُ فِيهِ مُوسَى، وأغْرَقَ آلَ فِرْعَوْنَ فَصَامَ مُوسَى شُكْراً للهِ. فَقالَ: «أنا أوْلى بِمُوسَى مِنْهُم» فَصَامَهُ، وأمَرَ بِصِيامِهِ. [راجع: ٢٠٠٤]

(25) CHAPTER. The Statement of Allāh تعالى:
"And We appointed for Mūsa (Moses) thirty nights... (up to)... And I am the first of the believers' (V.7:142,143)

(٢٥) بابُ قَوْلِ اللهِ تعالى: ﴿وَوَٰعَدْنَا مُوسَىٰ ثَلَٰثِينَ لَيْلَةً﴾ إلى قوله: ﴿وَأَنَا۠ أَوَّلُ ٱلْمُؤْمِنِينَ﴾ [الأعراف: ١٤٣]

يُقالُ: دَكَّهُ: زَلْزَلَهُ. ﴿فَدُكَّتَا﴾: فَدُكِكْنَ، جَعَلَ الجِبالَ كالوَاحِدَةِ. كما قالَ اللهُ عَزَّ وجَلَّ: ﴿أَنَّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ كَانَتَا رَتْقًا﴾ [الأنبياء: ٣٠] ولم يَقُلْ: كُنَّ رَتْقاً مُلْتَصِقَتَينِ. ﴿وَأُشْرِبُوا۟﴾: ثَوْبٌ مُشَرَّبٌ: مَصْبُوغٌ. قالَ ابنُ عَبَّاسٍ: ﴿فَٱنۢبَجَسَتْ﴾: انْفَجَرَتْ. ﴿وَإِذْ نَتَقْنَا ٱلْجَبَلَ﴾: رَفَعْنا.

3398. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "People will be struck with unconsciousness on the Day of Resurrection and I will be the first to regain consciousness, and behold! There I will see Mūsa (Moses) holding one of the pillars of Allāh's Throne. I will wonder whether he has become conscious before me or he has been exempted, because of his unconsciousness at the Ṭūr (mountain) which he received (on the earth)."

٣٣٩٨ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنْ عمرِو بنِ يَحْيى عن أبيه، عَنْ أبي سَعيدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «النَّاسُ يَصْعَقُونَ يَوْمَ القِيامَةِ فأكُونُ أوَّلَ مَن يُفِيقُ، فإذَا أنَا بِمُوسَى آخِذٌ بِقائمةٍ مِنْ قَوَائِمِ العَرْشِ فَلا أدْرِي أفاقَ قَبْلِي أمْ جُوزِيَ بِصَعْقَةِ الطُّورِ؟». [راجع: ٢٤١٢]

3399. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Were it not for Banī Israēl, meat would not decay; and were it not for Ḥawwa (Eve), no woman would ever betray her husband."[1]

[See *Ḥadīth* No. 3330]

٣٣٩٩ - حدَّثني عَبْدُ اللهِ بنُ مُحَمَّدٍ الجُعْفِيُّ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أخْبَرَنا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «لَوْلا بَنُو إسْرائِيلَ لم يَخْنَزِ اللَّحْمُ، ولَوْلا حَوَّاءُ لَمْ تَخُنْ أُنْثَى زَوْجَها الدَّهْرَ».

(26) CHAPTER. Torrential flood.

(Explanation of few Arabic words not translated.)

(٢٦) بابٌ طُوفانٍ مِنَ السَّيْلِ،

وَيُقالُ لِلمَوْتِ الكَثِيرِ: طُوفانٌ. ﴿وَالْقُمَّلَ﴾: الحُمْنانُ يُشْبِهُ صِغارَ الحَلَمِ. ﴿حَقِيقٌ﴾: حَقٌّ. ﴿سُقِطَ﴾: كُلُّ مَنْ نَدِمَ فَقَدْ سُقِطَ في يَدِهِ.

(27) CHAPTER. The story of Al-Khiḍr with Mūsa (Moses) عَلَيْهِما السَّلام .

(٢٧) بابٌ حَدِيثِ الخَضِرِ مَعَ مُوسَى عَلَيْهِما السَّلام

3400. Narrated Ibn 'Abbās that he differed with Al-Ḥur bin Qais Al-Fazārī regarding the companion of Moses. Ibn 'Abbās said that he was Al-Khiḍr. Meanwhile Ubaī bin Ka'b passed by them and Ibn 'Abbās called him saying, "My friend and I have differed regarding Mūsa's companion whom Mūsa asked the way to meet. Have you heard Allāh's Messenger ﷺ mentioning something about him?" He said, "Yes, I heard Allāh's Messenger ﷺ saying, 'While Mūsa was sitting in the company of some Israēlites, a man came and asked (him): Do you know anyone who is more learned than you? Mūsa replied: No. So, Allāh sent the Divine Revelation to Mūsa:

'Yes, Our slave, Khiḍr (is more learned

٣٤٠٠ - حدَّثَنا عَمْرُو بنُ مُحَمَّدٍ: حدَّثَنا يَعْقُوبُ بنُ إبْراهِيمَ قالَ: حدَّثَني أبي، عَنْ صالِحٍ، عَنِ ابنِ شِهابٍ: أنَّ عُبَيْدَ اللهِ بنَ عَبْدِ اللهِ أخْبَرَهُ عَنِ ابنِ عَبَّاسٍ: أنَّهُ تَمارَى هُوَ والحُرُّ بنُ قَيْسٍ الفَزارِيُّ في صاحِبِ مُوسَى، قالَ ابنُ عَبَّاسٍ: هُوَ خَضِرٌ، فَمَرَّ بِهِما أُبَيُّ بن كَعْبٍ فَدَعاهُ ابنُ عَبَّاسٍ فَقالَ: إنِّي تَمارَيْتُ أنا وصاحِبي هذا في صاحِبِ مُوسَى الذي سأَلَ السَّبِيلَ إلى لُقِيِّهِ، هَلْ

(1) (H. 3399) (A) Israēlites stored the meat which Allāh provided them with, though they were ordered not to do so, therefore Allāh caused the meat to decay. (B) Ḥawwa (Eve) tempted her husband (Ādam) to eat from the forbidden tree, and by doing so, she cheated him.

than you).' Mūsa asked how to meet him (i.e., Khiḍr). So, the fish was made as a sign for him, and he was told that when the fish was lost, he should return and there he would meet him. So, Mūsa went on looking for the sign of the fish in the sea. The boy-servant of Mūsa said to him: Do you know that when we were sitting by the side of the rock, I forgot the fish, and it was only Satan who made me forget to tell (you) about it. Mūsa said: That was what we were seeking after. And both of them returned, following their footmarks and found Khiḍr; and what happened further to them, is mentioned in Allāh's Book (the Qur'ān)."

سَمِعتَ رَسُولَ اللهِ ﷺ يَذْكُرُ شَأْنَهُ؟ قالَ: نَعَمْ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «بَيْنما مُوسَى في مَلَإٍ مِنْ بَني إسْرَائِيلَ جاءَهُ رَجُلٌ فَقالَ: هَلْ تَعْلَمُ أحَداً أعْلَمَ مِنْكَ؟ قالَ: لا، فأوْحَى اللهُ إلى مُوسَى: بَلى، عَبْدُنا خَضِرٌ. فَسَأَلَ مُوسَى السَّبيلَ إلَيْهِ. فَجُعِلَ لَهُ الحُوتُ آيَةً. وقيلَ لَهُ: إذا فَقَدْتَ الحُوتَ فارجعْ فإنَّكَ سَتَلْقاهُ، فكانَ يَتْبَعُ الحوتَ في البَحْرِ. فَقالَ لِمُوسَى فَتاهُ: أرَأيْتَ إذْ أوَيْنا إلى الصَّخْرَةِ فإنِّي نَسِيتُ الحُوتَ وما أنْسانِيهِ إلَّا الشَّيطانُ أنْ أذْكُرَهُ. فَقالَ مُوسَى: ذٰلِكَ ما كُنَّا نَبْغِ فارْتَدَّا عَلى آثارِهِما قَصصاً، فَوَجَدَا خضِراً فكانَ مِنْ شَأنِهِما الذي قَصَّ اللهُ في كِتابِهِ».

[راجع: ٧٤]

3401. Narrated Sa'īd bin Jubair: I said to Ibn 'Abbās, "Nauf Al-Bikālī claims that Mūsa, the companion of Al-Khiḍr was not Mūsa (the Prophet) of the Children of Israel, but some other Mūsa." Ibn 'Abbās said, "Allāh's enemy (i.e., Nauf) has told a lie. Ubaī bin Ka'b told us that the Prophet ﷺ said, 'Once Mūsa stood up and addressed Banī Israel. He was asked who was the most learned man amongst the people. He said, 'I.' Allāh admonished him as he did not attribute absolute knowledge to Him (Allāh). So, Allāh said to him, 'Yes, at the junction of the two seas there is a slave of Mine who is more learned than you.' Mūsa said, 'O my Lord! How can I meet him?' Allāh said, 'Take a fish and put it in a basket and you will

٣٤٠١ - حَدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: حدَّثَنا عَمْرُو بنُ دِينارٍ قالَ: أخْبرَني سَعِيدُ بنُ جُبَيرٍ قالَ: قُلْتُ لابنِ عَبَّاسٍ: إنَّ نَوفاً البِكالي يَزْعُمُ أنَّ مُوسَى صاحِبَ الخَضِرِ لَيْسَ هُوَ مُوسَى بَني إسْرَائِيلَ، إنَّما هُوَ مُوسَى آخَرُ فقالَ: كَذَبَ عَدُوُّ اللهِ، حدَّثَنا أُبَيُّ بنُ كَعْبٍ عَنِ النَّبِيِّ ﷺ «أنَّ مُوسَى قام خَطِيباً في بَني إسْرَائِيلَ فَسُئِلَ: أيُّ النَّاسِ أعْلَمُ؟ فَقالَ: أنا، فَعَتَبَ اللهُ عليهِ إذْ لَمْ يَرُدَّ

العِلْمَ إلَيْهِ، فَقالَ لَهُ: بَلى، لي عَبْدٌ بِمَجْمَعِ البَحْرَيْنِ هُوَ أعْلَمُ مِنْكَ. قالَ: أيْ رَبِّ، ومَنْ لي بِهِ؟ - ورُبَّما قالَ سُفْيانُ: أيْ رَبِّ، وكَيْفَ لي بِهِ؟ - قالَ: تأخُذُ حُوتاً، فَتَجْعَلُهُ في مِكْتَلٍ حَيْثُما فَقَدْتَ الحُوتَ فَهو ثَمَّ ورُبَّما قالَ: فَهُوَ ثَمَّهْ - وأخَذَ حُوتاً فَجَعَلَهُ في مِكْتَلٍ، ثُمَّ انْطَلَقَ هُوَ وفَتاهُ يُوشَعُ بنُ نُونٍ حتَّى أتَيا الصَّخْرَةَ وضَعا رُؤُوسَهُما. فَرَقَدَ مُوسَى واضْطَرَبَ الحُوتُ فَخَرَجَ فَسَقَطَ في البَحْرِ فاتَّخَذَ سَبِيلَهُ في البَحْرِ سَرَباً، فأمْسَكَ اللهُ عَنِ الحُوتِ جِرْيَةَ الماءِ فَصارَ مِثْلَ الطَّاقِ فَقالَ هٰكَذا مِثْلَ الطَّاقِ، فانْطَلَقا يَمْشِيانِ بَقِيَّةَ لَيْلَتِهِما ويَوْمَهُما حتَّى إذَا كانَ مِنَ الغَدِ قالَ لِفَتاهُ: آتِنا غَداءَنا لَقَد لَقِينا مِنْ سَفَرِنا هذَا نَصباً. ولَمْ يَجِدْ مُوسَى النَّصَبَ حتَّى جاوَزَ حَيْثُ أمَرَهُ اللهُ. قالَ لَهُ فَتاهُ: أرَأيْتَ إذْ أوَيْنا إلى الصَّخْرَةِ فإنِّي نَسِيتُ الحُوتَ وما أنْسانِيهِ إلَّا الشَّيْطانُ أنْ أذْكُرَهُ واتَّخَذَ سَبِيلَهُ في البَحْرِ عَجَباً. فَكانَ لِلحُوتِ سَرَباً ولَهُما عَجَباً، قالَ له مُوسَى: ذٰلِكَ ما كُنَّا نَبْغي، فارْتَدَّا على آثارِهِما قَصَصاً. رَجَعا يَقُصَّانِ آثارَهُما حتَّى انْتَهيا إلى الصَّخْرَةِ، فإذَا رَجُلٌ مُسَجًّى بِثَوْبٍ فَسَلَّمَ مُوسَى فَرَدَّ عليهِ فَقالَ:

find him at the place where you will lose the fish.' Mūsa took a fish and put it in a basket and proceeded along with his boy-servant, Yūsha' bin Nūn, till they reached the rock where they laid their heads (i.e., lay down). Moses slept, and the fish, moving out of the basket, fell into the sea.

'It took its way into the sea (straight) as in a tunnel. Allāh stopped the flow of water over the fish and it became like an arch (the Prophet ﷺ pointed out this arch with his hands). They travelled the rest of the night, and the next day. Mūsa said to his boy-servant, 'Bring us our early meal; indeed, we have suffered much fatigue in this journey of ours.' Mūsa did not feel tired till he crossed that place which Allāh had ordered him to seek after. His boy-servant said to him, 'Do you know that when we betook ourselves to the rock, I indeed forgot the fish, and none but Satan made me forget to remember it. It took its course into the sea in a strange way?' So there was a tunnel for the fish and for them (Mūsa and his servant) there was astonishment. Mūsa said, 'That is what we have been seeking.' So, both of them went back retracing their footsteps till they reached the rock. There they saw a man lying covered with a garment. Mūsa greeted him and he replied saying, "Is there such a greeting in your land?' Mūsa said, 'I am Mūsa.' The man asked, 'Mūsa of Banī Isrāel?' Mūsa said, 'Yes, I have come to you so that you may teach me something of that knowledge which you have been taught (by Allāh).' He said, 'O Mūsa! I have some of the knowledge of Allāh, which Allāh has taught me, and which you do not know, while you have some of the knowledge of Allāh which Allāh has taught you and which I do not know.' Mūsa asked, 'May I follow you?' He said, 'But you will not be able to remain

patient with me, for how can you be patient about things which you know not?' (Mūsa said, 'You will find me, if Allāh will, truly patient, and I will not disobey you in aught.') So, both of them set out walking along the seashore, a ship passed by them and they asked the crew of the boat to take them on board. The crew recognized Al-Khiḍr and so they took them on board without fare. When they were on board the ship, a sparrow came and stood on the edge of the boat and dipped its beak once or twice into the sea. Al-Khiḍr said to Mūsa, 'O Mūsa! My knowledge and your knowledge have not decreased Allāh's Knowledge except as much as this sparrow has decreased the water of the sea with its beak.' Then suddenly Al-Khiḍr took an adze and plucked a plank, and Mūsa did not notice it till he had plucked a plank with the adze. Mūsa said to him, 'What have you done? They took us on board charging us nothing; yet you have intentionally made a hole in their ship so as to drown its passengers. Verily, you have done a dreadful thing.' Al-Khiḍr replied, 'Did I not tell you that you would not be able to have patience with me?' Mūsa replied, 'Do not blame me for what I have forgotten, and do not be hard upon me for my affair (with you).' So, the first excuse of Mūsa was that he had forgotten. When they had left the sea, they passed by a boy playing with other boys.

Al-Khiḍr took hold of the boy's head and plucked it with his hand like this. (Sufyān, the subnarrator, pointed with his fingertips as if he was plucking some fruit.) Mūsa said to him, 'Have you killed an innocent person who has not killed any person? You have really done an horrible thing.' Al-Khiḍr said, 'Did I not tell you that you would not be able to have patience with me?' Mūsa said, 'If I ask you about anything after this, keep me

وأنَّى بأرْضِكَ السَّلامُ، قالَ: أنا مُوسَى، قالَ: مُوسَى بَني إسْرَائِيلَ؟ قالَ: نَعَمْ أتَيْتُكَ لِتُعَلِّمَني مِمَّا عُلِّمْتَ رُشْداً. قالَ: يا مُوسَى إنِّي عَلى عِلْمٍ مِنْ عِلْمِ اللهِ عَلَّمَنِيهِ اللهُ لا تَعْلَمُهُ، وأنْتَ عَلى عِلْمٍ مِنْ عِلْمِ اللهِ عَلَّمَكَهُ اللهُ لا أعْلَمُهُ قالَ: هَلْ أتَّبِعُكَ؟ قالَ: ﴿قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٧﴾ وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِۦ خُبْرًا ﴿٦٨﴾﴾ إلى قَوْلِهِ: ﴿إِمْرًا﴾ فانْطَلَقا يَمْشِيانِ عَلى ساحِلِ البَحْرِ فمَرَّتْ بِهِما سَفِينَةٌ كَلَّمُوهُمْ أنْ يَحْمِلُوهُمْ فَعَرَفُوا الخَضِرَ فَحَمَلُوهُ بِغَيرِ نَوْلٍ. فَلَمَّا رَكِبا في السَّفِينَةِ جاءَ عُصْفورٌ فَوَقَعَ عَلى حَرْفِ السَّفِيْنَةِ فَنَقَرَ في البَحْرِ نَقْرَةً أوْ نَقْرَتَينِ، قالَ لَهُ الخَضِرُ: يا مُوسَى، ما نَقَصَ عِلْمِي وعِلْمُكَ مِنْ عِلْمِ اللهِ إلَّا مِثْلَ ما نَقَصَ هذَا العُصْفُورُ بِمِنْقارِهِ مِنَ البَحْرِ، إذْ أخَذَ الفَأسَ فَنَزَعَ لَوْحاً فَلَمْ يَفْجأْ مُوسَى إلَّا وقَدْ قَلَعَ لَوْحاً بالقَدُّومِ، فَقالَ لَهُ مُوسَى: ما صَنَعْتَ؟ قَوْمٌ حَمَلُونا بِغَيرِ نَوْلٍ عَمَدْتَ إلى سَفِينَتِهِمْ فَخَرَقْتَها لِتُغْرِقَ أهْلَها لَقَدْ جِئْتَ شَيْئاً إمْراً. قالَ: ألَمْ أقُلْ: إنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبراً. قالَ: لا تُؤَاخِذْني بِما نَسِيتُ ولا تُرْهِقْني مِنْ أمْري عُسْراً. فَكانَتِ الأولى مِنْ مُوسَى نِسْياناً. فَلَمَّا خَرَجا

مِنَ الْبَحْرِ مَرُّوا بِغُلامٍ يَلْعَبُ مَعَ الصِّبْيانِ فأخَذَ الخَضِرُ برأسِهِ فَقَلَعَهُ بِيَدِهِ هٰكذَا، - وأوْمأ سُفْيانُ بأطْرَافِ أصابِعِهِ كأنَّهُ يَقْطِفُ شَيْئاً - فَقالَ لَهُ مُوسَى: أقَتَلْتَ نَفْساً زَكِيَّةً بِغيرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئاً نُكْراً؟ قالَ: ألَمْ أقُلْ لكَ: إنَّكَ لَنْ تَسْتَطِيعَ مَعيَ صَبراً. قالَ: إنْ سَألْتُكَ عَنْ شَيْءٍ بَعْدَها فَلا تُصَاحِبْني قَدْ بَلَغْتَ مِنْ لَدُنّي عُذْراً، فانْطَلَقَا حتَّى إذَا أتَيا أهْلَ قَرْيَةٍ اسْتَطْعَما أهْلَها فأبَوْا أنْ يُضَيِّفُوهُما فَوَجَدَا فِيها جِدَاراً يُرِيدُ أنْ يَنْقَضَّ - مائِلاً أوْمأ بِيَدِهِ هكَذَا، وأشارَ سُفْيانُ كأنَّهُ يَمْسَحُ شَيْئاً إلى فَوقُ، فَلَمْ أسمَعْ سُفْيان يَذْكُرُ مائِلاً إلَّا مَرَّةً - قالَ: قَوْمٌ أتَيْناهُمْ فَلَمْ يُطْعِمُونا ولَمْ يُضَيِّفُونا عَمَدْتَ إلى حائِطِهِمْ، لَوْ شِئْتَ لاتَّخَذْتَ عَلَيْهِ أجْراً؟ قالَ: هذَا فِرَاقُ بَيْني وبَيْنِكَ سأُنَبِّئُكَ بتأويلِ ما لَمْ تَسْتَطِعْ عَلَيْهِ صَبراً» قالَ النَّبيُّ ﷺ: «وَدِدْنا أنَّ مُوسَى كانَ صَبَرَ فَقَصَّ اللهُ عَلَيْنا مِنْ خَبرِهِما» قالَ سُفْيانُ: قالَ النَّبيُّ ﷺ: «يَرْحَمُ اللهُ مُوسَى لَوْ كانَ صَبَرَ يُقَصُّ عَلَيْنا مِنْ أمْرِهِمَا» قَالَ: وقَرَأ ابنُ عَبَّاسٍ (أمامَهُمْ مَلِكٌ يأخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ غَصْباً) (وأمَّا الغُلامُ فَكانَ كافِراً وكانَ أبَوَاهُ مُؤْمِنَيْنِ) ثُمَّ قالَ لي سُفْيانُ: سَمِعْتُهُ

not in your company. You have received an excuse from me.' Then both of them proceeded till they came to some people of a town, and they asked its inhabitants for food but they refused to entertain them as guests. Then they saw therein a wall which was just going to collapse (and Al-Khiḍr repaired it just by touching it with his hands). (Sufyān, the subnarrator, pointed with his hands, illustrating how Al-Khiḍr passed his hands over the wall upwards.) Mūsa said, 'These are the people whom we have called on, but they neither gave us food, nor entertained us as guests, yet you have repaired their wall. If you had wished, you could have taken wages for it.' Al-Khiḍr said, 'This is the parting between you and me, and I shall tell you the explanation of those things on which you could not remain patient'." The Prophet ﷺ added, "We wished that Mūsa could have remained patient by virtue of which Allāh might have told us more about their story." (Sufyān, the subnarrator, said that the Prophet ﷺ said, "May Allāh bestow His Mercy on Mūsa! If he had remained patient, we would have been told further more about their case.")

مِنْهُ مَرَّتَينِ وحَفِظْتَهُ مِنه، قيل لِسُفْيانَ: حَفِظْتَهُ قَبْلَ أنْ تَسْمَعَهُ منْ عَمْرٍو أو تَحَفَّظْتَهُ منْ إنْسانٍ؟ فَقالَ: ممَّنْ أتَحَفَّظُهُ؟ وروَاهُ أحَدٌ عَنْ عَمْرٍو غَيري، سَمِعْتُهُ مِنْهُ مَرَّتَينِ أوْ ثَلاثاً وحَفِظْتُهُ مِنْهُ. [راجع: ٧٤]

٣٤٠٢ - حدَّثنا مُحَمَّدُ بنُ سَعِيدٍ الأصْبهانيُّ: أخْبرَنا ابنُ المُبارَكِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بنِ مُنَبِّهٍ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «إنَّما سُمِّيَ الخَضِرُ لأنَّهُ جَلَسَ عَلى فَرْوَةٍ بَيْضاءَ فإذَا هِيَ تَهْتَزُّ منْ خَلْفِهِ خَضْراءَ». قَالَ الحَمَويُّ: قَالَ مُحَمَّد بنُ يُوسفَ بن مَطَر الفربري: حَدَّثَنا عَلِي بن خشْرَم عَن سفيان بطوله.

3402. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Al-Khiḍr[1] was named so, because if he sat over a barren white land, it turned green with plantation after (his) sitting over it."

(٢٨) بابٌ:

(28) CHAPTER.

٣٤٠٣ - حدَّثني إسحَاقُ بنُ نَصْرٍ: حدَّثنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ همَّام ابنِ مُنَبِّهٍ: أنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «قِيلَ لِبَني إسْرَائِيلَ: ﴿وَٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا وَقُولُوا۟ حِطَّةٌ﴾ فَبَدَّلُوا فَدَخَلُوا يَزْحَفُونَ عَلى أسْتاهِهِمْ وقالُوا: حَبَّةٌ في شَعْرَةٍ». [انظر: ٤٤٧٩، ٤٦٤١]

3403. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "It was said to Banī Isrāel, 'Enter the gate (of the town) bowing with humility (prostrating yourselves) and saying: Repentance.' But they changed the word and entered the town crawling on their buttocks and saying: 'A grain in *Sha'ra* (a spike or a hair).'"[2] (See H. 4479)

---

(1) (H. 3402) The word '*Khiḍr*' in Arabic related to the word '*Akhḍar*' which means green.

(2) (H. 3403) They disobeyed Allāh both in action and in word. Thus, Allāh punished them severely by sending on them an epidemic of plague disease. [See *Tafsir At-Tabari*. (V. 2:59).]

3404. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "(Prophet) Mūsa (Moses) was a shy person and used to cover his body completely because of his extensive shyness. One of the people of Isrāel annoyed him by saying, 'He covers his body in this way only because of some defect in his skin, either leprosy or scrotal hernia, or he has some other defect.' Allāh wished to clear Mūsa of what they said about him, so one day while Mūsa was in seclusion, he took off his clothes and put them on a stone and started taking a bath. When he had finished the bath, he moved towards his clothes so as to take them, but the stone took his clothes and fled; Mūsa picked up his stick and ran after the stone saying, 'O stone! Give me my garment!' Till he reached a group of Banī Isrāel who saw him naked then, and found him the best of what Allāh had created, and Allāh cleared him of what they had accused him of. The stone stopped there and Mūsa took and put his garment on and started hitting the stone with his stick. By Allāh, the stone still has some traces of the hitting, three, four or five marks. This was what Allāh تعالى said in His Statement:

'O you who believe! Be not like those who annoyed Mūsa, but Allāh cleared him of that which they alleged, and he was honourable before Allāh.'" (V.33:69)

٣٤٠٤ - حدَّثَنَا إِسحَاقُ بنُ إِبْرَاهِيمَ: حدَّثَنا رَوْحُ بنُ عُبادَةَ: حدَّثنا عَوْفٌ، عَنِ الحَسَنِ ومُحَمَّدٍ وخِلاسٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إنَّ مُوسَى كانَ رَجُلاً حَيِيّاً سِتِّيراً لا يُرَى مِنْ جِلدِهِ شَيءٌ اسْتِحْياءً مِنْهُ، فآذاهُ مَنْ آذاهُ مِنْ بَني إِسْرَائِيلَ، فَقالَ: ما يَسْتَتِرُ هذَا التَّسَتُّرَ إلَّا مِنْ عَيْبٍ بِجِلْدِهِ، إمَّا بَرَصٌ وإمَّا أُدْرَةٌ، وإمَّا آفَةٌ. وإنَّ اللهَ أرادَ أنْ يُبَرِّئَهُ مِمَّا قالُوا لِمُوسَى، فَخَلا يَوْماً وَحْدَهُ فَوَضَعَ ثِيابَهُ عَلى الحَجَرِ ثُمَّ اغْتَسَلَ فَلَمَّا فَرَغَ أقْبَلَ إلى ثِيابِهِ لِيَأْخُذَها وإنَّ الحَجَرَ عَدَا بِثَوبِهِ، فأخَذَ مُوسَى عَصَاهُ وطَلَبَ الحَجَرَ فَجَعَلَ يَقُولُ: ثَوبِيَ حَجَرُ، ثَوْبِيَ حَجَرُ، حتَّى انْتَهَى إلى مَلَإٍ مِنْ بَني إِسْرَائِيلَ فَرَأَوْهُ عُرْياناً أحْسَنَ ما خَلَقَ اللهُ وأبْرَأهُ مِمَّا يَقُولُونَ. وقامَ حَجَرٌ فأخَذَ بِثَوْبِهِ فَلَبِسَهُ وطَفِقَ بالحَجَرِ ضَرْباً بِعَصَاهُ فَوَاللهِ إنَّ بالحَجَرِ لَنَدَباً مِنْ أثَرِ ضَرْبِهِ ثَلاثاً أوْ أرْبَعاً أوْ خَمْساً فَذلكَ قَوْلُهُ تَعالى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَكُونُواْ كَٱلَّذِينَ ءَاذَوْاْ مُوسَىٰ فَبَرَّأَهُ ٱللَّهُ مِمَّا قَالُواْۚ وَكَانَ عِندَ ٱللَّهِ وَجِيهًا ﴿٦٩﴾﴾». [راجع: ٢٧٨]

3405. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Once, the Prophet ﷺ distributed something (among his followers). A man said, "This

٣٤٠٥ - حدَّثَنَا أبُو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنِ الأعمَشِ قالَ:

distribution has not been done (with justice) seeking Allāh's Countenance." I went to the Prophet ﷺ and told him (of that). He became so angry that I saw the signs of anger on his face. Then he said, "May Allāh bestow His Mercy on Mūsa (Moses), for he was harmed more (in a worse manner) than this; yet he endured patiently."

سَمِعْتُ أبا وائِلٍ قالَ: سَمِعْتُ عَبْدَ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: قَسَمَ النَّبِيُّ ﷺ قَسْماً فَقالَ رَجُلٌ: إنَّ هذِهِ لَقِسمَةٌ ما أُرِيدَ بِها وجْهُ اللهِ، فأتَيْتُ النَّبِيَّ ﷺ فأخْبرْتُهُ فَغَضِبَ حتَّى رَأيْتُ الغَضَبَ في وجْهِهِ، ثُمَّ قالَ: «يَرْحَمُ اللهُ مُوسَى قَدْ أُوذِيَ بأكْثَرَ مِنْ هذَا فَصبَرَ». [راجع: ٣١٥٠]

(29) CHAPTER. Allāh's Statement:
"...And they came upon a people devoted to some of their idols (in worship)..." (V.7:138)

(٢٩) **بابٌ**: ﴿يَعْكُفُونَ عَلَىٰٓ أَصْنَامٍ لَّهُمْ﴾ [الأعراف: ١٣٨]

﴿مُتَبَّرٌ﴾: خُسْرَانٌ ﴿وَلِيُتَبِّرُوا۟﴾: لِيُدَمِّرُوا، ﴿مَا عَلَوْا۟﴾ [الأعراف: ١٣٨]: ما غَلَبُوا.

3406. Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما: We were with Allāh's Messenger ﷺ picking *Al-Kabāth* (the fruits of the *'Arāk* trees), and Allāh's Messenger ﷺ said, "Pick the black ones for they are the best." The companions asked, "Were you a shepherd?" He replied, "There was none amongst the Prophets but was a shepherd."

٣٤٠٦ - **حدَّثَنا** يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ، عَنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ: أنَّ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ نَجْني الكَباثَ وإنَّ رَسُولَ اللهِ ﷺ قالَ: «عَلَيْكُمْ بالأسْوَدِ مِنْهُ فإنَّهُ أطْيَبُهُ». قالُوا: أكُنْتَ تَرْعَى الغَنَمَ؟ قالَ: «وهَلْ مِنْ نَبِيّ إلَّا وقَدْ رَعاها؟». [انظر: ٥٤٥٣]

(30) CHAPTER:
"And (remember) when Mūsa (Moses) said to his people: 'Verily, Allāh commands you that you slaughter a cow...'" (V.2:67)
(Explanation of some Arabic words not translated).

(٣٠) **بابٌ**: ﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦٓ إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تَذْبَحُوا۟ بَقَرَةً﴾ الآيَة [البقرة: ٦٧]

قالَ أبُو العالِيَةِ: عَوَانٌ: النَّصَفُ بَيْنَ البِكرِ والهَرِمَةِ. ﴿فَاقِعٌ﴾: صَافٍ.

﴿لَا ذَلُولٌ﴾: لَمْ يُذَلِّلْهَا العملُ. ﴿تُثِيرُ ٱلْأَرْضَ﴾: لَيْسَتْ بذَلُولٍ تُثِيرُ الأرْضَ ولا تَعْمَلُ في الحَرْثِ. ﴿مُسَلَّمَةٌ﴾ مِنَ العُيُوبِ. ﴿لَّا شِيَةَ﴾: بَياضَ ﴿صَفْرَآءُ﴾ إنْ شِئْتَ سَوْدَاءُ، ويُقالُ: صَفْرَاءُ، كَقَوْلِهِ: ﴿جِمَٰلَتٌ صُفْرٌ﴾. ﴿فَٱدَّٰرَٰءْتُمْ﴾: اخْتَلَفْتُمْ.

(٣١) بابٌ: وَفاةُ مُوسَى وذِكْرُهُ بَعْدُ

(31) CHAPTER. The death of Mūsa (Moses) and his remembrance after his death.

٣٤٠٧ - حدَّثَنا يَحْيَى بنُ مُوسَى: حدَّثَنا عَبْدُ الرَّزّاقِ: أخبرَنا مَعْمَرٌ، عَنِ ابنِ طاوُسٍ، عَنْ أبِيْهِ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: «أُرْسِلَ مَلكُ المَوْتِ إلى مُوسَى عَلَيْهِما السَّلامُ فَلَمَّا جاءَه صَكَّهُ، فَرَجَعَ إلى رَبِّهِ فَقالَ: أرْسَلْتَني إلى عَبْدٍ لا يُرِيدُ المَوْتَ، قالَ: ارْجِعْ إلَيْهِ فَقُلْ لهُ يَضَعُ يَدَهُ على مَتْنِ ثَوْرٍ فَلَهُ بما غَطَّى يَدُهُ بكلِّ شَعْرَةٍ سَنَةٌ، قالَ: أي رَبِّ، ثُمَّ ماذَا؟ قالَ: ثُمَّ المَوْتُ، قالَ: فالآنَ، قالَ: فَسَألَ اللهَ أنْ يُدْنِيَهُ مِنَ الأرْضِ المُقَدَّسَةِ رَمْيَةً بحَجَرٍ».

قالَ أبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: فَقالَ رَسُولُ اللهِ ﷺ: «فَلَوْ كُنْتُ ثَمَّ لأرَيْتُكُمْ قَبرَهُ مِنْ جانِبِ الطَّرِيقِ، تَحْتَ الكَثِيبِ الأحْمَرِ». قالَ: وأخبرَنا مَعْمَرٌ، عَنْ هَمّامٍ قالَ:

3407. Narrated Abū Hurairah رَضِيَ الله عَنْهُ: The angel of death was sent to Mūsa (Moses) عَلَيه السَّلام. When he came to Mūsa, Mūsa slapped him, (and spoiled one of his eyes). The angel returned to his Lord (Allāh) and said, "You have sent me to a slave who does not want to die." Allāh (restored his eye and) said, "Return to him and tell him to put his hand on the back of an ox and for every hair that will come under it, he will be granted one year of life." Mūsa said, "O Lord! What will happen after that?" Allāh replied, "Then death." Mūsa said, "Let it come now." Mūsa then requested Allāh to let him die close to the Sacred Land so much so that he would be at a distance of a stone's throw from it." Abū Hurairah added, "Allāh's Messenger ﷺ said, 'If I were there, I would show you his grave below the red sandhill on the side of the road'."

[See Vol. 2, *Ḥadīth* No. 1339]

حدَّثنا أبو هُرَيْرَةَ عَنِ النَّبيِّ ﷺ نَحْوَهُ.

3408. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A Muslim and a Jew quarrelled. The Muslim taking an oath, said, "By Him Who has preferred Muḥammad ﷺ over all people!" The Jew said, "By Him Who has preferred Mūsa (Moses) over all people." The Muslim raised his hand and slapped the Jew, who came to the Prophet ﷺ to tell him what happened between him and the Muslim. The Prophet ﷺ said, "Don't give me superiority over Mūsa, for the people will become unconscious (on the Day of Resurrection) and I will be the first to gain consciousness to see Mūsa standing and holding a side of Allāh's Throne. I will not know if he has been among those people who have become unconscious and that he has gained consciousness before me, or he has been amongst those whom Allāh has exempted."

٣٤٠٨ - **حدَّثَنا** أبو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَني أبو سَلَمَةَ ابنُ عَبْدِ الرَّحْمٰنِ وسَعِيدُ بنُ المُسَيِّبِ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: اسْتَبَّ رَجُلٌ مِنَ المُسْلِمِينَ ورَجُلٌ مِنَ اليَهُودِ فَقالَ المُسْلِمُ: والذي اصْطَفَى مُحَمَّداً ﷺ عَلى العالَمِينَ، في قَسَمٍ يُقْسِمُ بهِ، فَقالَ اليَهُودِيُّ: والذي اصْطَفَى مُوسَى عَلى العالَمِينَ، فَرَفَعَ المُسْلِمُ يَدَهُ عِنْدَ ذٰلِكَ فَلَطَمَ اليَهُودِيَّ، فَذَهَبَ اليَهُودِيُّ إلى النَّبيِّ ﷺ فأخْبَرَهُ بالَّذي كانَ مِنْ أمْرِهِ وأمْرِ المُسْلِمِ، فَقالَ: «لا تُخَيِّرُوني عَلى مُوسَى فإنَّ النَّاسَ يَصْعَقُونَ فأكُونُ أوَّلَ مَنْ يُفِيقُ، فإذَا مُوسَى باطِشٌ بِجانِبِ العَرْشِ فَلا أدْرِي أكانَ مِمَّنْ صَعِقَ فأفاقَ قَبْلِي أوْ كانَ مِمَّنِ اسْتَثْنَى اللهُ؟». [راجع: ٢٤١١]

3409. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Ādam and Mūsa (Moses) argued with each other. Mūsa said to Ādam, 'You are Ādam whose mistake expelled you from Paradise.' Ādam said to him, 'You are Mūsa whom Allāh selected as His Messenger and as the one to whom He spoke directly; yet you blame me for a thing which had already been preordained for me by Allāh before my creation?'. " Allāh's Messenger ﷺ said twice, "So, Ādam overpowered Mūsa."

٣٤٠٩ - **حدَّثَنا** عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثَنا إبْراهِيمُ بنُ سَعْدٍ، عَنِ ابنِ شِهابٍ، عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحْمٰنِ: أنَّ أبا هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «احْتَجَّ آدَمُ ومُوسَى فقالَ لَهُ مُوسَى: أنْتَ آدَمُ الَّذي أخْرَجَتْكَ خَطِيئَتُكَ مِنَ الجَنَّةِ؟ فَقالَ لَهُ آدَمُ: أنْتَ مُوسَى الذي اصْطَفاكَ اللهُ بِرِسالاتِهِ وبِكَلامِهِ ثُمَّ تَلُومُني عَلى أمْرٍ

قُدِّرَ عَلَيَّ قبلَ أنْ أُخْلَقَ؟» فَقالَ رَسُولُ اللهِ ﷺ: «فَحَجَّ آدَمُ مُوسَى» مَرَّتَيْنِ.

[انظر: ٤٧٣٦، ٤٧٣٨، ٦٦١٤، ٧٥١٥]

3410. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ once came to us and said, "All the nations were displayed in front of me, and I saw a large multitude of people covering the horizon. Somebody said, 'This is Mūsa (Moses) and his followers.'"

٣٤١٠ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا حُصَيْنُ بن نُمَيرٍ، عَنْ حُصَينِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: خَرَجَ عَلَيْنا رَسُولُ اللهِ ﷺ يَوْماً فَقالَ: «عُرِضَتْ عَلَيَّ الأُمَمُ ورَأَيْتُ سَوَاداً كَثِيراً سَدَّ الأُفُقَ فَقِيلَ: هذَا مُوسَى في قَوْمِهِ». [انظر: ٥٧٠٥، ٥٧٥٢، ٦٤٧٢، ٦٥٤١]

(32) CHAPTER. The Statement of Allāh تعالى:
"And Allāh has set forth an example for those who believe, the wife of Fir'aun (Pharaoh)... (up to)... and she was of the *Qānitīn* (i.e., obedient to Allāh)." (V.66:11,12)

(٣٢) **بابٌ** قَوْلِ اللهِ تَعالى: ﴿وَضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ ءَامَنُوا۟ ٱمْرَأَتَ فِرْعَوْنَ﴾ إلى قَوْلِهِ: ﴿وَكَانَتْ مِنَ ٱلْقَٰنِتِينَ﴾ [التحريم: ١١، ١٢]

3411. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Many amongst men reached (the level of) perfection but none amongst the women reached this level except Āsīya, Fir'aun's (Pharaoh) wife; and Maryam (Mary), the daughter of 'Imrān. And no doubt, the superiority of 'Āishah to other women is like the superiority of *Tharīd* (i.e., a meat and bread dish) to other meals."

٣٤١١ - **حدَّثَنا** يَحْيَى بنُ جَعْفَرٍ: حدَّثَنا وكِيعٌ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بنِ مُرَّةَ، عَنْ مُرَّةَ الهَمدَانِيِّ، عَنْ أَبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «كَمُلَ مِنَ الرِّجالِ كَثِيرٌ ولَمْ يَكْمُلْ مِنَ النِّساءِ إلَّا آسِيَةُ امْرَأَةُ فِرْعَونَ، ومَرْيَمُ بِنْتُ عِمْرَانَ، وإنَّ فَضْلَ عائِشَةَ عَلى النِّساءِ كَفَضْلِ الثَّرِيدِ عَلى سائِرِ الطَّعامِ». [انظر: ٣٤٣٣، ٣٧٦٩، ٥٤١٨]

(33) CHAPTER.
"Verily, Qārūn (Korah) was of Mūsa's

(٣٣) **بابٌ**: ﴿إِنَّ قَٰرُونَ كَانَ مِن

(Moses) people..." (V.28:76)

قَوْمِ مُوسَىٰ﴾ [القصص: ٧٦] الآيَةَ

﴿لَتَنُوأُ﴾: لَتُثْقِلُ. قَالَ ابنُ عَبَّاسٍ: ﴿أُوْلِي ٱلْقُوَّةِ﴾: لا يَرْفَعُها العُصْبَةُ مِنَ الرِّجالِ. يُقالُ: ﴿ٱلْفَرِحِينَ﴾ المَرِحِينَ. ﴿وَيْكَأَنَّ ٱللَّهَ﴾: مِثْلُ ﴿أَوَلَمْ يَرَوْا أَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ﴾ [الرعد: ٢٦] يُوسِّعُ عَلَيْهِ ويُضَيِّقُ.

(34) CHAPTER: The Statement of Allāh تعالى:
"And to (the people of) Madyan (Midian), (We sent) their brother Shu'aib..." [V.11:84]

(٣٤) **بابُ** قَوْلِ اللهِ تَعالى: ﴿وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا﴾ [هود: ٨٤]

إلى أهْلِ مَدْيَنَ، لأنَّ مَدْيَنَ بَلَدٌ ومِثْلُهُ ﴿وَسْـَٔلِ ٱلْقَرْيَةَ﴾ ﴿وَسْـَٔلِ ٱلْقَرْيَةَ ٱلَّتِي كُنَّا فِيهَا وَٱلْعِيرَ﴾ يَعْني أهْلَ القَرْيَةِ وأهْلَ العِيرِ. ﴿وَرَآءَكُمْ ظِهْرِيًّا﴾: لَمْ يَلْتَفِتُوا إلَيْهِ، وَيُقالُ إذَا لَمْ تُقْضِ حاجَتُهُ: ظَهَرْتَ حاجَتي، وجَعَلْتَني ظِهْرِيّاً. قالَ الظِّهْرِيُّ: أنْ تأخُذَ مَعَكَ دَابَّةً أوْ وِعاءً تَسْتَظْهِرُ بِهِ. مكانَتُهُمْ ومكانُهُمْ واحِدٌ. ﴿يَغْنَوْا﴾: يَعِيشُوا، ﴿تَأْسَ﴾: تَحْزَنْ، ﴿ءَاسَىٰ﴾ أحزَنُ. وقالَ الحَسَنُ: ﴿إِنَّكَ لَأَنتَ ٱلْحَلِيمُ ٱلرَّشِيدُ﴾ يَسْتَهْزِئُونَ بِهِ. وقالَ مُجاهِدٌ: لَيْكَةُ: الأيْكَةُ، ﴿يَوْمِ ٱلظُّلَّةِ﴾: إظْلالُ العَذابِ عَلَيهِمْ.

(35) CHAPTER: The Statement of Allāh تعالى:
"And verily, Yūnus (Jonah) was one of the Messengers... (up to)... and he had done an act worthy of blame." (V.37:139-148)

(٣٥) **بابُ** قَوْلِ اللهِ تَعالى: ﴿وَإِنَّ يُونُسَ لَمِنَ ٱلْمُرْسَلِينَ ﴿١٣٩﴾﴾ إلى قَوْلِهِ: ﴿وَهُوَ مُلِيمٌ﴾ قَالَ مُجاهِد: مُذنب. المَشْحُون: المُوقَرُ ﴿فَلَوْلَآ أَنَّهُۥ كَانَ مِنَ

ٱلْمُسَبِّحِينَ﴿١٤٣﴾﴾ الآيــة ﴿فَنَبَذْنَهُ بِٱلْعَرَآءِ﴾، بوجه الأرض ﴿۞ فَنَبَذْنَهُ بِٱلْعَرَآءِ وَهُوَ سَقِيمٌ﴿١٤٥﴾ وَأَنۢبَتْنَا عَلَيْهِ شَجَرَةً مِّن يَقْطِينٍ﴿١٤٦﴾﴾ مِن غير ذات أمثل الدباء ونحوه. ﴿وَأَرْسَلْنَهُ إِلَىٰ مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ﴿١٤٧﴾ فَـَٔامَنُوا۟ فَمَتَّعْنَهُمْ إِلَىٰ حِينٍ﴿١٤٨﴾﴾

3412. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "None of you should say that I am better than Yūnus (Jonah)." Musaddad added, "Yūnus bin Matta."

٣٤١٢ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ سُفْيانَ قالَ: حدَّثَنِي الأعمَشُ ح. وَحدَّثَنا أبو نُعَيم: حدَّثَنا سُفْيانُ، عَنِ الأعمَشِ، عَنْ أبي وائلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لا يَقُولَنَّ أحَدُكُمْ: إنِّي خَيرٌ منْ يُونُسَ».

زَادَ مُسَدَّدٌ: «يُونُسَ بنِ مَتَّى».

[انظر: ٤٦٠٣، ٤٨٠٤]

3413. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "No slave (of Allāh) should say that I am better than Yūnus (Jonah) bin Mattā." So, the Prophet ﷺ mentioned his father's name with his name.

٣٤١٣ - **حدَّثَنا** حَفْصُ بنُ عُمَرَ: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أبي العالِيَةِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «ما يَنْبَغي لِعَبْدٍ أنْ يَقُولَ: إنِّي خَيرٌ منْ يُونُسَ بنِ مَتَّى»، ونَسَبَهُ إلى أبيهِ. [راجع: ٣٣٩٥]

3414. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Once, while a Jew was selling something, he was offered a price that he was not pleased with. So, he said, "No, by Him Who gave Mūsa (Moses) superiority over all human beings!" Hearing him, an *Anṣārī* man got up and slapped him on his face and said, "You say: By Him Who gave Mūsa superiority over all human beings although the Prophet

٣٤١٤ - **حدَّثَنا** يَحْيَى بنُ بُكَيرٍ، عَنِ اللَّيْثِ، عَنْ عَبْدِ العَزِيزِ بنِ أبي سَلَمَةَ، عَنْ عَبْدِ اللهِ بنِ الفَضْلِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ قالَ: «بَيْنما يَهُودِيٌّ يَعْرِضُ سِلْعَتَهُ أُعْطِيَ بها شَيْئاً كَرِهَهُ، فَقالَ: لا والذِي اصْطَفَى

(Muḥammad) ﷺ is present amongst us!" The Jew went to the Prophet ﷺ and said, "O Abul-Qāsim! I am under the assurance and contract of security, so what right does so-and-so have to slap me?" The Prophet ﷺ asked the other, "Why have you slapped him on his face". He told him the whole story. The Prophet ﷺ became angry till anger appeared on his face, and said, "Don't give superiority to any Prophet amongst Allāh's Prophets, for when the trumpet will be blown, everyone on the earth and in the heavens will become unconscious except those whom Allāh will exempt. The trumpet will be blown for the second time and I will be the first to be resurrected to see Mūsa holding Allāh's Throne. I will not know whether the unconsciousness which Mūsa received on the Day of *Tūr* has been sufficient for him, or he has got up before me."

مُوسَى عَلَى البَشَرِ، فَسَمِعَهُ رَجُلٌ مِنَ الأَنْصَارِ فَقَامَ فَلَطَمَ وَجْهَهُ وقالَ: تَقُولُ: والذِي اصْطَفى مُوسَى عَلَى البَشَرِ، والنَّبِيُّ ﷺ بَيْنَ أَظْهُرِنا؟ فَذَهَبَ إِلَيْهِ فَقالَ: أَبا القاسِمِ، إِنَّ لي ذِمَّةً وعَهْداً، فَمَا بالُ فُلانٍ لَطَمَ وجْهِي؟ فَقالَ: «لِمَ لَطَمْتَ وَجْهَهُ؟» فَذَكَرَهُ فَغَضِبَ النَّبِيُّ ﷺ حتَّى رُئِيَ في وجْهِهِ ثُمَّ قالَ: «لا تُفَضِّلُوا بَيْنَ أَنْبِياءِ اللهِ فإِنَّهُ يُنْفَخُ فِي الصُّورِ فَيَصْعَقُ مَنْ في السَّمٰوَاتِ ومَنْ في الأَرْضِ إِلَّا مَنْ شاءَ اللهُ، ثُمَّ يُنْفَخُ فِيهِ أُخْرَى فأَكُونُ أَوَّلَ مَنْ بُعِثَ فإِذَا مُوسَى آخِذٌ بالعَرْشِ، فَلا أَدْرِي أَحُوسِبَ بِصَعْقَتِهِ يَوْمَ الطُّورِ، أَمْ بُعِثَ قَبْلي؟». [راجع: ٢٤١١]

3415. The Prophet ﷺ added: "And I do not say that there is anybody who is better than Yūnus (Jonah) bin Matta."

٣٤١٥ - «ولا أَقُولُ: إِنَّ أَحَداً أَفْضَلُ مِنْ يُونُسَ بنِ مَتَّى». [انظر: ٣٤١٦، ٤٦٠٤، ٤٦٣١، ٤٨٠٥]

3416. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "None should say that I am better than Yūnus (Jonah) bin Mattā."

٣٤١٦ - **حدَّثنا** أبو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ سَعْدِ بنِ إِبْرَاهِيمَ قالَ: سَمِعْتُ حُمَيْدَ ابنَ عَبْدِ الرَّحْمٰنِ عَنْ أَبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «لا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: أَنا خَيْرٌ مِنْ يُونُسَ بنِ مَتَّى». [راجع: ٣٤١٥]

(36) CHAPTER. The Statement of Allāh تعالى:
"And ask them (O Muḥammad ﷺ) about the town that was by the sea, when they transgressed in the matter of the Sabbath.[1]

(٣٦) بابُ قَوْلِهِ تَعالَى ﴿وَسْـَٔلْهُمْ عَنِ ٱلْقَرْيَةِ ٱلَّتِى كَانَتْ حَاضِرَةَ ٱلْبَحْرِ إِذْ يَعْدُونَ فِى ٱلسَّبْتِ﴾

(1) (Ch. 36) Fishing was prohibited to Isrāelites on the Sabbath day, and fish used to=

When their fish came to them openly on the Sabbath day, and did not come... (up to)... Be you monkeys, despised and rejected..." (V.7:163-166)

يَتَعَدَّوْنَ: يتجاوَزُونَ في السَّبْتِ. ﴿إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا﴾ شَوَارِعَ، إلى قولِهِ: ﴿كُونُوا قِرَدَةً خَاسِئِينَ﴾ [الأعراف: ١٦٣-١٦٦]

(37) CHAPTER. The Statement of Allāh تعالى:

"And to David We gave the *Zabūr* (Psalms)..." (V.4:163)

"And indeed We bestowed grace on Dāwūd (David) from Us (saying): 'O you mountains, glorify (Allāh) with him! And you birds (also)'! And We made the iron soft for him.... (up to) I am the All-Seer of what you do" (V.34:10,11)]

(٣٧) **بابُ قَوْلِ اللهِ تعالى:** ﴿وَءَاتَيْنَا دَاوُدَ زَبُورًا﴾ الزُّبُرُ: الكُتُبُ واحِدُها زَبُورٌ، زَبَرْتُ: كَتَبْتُ. ﴿وَلَقَدْ ءَاتَيْنَا دَاوُدَ مِنَّا فَضْلًا يَا جِبَالُ أَوِّبِي مَعَهُ﴾ قال مُجَاهِدٌ: سَبِّحِي مَعَهُ ﴿۞ وَلَقَدْ ءَاتَيْنَا دَاوُدَ مِنَّا فَضْلًا يَا جِبَالُ أَوِّبِي مَعَهُ وَالطَّيْرَ وَأَلَنَّا لَهُ الْحَدِيدَ ۝١٠ أَنِ اعْمَلْ سَابِغَاتٍ وَقَدِّرْ فِي السَّرْدِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ ۝١١﴾ الدُّرُوعَ ﴿وَقَدِّرْ فِي السَّرْدِ﴾ المَسامِيرِ والحَلَقِ، ولا تُرِقَّ المِسْمارَ فَيَسْلَسَ ولا تُعَظِّمْ فَيَنْفَصِمَ. ﴿أَفْرِغْ﴾: أَنْزِلْ. ﴿بَسْطَةً﴾: زِيادَةً وفَضْلًا، ﴿وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ﴾ [سبأ: ١٠ - ١١].

3417. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The reciting of the *Zabūr* (Psalms) was made easy for Dāwūd (David) عليه السلام. He used to order that his riding animals be saddled, and would finish reciting the *Zabūr* before they were saddled. And he would never eat except from the earnings of his manual work."

٣٤١٧ - **حدَّثنا** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرَنا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «خُفِّفَ عَلى دَاوُدَ عَلَيْهِ السَّلامُ القُرْآنُ فَكانَ يأمُرُ بِدَوابِّهِ فَتُسْرَجُ فَيَقْرَأُ القُرْآنَ قَبْلَ أنْ تُسْرَجَ دَوابُّهُ، ولا يأكُلُ إلَّا مِنْ عَمَلِ يَدِهِ». رَوَاهُ مُوسَى بنُ عُقْبَةَ،

=come up openly to their water pools only on the Sabbath day and this tempted them greatly, so they could not resist it and when they transgressed Allāh's Prohibitions, He said to them: "Be you monkeys." And so they were.

عَنْ صَفْوَانَ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [راجع: ٢٠٧٣]

3418. Narrated 'Abdullāh bin 'Amr رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ was informed that I have said: "By Allāh, I will observe *Saum* (fast) all the days and offer *Salāt* (prayers) all the nights as long as I live." On that, Allāh's Messenger ﷺ asked me: "Are you the one who says: 'I will observe *Saum* (fast) all the days and offer *Salāt* (prayer) all the nights as long as I live?' " I said, "Yes, I have said it." He said, "You cannot do that. So, observe *Saum* (fast) and do not fast (for a period). Offer *Salāt* (prayer) and sleep. Observe *Saum* (fast) for three days a month, for the reward of a good deed is multiplied by ten time, and so the fasting of three days a month equals the fasting of a year." I said, "O Allāh's Messenger! I can do more than this." He said, "Observe *Saum* (fast) on every third day. I said, "I can do more than that." He said, "Fast on alternate days and this was the fasting of Dāwud (David) عليه السلام which is the best sort of observing fast." I said, "O Allāh's Messenger! I can do more than that." He said, "There is nothing better than that."

٣٤١٨ - حدَّثنا يَحْيَى بنُ بُكَيْرٍ: حدَّثنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ: أنَّ سَعِيدَ بنَ المُسَيَّبِ أخْبَرَهُ وأبا سَلَمَةَ بنَ عَبْدِ الرَّحْمٰنِ: أنَّ عَبْدَ اللهِ ابنَ عَمْرٍو رَضِيَ اللهُ تَعالى عَنْهُما قالَ: أُخْبِرَ رَسُولُ اللهِ ﷺ أنِّي أقُولُ: واللهِ لأصُومَنَّ النَّهارَ ولأقُومَنَّ اللَّيْلَ ما عِشْتُ، فَقالَ لَهُ رَسُولُ اللهِ ﷺ: «أنْتَ الَّذِي تَقُولُ: واللهِ لأصُومَنَّ النَّهارَ ولأقومنَّ اللَّيْلَ ما عِشْتُ؟» قُلْتُ: قَدْ قُلْتُهُ، قالَ: «إنَّكَ لا تَسْتَطِيعُ ذٰلكَ، فَصُمْ وأفْطِرْ، وقُمْ ونَمْ، وصُمْ مِنَ الشَّهْرِ ثَلاثَةَ أيَّامٍ فإنَّ الحَسَنَةَ بِعَشْرِ أمْثالِها، وذٰلك مِثْلُ صِيَامِ الدَّهْرِ». فَقُلْتُ: إنِّي أُطِيْقُ أفْضَلَ مِنْ ذٰلكَ يا رَسُولَ اللهِ، قالَ: «فَصُمْ يَوْماً وأفْطِرْ يَوْمَيْنِ». قالَ: قُلْتُ: إنِّي أُطِيْقُ أفْضَلَ مِنْ ذٰلكَ، قالَ: «فَصُمْ يوماً وأفْطِرْ يَوْماً، وذٰلكَ صِيَامُ دَاوُدَ وهُوَ أعدَلُ الصِّيامِ. قُلْتُ: إنِّي أُطِيْقُ أفْضَلَ مِنْهُ يا رَسُولَ اللهِ، قالَ: «لا أفْضَلَ مِنْ ذٰلكَ». [راجع: ١١٣١]

3419. Narrated 'Abdullāh bin 'Amr bin Al-'Āṣ رَضِيَ الله عَنْهُما: The Prophet ﷺ said to me, "I have been informed that you offer

٣٤١٩ - حدَّثنا خَلَّادُ بنُ يَحْيَى: حدَّثنا مِسْعَرٌ: حدَّثنا حَبِيْبُ بن أبي

ثابِتٍ، عَنْ أبي العبَّاسِ، عَنْ عَبْدِ اللهِ بنِ عَمْرِو بنِ العاصِ قالَ: قالَ لي النَّبيُّ ﷺ: «ألَمْ أُنَبَّأْ أنَّكَ تَقُومُ اللَّيْلَ وتَصُومُ النَّهارَ؟» فَقُلْتُ: نَعَمْ، فَقالَ: «فإنَّكَ إذا فَعَلْتَ ذٰلكَ هَجَمَتِ العَيْنُ ونَفِهَتِ النَّفْسُ، صُمْ مِنْ كُلِّ شَهْرٍ ثَلاثَةَ أيَّامٍ فَذٰلكَ صَوْمُ الدَّهْرِ أوْ كَصَوْمِ الدَّهْرِ». قُلْتُ: إنِّي أجِدُني - قالَ مِسْعَرٌ: يَعْني قُوَّةً - قالَ: «فَصُمْ صَوْمَ داوُدَ عَلَيْهِ السَّلامُ، وكانَ يَصُومُ يَوماً ويُفْطِرُ يَوْماً ولا يَفِرُّ إذا لاقَى». [راجع: ١١٣١]

Ṣalāt (prayer) all the nights and observe *Ṣaum* (fast) all the days; is this true?" I replied, "Yes." He said, "If you do so, your eyes will become weak and you will get bored. So observe *Ṣaum* (fast) three days a month, for this will be the *Ṣaum* (fast) of a whole year." I said, "I find myself able to observe *Ṣaum* (fast) more." He said: "Then observe *Ṣaum* (fast) like the fasting of (the Prophet) Dāwūd (David) عليه السّلام who used to fast on alternate days and would not flee on facing the enemy."

(٣٨) **بابٌ: أحَبُّ الصَّلاةِ إلى اللهِ صَلاةُ داوُدَ، وأحَبُّ الصِّيامِ إلى اللهِ صِيامُ داوُدَ، كانَ يَنامُ نِصْفَ اللَّيْلِ ويَقُومُ ثُلُثَهُ ويَنامُ سُدُسَهُ، ويَصُومُ يَوْماً ويُفْطِرُ يَوْماً.**

(38) CHAPTER. The most beloved *Ṣalāt* (prayer) to Allāh was the *Ṣalāt* (prayer) of (the Prophet) Dāwūd (David), and the most beloved *Ṣaum* (fasting) to Allāh was the *Ṣaum* (fast) of (the Prophet) Dāwūd. He used to sleep the (first half) of the night and offer *Ṣalāt* (prayer) for one-third of it and sleep one-sixth of it, and he used to observing fasting on alternate days.

قالَ عَلِيٌّ، وهُوَ قَوْلُ عائِشَةَ: ما ألْفاهُ السَّحَرُ عِنْدي إلَّا نائماً.

'Āishah said, "When the Prophet ﷺ was in my house, he always slept before dawn [after performing the night *Ṣalāt* (prayer)]."

٣٤٢٠ - حدَّثَنا قُتَيْبَةُ بنُ سَعيدٍ: حدَّثَنا سُفْيانُ، عَنْ عَمْرِو بنِ دِينارٍ، عَنْ عَمْرِو بنِ أوْسٍ الثَّقَفِيِّ: سَمِعَ عَبْدَ اللهِ بنَ عَمْرٍو قالَ: قالَ لي رَسُولُ اللهِ ﷺ: «أحَبُّ الصِّيامِ إلى اللهِ صِيامُ داوُدَ، كانَ يَصُومُ يَوْماً ويُفْطِرُ يَوْماً. وأحَبُّ الصَّلاةِ إلى اللهِ صَلاةُ داوُدَ، كانَ يَنامُ نِصْفَ اللَّيْلِ

3420. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said to me, "The most beloved *Ṣaum* (fasting) to Allāh was the *Ṣaum* (fast) of (the Prophet) Dāwūd (David) who used to observe *Ṣaum* (fast) on alternate days. And the most beloved *Ṣalāt* (prayer) to Allāh was the *Ṣalāt* (prayer) of Dāwūd who used to sleep for (the first) half of the night and offer *Ṣalāt* (prayer) for 1/3 of it and (again) sleep for a sixth of it."

وَيَقُومُ ثُلُثَهُ وَيَنَامُ سُدُسَهُ».

[راجع: ١١٣١]

(٣٩) بابٌ: ﴿وَٱذْكُرْ عَبْدَنَا دَاوُۥدَ ذَا ٱلْأَيْدِ إِنَّهُۥٓ أَوَّابٌ﴾ إلى قَوْلِهِ: ﴿وَفَصْلَ ٱلْخِطَابِ﴾:

قالَ مُجاهِدٌ: الفَهْمُ في القَضاءِ ﴿وَهَلْ أَتَىٰكَ نَبَؤُا۟ ٱلْخَصْمِ﴾ إلى ﴿وَلَا تُشْطِطْ﴾: لا تُسْرِفْ ﴿إِذْ دَخَلُوا۟ عَلَىٰ دَاوُۥدَ فَفَزِعَ مِنْهُمْ قَالُوا۟ لَا تَخَفْ خَصْمَانِ بَغَىٰ بَعْضُنَا عَلَىٰ بَعْضٍ فَٱحْكُم بَيْنَنَا بِٱلْحَقِّ وَلَا تُشْطِطْ وَٱهْدِنَآ إِلَىٰ سَوَآءِ ٱلصِّرَٰطِ ﴿٢٢﴾ إِنَّ هَٰذَآ أَخِى لَهُۥ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِىَ نَعْجَةٌ وَٰحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِى فِى ٱلْخِطَابِ ﴿٢٣﴾﴾ يُقالُ للمَرْأَةِ: نَعْجَةٌ، ويُقالُ لها أيْضاً: شاةٌ، ﴿وَلِىَ نَعْجَةٌ وَٰحِدَةٌ فَقَالَ أَكْفِلْنِيهَا﴾ مِثلُ: ﴿وَكَفَّلَهَا زَكَرِيَّا﴾ ضَمَّها ﴿وَعَزَّنِى﴾: غَلَبَني، صارَ أعَزَّ مِنِّي، أعْزَزْتُهُ جَعَلْتُهُ عَزيزاً ﴿فِى ٱلْخِطَابِ﴾ يُقالُ: المُحاوَرَةُ، ﴿قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَىٰ نِعَاجِهِۦ وَإِنَّ كَثِيرًا مِّنَ ٱلْخُلَطَآءِ﴾ الشُّرَكاءِ ﴿لَيَبْغِى﴾ إلى قَوْلِهِ: ﴿أَنَّمَا فَتَنَّٰهُ﴾ قالَ ابنُ عَبَّاسٍ: اخْتَبَرْناهُ. وقَرَأَ عُمَرُ (فَتَّنَّاهُ) بِتَشْدِيدِ التَّاءِ ﴿فَٱسْتَغْفَرَ رَبَّهُۥ وَخَرَّ رَاكِعًا وَأَنَابَ﴾ [ص: ١٧ - ٢٤].

(39) CHAPTER. The Statement of Allāh تعالى:

"...And remember Our slave Dāwūd (David), endued with power. Verily, he was ever oft-returning in all matters and in repentance (toward Allāh)... (up to)... And sound judgement in speech and decision." (V.38:17-20)

٣٤٢١ - حَدَّثَنا مُحَمَّدٌ: حَدَّثَنا سَهْلُ ابنُ يُوسُفَ قالَ: سَمِعْتُ العَوَّامَ، عَنْ مُجاهِدٍ قالَ: قُلْتُ لابنِ

3421. Narrated Mujāhid: I asked Ibn 'Abbās, "Should we perform a prostration on reciting *Sūrat Ṣād*?" He recited (the *Sūrah*) including: '...And among his progeny, Dāwūd (David), Sulaimān

(Solomon) ... (up to)... so follow their guidance...' (V.6:84-91)

And then he said, "Your Prophet ﷺ is amongst those people who have been ordered to follow them (i.e., the preceding Messengers)."

عَبَّاسٍ: أَنَسْجُدُ فِي صٓ؟ فَقَرَأَ ﴿وَمِن ذُرِّيَّتِهِۦ دَاوُۥدَ وَسُلَيْمَٰنَ﴾ حَتَّى أَتَى ﴿فَبِهُدَىٰهُمُ ٱقْتَدِهْ﴾ فَقَالَ: نَبِيُّكُمْ ﷺ مِمَّنْ أُمِرَ أَنْ يَقْتَدِيَ بِهِمْ. [انظر: ٤٦٣٢، ٤٨٠٦، ٤٨٠٧]

3422. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The prostration in *Sūrat Ṣād* is not amongst the compulsory prostrations, though I saw the Prophet ﷺ prostrating on reciting it.

٣٤٢٢ - حَدَّثَنَا مُوسَى بنُ إسمَاعِيلَ: حَدَّثَنا وُهَيْبٌ: حَدَّثَنا أيوبُ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَيْسَ صٓ مِنْ عَزَائِمِ السُّجُودِ، ورَأَيْتُ النَّبِيَّ ﷺ يَسْجُدُ فِيها. [راجع: ١٠٦٩]

(40) CHAPTER.

The Statement of Allāh تعالى: "And to Dāwūd (David) We gave Sulaimān (Solomon). How excellent (a) slave! Verily, he was ever oft-returning in repentance (to Us)." (V.38:30)

And His Statement: "and bestow upon me a kingdom such as shall not belong to any other after me..." (V.38:35)

And His Statement: "They followed what the devils gave out (falsely of the magic) in the lifetime of Sulaimān (Solomon)...'" (V.2:102)

And His Statement: "And to Sulaimān (We subjected) the wind, its morning (stride from sunrise till midday) was a month's (journey), and its afternoon (stride from midday till the decline of the sun to sunset), was a month's (journey, i.e., in one day he could travel two months journey.) And We caused a fount of (molten) brass to flow for him; and there were jinn that worked in front of him by the Leave of his Lord; and whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire. They worked for

(٤٠) بابُ قَوْلِ اللهِ تَعالى: ﴿وَوَهَبْنَا لِدَاوُۥدَ سُلَيْمَٰنَ ۚ نِعْمَ ٱلْعَبْدُ ۖ إِنَّهُۥٓ أَوَّابٌ ﴿٣٠﴾﴾ [ص: ٣٠]

بابُ قولِ الرَّاجِعُ: الـمُنِيبُ. وقَوْلُهُ: ﴿وَهَبْ لِى مُلْكًا لَّا يَنۢبَغِى لِأَحَدٍ مِّنۢ بَعْدِىٓ﴾ [ص: ٣٥] وقَوْلُهُ: ﴿وَٱتَّبَعُوا۟ مَا تَتْلُوا۟ ٱلشَّيَٰطِينُ عَلَىٰ مُلْكِ سُلَيْمَٰنَ﴾ [البقرة: ١٠٢] ﴿وَلِسُلَيْمَٰنَ ٱلرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ ۖ وَأَسَلْنَا لَهُۥ عَيْنَ ٱلْقِطْرِ﴾: أذبْنا لهُ عَينَ الحَدِيدِ ﴿وَمِنَ ٱلْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِۦ ۖ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ ٱلسَّعِيرِ ﴿١٢﴾ يَعْمَلُونَ لَهُۥ مَا يَشَآءُ مِن مَّحَٰرِيبَ﴾ قالَ مُجاهِدٌ: بُنْيانٌ ما دُونَ القُصُورِ ﴿وَتَمَٰثِيلَ وَجِفَانٍ كَٱلْجَوَابِ﴾ كالحِياضِ لِلإبِلِ. وقالَ ابنُ عَبَّاسٍ: كالجَوْبَةِ مِنَ الأَرْضِ ﴿وَقُدُورٍ رَّاسِيَٰتٍ﴾

him what he desired, (making) high rooms, images, basins as large as reservoirs and (cooking) cauldrons fixed (in their places). 'Work you, O family of Dāwūd (David), with thanks!' But few of My slaves are grateful. Then, when We decreed death for him (Sulaimān), nothing informed them (jinn) of his death except a little worm of the earth, which kept (slowly) gnawing away at his stick, so when he fell down... (up to)... in the humiliating torment." (V.34:12-14)

ٱعْمَلُوٓا۟ ءَالَ دَاوُۥدَ شُكْرًا ۚ وَقَلِيلٌ مِّنْ عِبَادِىَ ٱلشَّكُورُ﴾. ﴿فَلَمَّا قَضَيْنَا عَلَيْهِ ٱلْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِۦٓ إِلَّا دَآبَّةُ ٱلْأَرْضِ﴾: الأرَضَةُ، ﴿تَأْكُلُ مِنسَأَتَهُۥ﴾: عَصَاهُ، ﴿فَلَمَّا خَرَّ﴾ إلى قَوْلِهِ: ﴿فِى ٱلْعَذَابِ ٱلْمُهِينِ﴾. ﴿حُبَّ ٱلْخَيْرِ عَن ذِكْرِ رَبِّى﴾ فَطَفِقَ مَسْحاً بالسُّوقِ والأعْناقِ﴾، يَمْسَحُ أعرَافَ الخَيْلِ وعَرَاقِيبَها. ﴿ٱلْأَصْفَادِ﴾: الوَثاقُ. قالَ مُجاهِدٌ: ﴿ٱلصَّٰفِنَٰتُ﴾: صَفَنَ الفَرَسُ، رَفَعَ إحْدى رِجْلَيْهِ حتَّى يَكُونَ عَلى طَرَفِ الحافِرِ. ﴿ٱلْجِيَادُ﴾: السِّرَاعُ. ﴿جَسَدًا﴾: شَيْطاناً. ﴿رُخَآءً﴾: طَيِّبَةً. ﴿حَيْثُ أَصَابَ﴾: حَيْثُ شاءَ. ﴿فَٱمْنُنْ﴾: أعْطِ. ﴿بِغَيْرِ حِسَابٍ﴾: بِغَيْرِ حَرَجٍ.

3423. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A strong demon from the jinns came to me yesterday suddenly, so as to spoil my *Ṣalāt* (prayer), but Allāh enabled me to overpower him, and so I caught him and intended to tie him to one of the pillars of the mosque so that all of you might see him, but I remembered the invocation of my brother Sulaimān (Solomon): '...And bestow upon me a kingdom such as shall not belong to any other after me...' (V.38:35) So, I let him go disgraced."

٣٤٢٣ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ: حدَّثَنا شُعْبَةُ، عَنْ مُحَمَّدِ ابنِ زِيادٍ عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «إنَّ عِفْرِيتاً مِنَ الجِنِّ تَفَلَّتَ عَلَيَّ البارِحَةَ لِيَقْطَعَ عَلَيَّ صَلاتي فأمْكَنَنِي اللهُ مِنْهُ فأخَذْتُهُ فأرَدْتُ أنْ أرْبُطَهُ عَلى سارِيَةٍ مِنْ سَوَارِي المَسْجِدِ حتَّى تَنْظُرُوا إلَيْهِ كُلُّكُمْ، فَذَكَرْتُ دَعْوَةَ أخِي سُلَيْمانَ ﴿رَبِّ ٱغْفِرْ لِى وَهَبْ لِى مُلْكًا لَّا يَنۢبَغِى لِأَحَدٍ مِّنۢ بَعْدِىٓ﴾ فَرَدَدْتُهُ خاسِئاً».

[راجع: ٤٦١]

عِفْرِيتٌ: مُتَمَرِّدٌ مِنْ إِنْسٍ أَوْ جَانٍّ مِثْلُ زِبْنِيَةٍ جَمَاعَتُه زَبَانِيَّة.

3424. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Sulaimān (Solomon) the son of Dāwūd (David) said, 'Tonight I will sleep with seventy ladies, each of whom will conceive a child who will be a knight fighting for Allāh's Cause. His companion said to him (say): 'If Allāh will.' But Sulaimān did not say so; therefore none of those women got pregnant except one, who gave birth to a half child." The Prophet ﷺ further said, "If the Prophet Sulaimān had said it (i.e., 'If Allāh will') he would have begotten children who would have fought in Allāh's Cause."

[Shu'aib and Ibn Abī Az-Zinād said, "Ninety (women) is more correct (than seventy)."]

٣٤٢٤ - **حَدَّثَنَا** خالِدُ بنُ مَخْلَدٍ: حدَّثنا مُغِيْرَةُ بنُ عَبْدِ الرَّحْمٰنِ، عن أبي الزِّناد، عن الأعْرَجِ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «قالَ سُلَيْمانُ بنُ دَاوُدَ: لأطُوفَنَّ اللَّيْلَةَ على سَبْعِيْنَ امْرَأَةً تَحْمِلُ كُلُّ امْرَأَةٍ فارِساً يُجاهِدُ في سَبِيْلِ اللهِ، فَقالَ لَهُ صَاحِبُهُ: إنْ شاءَ اللهُ، فَلَمْ يَقُلْ ولَمْ تَحْمِلْ شَيْئاً إلَّا واحِداً ساقِطاً أحَدَ شِقَّيْهِ». فَقالَ النَّبِيُّ ﷺ: «لَوْ قالَها لَجاهَدُوا في سَبِيْلِ اللهِ».

قالَ شُعَيْبٌ وَابنُ أبي الزِّنادِ: «تِسْعِيْنَ» وهُوَ أصَحُّ.

3425. Narrated Abū Dhar رَضِيَ اللهُ عَنْهُ: I said, "O Allāh's Messenger! Which mosque was built first?" He replied, "*Al-Masjid-al-Ḥarām*."[1] I asked, "Which (was built) next?" He replied, "*Al-Masjid-al-Aqṣā* (at Jerusalem)." I asked, "What was the period of construction in between them?" He replied, "Forty (years)." He then added, "Wherever the time for the *Ṣalāt* (prayer) is due, you should perform the *Ṣalāt* (prayer), for all the earth is a place of worship for you."

٣٤٢٥ - **حَدَّثَنَا** عُمَرُ بنُ حَفْصٍ: حدَّثنا أبي: حدَّثنا الأعْمَشُ: حدَّثنا إبْراهِيْمُ التَّيْمِيُّ، عَنْ أبِيْهِ، عَنْ أبي ذَرٍّ رَضِيَ اللهُ عَنْهُ قالَ: قُلْتُ: يا رَسُولَ اللهِ، أيُّ مَسْجِدٍ وُضِعَ أوَّلُ؟ قالَ: «المَسْجِدُ الحَرَامُ»، قُلْتُ: ثُمَّ أيٌّ؟ قالَ: «ثُمَّ المَسْجِدُ الأقْصَى»، قُلْتُ: كَمْ كانَ بَيْنَهُما؟ قالَ: «أرْبَعُونَ»، ثُمَّ قالَ: «حَيْثُما أدْرَكَتْكَ الصَّلاةُ فَصَلِّ والأرْضُ لكَ مَسْجِدٌ». [راجع: ٣٣٦٦]

3426. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "My example and the example of the people is like that of a

٣٤٢٦ - **حَدَّثَنَا** أبُو اليَمانِ: أخْبَرَنا شُعَيْبٌ: حدَّثنا أبُو الزِّناد عَنْ

(1) (H. 3425) The "Ka'bah" at Makkah.

person who lit a fire; moths, and other insects started falling into it."

[This is a part of *Hadīth* No.6483, Vol.8. Please see it for details].

3427. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger saying: "There were two women, each of whom had a child with her. A wolf came and took away the child of one of them, whereupon the other said, 'It has taken your child.' The first said, 'But it has taken your child.' So, they both carried the case before Dāwūd (David) who judged that the living child be given to the elder lady. So, both of them went to Sulaimān (Solomon) the son of Dāwūd (David) عَليهما السَّلام and informed him (of the case). He said, 'Bring me a knife so as to cut the child into two pieces and distribute it between them.' The younger lady said, 'May Allāh be Merciful to you! Don't do that, for it is her (i.e., the other lady's) child.' So, he gave the child to the younger lady."

(41) CHAPTER. The Statement of Allāh تعالى:

"And indeed We bestowed upon Luqmān *Al-Hikmah* (wisdom and religious understanding) (up to) a great *Zulm* (wrong) indeed." (V.31:12,13)

3428. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: When the Verse: "...Those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong)..." (V.6:82), was revealed, the companions of the Prophet ﷺ said, "Who amongst us has not confused his belief with *Zulm* (wrong)?" Then Allāh revealed:

عبد الرحمن حدَّثَهُ أنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «مثَلي وَمَثَلُ النَّاسِ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ ناراً فَجَعَلَ الفَرَاشُ وهذِهِ الدَّوَابُّ تَقَعُ في النَّارِ».

٣٤٢٧ - وقالَ: «كانَتِ امْرَأتانِ مَعَهُما ابْناهُما جاءَ الذِّئْبُ فَذَهَبَ بابنِ إحْدَاهُما فَقالَتْ صاحِبَتُها: إنَّما ذَهَبَ بابْنِكِ، وقالَتِ الأُخْرَى: إنَّما ذَهَبَ بابْنِكِ، فَتَحاكَمَتا إلى دَاوُدَ فَقَضَى بِهِ للكُبرَى، فَخَرَجَتا عَلى سُلَيْمانَ بنِ دَاوُدَ عَلَيْهِما السَّلامُ فأخْبرَتاهُ فَقالَ: ائْتُوني بالسِّكِّينِ أشُقُّهُ بَيْنَهُما. فَقالَتِ الصُّغْرَى: لا تَفْعَلْ يَرْحَمُكَ اللهُ، هُوَ ابْنُها، فَقَضى بهِ لِلصُّغْرَى». قالَ أبُو هُرَيْرَةَ: واللهِ إنْ سَمِعْتُ بالسِّكِّينِ إلَّا يَوْمَئِذٍ وما كُنَّا نَقُولُ إلَّا: المُدْيَةُ. [انظر: ٦٧٦٩]

(٤١) بابُ قَوْلِ اللهِ تَعالى: ﴿وَلَقَدْ ءَاتَيْنَا لُقْمَٰنَ ٱلْحِكْمَةَ﴾ إلى قَوْلِهِ: ﴿عَظِيمٌ﴾ [لقمان: ١٢-١٣] ﴿وَلَا تُصَعِّرْ﴾: الإعراضُ بالوَجْه.

٣٤٢٨ - **حدَّثَنا** أبُو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنِ الأعمَشِ، عَنْ إبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قالَ: لَمَّا نَزَلَتْ ﴿ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَٰنَهُم بِظُلْمٍ﴾ [الأنعام: ٨٢] قالَ أصحابُ النَّبيِّ ﷺ: أيُّنا لَمْ

"...Join not in worship others with Allāh, Verily! Joining others in worship with Allāh is a great *Zulm* (wrong) indeed." (V.31:13)

يَلْبِسْ إيمانَهُ بِظُلْمٍ، فَنَزَلَتْ ﴿لَا تُشْرِكْ بِٱللَّهِ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [لقمان: ١٣]. [راجع: ٣٢]

3429. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: When the Verse: "Those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong)" (V.6:82), was revealed, the Muslims felt it very hard and said, "O Allāh's Messenger! Who amongst us has not done *Zulm* (wrong) to himself?" He replied, "The Verse does not mean this. But that *Zulm* (wrong) means to associate others in worship to Allāh. Don't you listen to what Luqmān said to his son when he was advising him, "...O my son! Join not others in worship with Allāh. Verily! Joining others in worship with Allāh is a great *Zulm* (wrong) indeed.'" (V.31:13)

٣٤٢٩ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا نَزَلَتْ ﴿ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَٰنَهُم بِظُلْمٍ﴾ شَقَّ ذٰلِكَ عَلَى الْمُسْلِمِينَ فَقالُوا: يا رَسُولَ اللهِ، أَيُّنا لا يَظْلِمُ نَفْسَهُ؟ قالَ: «لَيْسَ ذٰلِكَ إِنَّما هُوَ الشِّرْكُ، أَلَمْ تَسْمَعُوا ما قالَ لُقْمانُ لابْنِهِ وهُوَ يَعِظُهُ ﴿يَٰبُنَيَّ لَا تُشْرِكْ بِٱللَّهِ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾». [راجع: ٣٢]

(42) CHAPTER. "And put forward to them a similitude; the (story of the) Dwellers of the Town [It is said that the town was Antioch (Antakiya) — now it is a town in Turkey]." (V.36:13)

(٤٢) بابٌ: ﴿وَٱضْرِبْ لَهُم مَّثَلًا أَصْحَٰبَ ٱلْقَرْيَةِ﴾ [يس: ١٣] الآيَةَ

﴿فَعَزَّزْنَا﴾ قالَ مُجاهِدٌ: شَدَّدْنا. وقالَ ابنُ عَبَّاسٍ: ﴿طَٰٓئِرُكُمْ﴾: مَصائِبُكُمْ.

(43) CHAPTER. The Statement of Allāh تعالى: "(This is) a mention of the mercy of your Lord to His slave Zakarīya (Zachariah) ... (up to) We have given that name to none before (him)." (V.19:2-7)

(٤٣) بابٌ قَوْلِ اللهِ تَعالى: ﴿ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُۥ زَكَرِيَّآ ۝٢﴾ إلى قوله: ﴿لَمْ نَجْعَل لَّهُۥ مِن قَبْلُ سَمِيًّا﴾ [مريم: ٣-٧].

"He said: 'My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age... (up to)...' three nights..." (V.19:8-10)

"Then he (Zakarīyā) came out to his people from *Al-Mihrab* (a praying place or a private room) and he told them by signs to glorify Allāh's Praises in the morning and in the afternoon. (It was said to his son): 'O

قالَ ابنُ عَبَّاسٍ: مَثَلاً، يُقالُ ﴿رَضِيًّا﴾: مَرْضِيّاً، ﴿عِتِيًّا﴾: عُصِيّاً، يَعْتُو ﴿قَالَ رَبِّ أَنَّىٰ يَكُونُ لِى غُلَٰمٌ وَكَانَتِ ٱمْرَأَتِى عَاقِرًا وَقَدْ بَلَغْتُ مِنَ ٱلْكِبَرِ عِتِيًّا ۝٨﴾ إلى قَوْلِهِ:

﴿ثَلَٰثَ لَيَالٍ سَوِيًّا﴾ ويُقالُ: صَحِيحاً ﴿فَخَرَجَ عَلَىٰ قَوْمِهِۦ مِنَ ٱلْمِحْرَابِ فَأَوْحَىٰٓ إِلَيْهِمْ أَن سَبِّحُوا۟ بُكْرَةً وَعَشِيًّا﴿١١﴾﴾ فأَوْحَى: فأشارَ ﴿يَٰيَحْيَىٰ خُذِ ٱلْكِتَٰبَ بِقُوَّةٍ﴾ إلى قَوْلِهِ: ﴿وَيَوْمَ يُبْعَثُ حَيًّا﴾ [مريم: ٢-١٥] ﴿حَفِيًّا﴾ [مريم: ٤٧]: لَطِيفاً. عاقِراً: الذَّكَرُ والأُنْثى سَواءٌ.

Yaḥya (John)! Hold fast the Scripture...' (up to)... and the day he will be raised up to life (again)!" (V.19:11-15)

٣٤٣٠ - حدَّثَنا هُدْبَةُ بنُ خالِدٍ: حدَّثَنا هَمَّامُ بنُ يَحْيَى: حدَّثَنا قَتادَةُ، عَنْ أَنَسِ بنِ مالِكٍ، عَنْ مالِكِ بنِ صَعْصَعَةَ: أنَّ نَبِيَّ الله ﷺ حدَّثَهُمْ عَنْ لَيْلَةِ أُسْرِيَ «ثُمَّ صَعِدَ حتَّى أَتَى السَّماءَ الثَّانِيَةَ فاسْتَفْتَحَ، قِيلَ: مَنْ هذا؟ قالَ: جِبْرِيلُ، قِيلَ: ومَنْ مَعَكَ؟ قالَ: مُحَمَّدٌ، قِيلَ: وقَدْ أُرْسِلَ إِلَيْهِ؟ قالَ: نَعَمْ، فَلَمَّا خَلَصْتُ فإذَا يَحْيَى وعِيسَى وهُما ابْنا خالَةٍ. قالَ: هذَا يَحْيَى وعِيسَى فَسَلِّمْ عَلَيهِما، فَسَلَّمْتُ فَرَدَّا ثُمَّ قالا: مَرْحَباً بالأخِ الصَّالِحِ والنَّبِيِّ الصَّالِحِ». [راجع: ٣٢٠٧]

3430. Narrated Mālik bin Ṣa'ṣa'a that the Prophet ﷺ talked to them about his *Al-Isra'* (Journey by Night to the heavens). He said, "[Then Jibrīl (Gabriel) took me] and ascended up till he reached the second heaven where he asked for the gate to be opened, but it was asked, 'Who is it?' Jibrīl replied, 'I am Jibrīl.' It was asked, 'Who is accompanying you?' He replied, 'Muḥammad.' It was asked, 'Has he been called?' He said, 'Yes.' When we reached over the second heaven, I saw Yaḥyā (John) and 'Īsā (Jesus) who were cousins. Jibrīl said, 'These are Yaḥya (John) and 'Īsā (Jesus), so greet them.' I greeted them and they returned the greeting saying, 'Welcome, O pious brother and pious Prophet!' "

(٤٤) **بابُ قَوْلِ الله تعالى:** ﴿وَٱذْكُرْ فِى ٱلْكِتَٰبِ مَرْيَمَ إِذِ ٱنتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا﴿١٦﴾﴾ [مريم: ١٦] ﴿إِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ﴾ [آل عمران: ٤٥] ﴿إِنَّ ٱللَّهَ ٱصْطَفَىٰٓ ءَادَمَ وَنُوحًا وَءَالَ إِبْرَٰهِيمَ وَءَالَ عِمْرَٰنَ عَلَى ٱلْعَٰلَمِينَ﴿٣٣﴾﴾ إلى قَوْلِهِ: ﴿يَرْزُقُ مَن

(44) CHAPTER. The Statement of Allāh تعالى:
"And mention in the Book (the Qur'ān, O Muḥammad ﷺ, the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east." (V.19:16)
"(Remember) when the angels said: 'O Maryam (Mary)! Verily, Allāh gives you the glad tidings of a Word [Be! — and he was! i.e., 'Īsā (Jesus) the son of Maryam (Mary)]

from Him...'" (V.3:45)
"Allāh chose Ādam, Nūh (Noah), the family of Ibrāhīm (Abraham), and the family of 'Imrān above the *'Ālamīn* (mankind and jinn) (of their times) ...(up to)... provides sustenance to whom He wills, without limit." (V.3:33-37).

Ibn 'Abbās said, "The believers among the families of Ibrāhīm (Abraham), 'Imrān, Yāsīn and Muhammad ﷺ (are meant here). Allāh says: 'Verily, among mankind who have the best claim to Ibrāhīm (Abraham) are those who followed him.' (V.3:68), those who follow him are the believers."

يَشَآءُ بِغَيْرِ حِسَابٍ﴾ [آل عمران: ٣٣ - ٣٧]

قالَ ابنُ عَبَّاسٍ: ﴿وَءَالَ عِمْرَٰنَ﴾: المُؤْمِنُونَ مِنْ آلِ إبْرَاهِيمَ وآلِ عِمْرَانَ وآلِ ياسِينَ وآلِ مُحمَّدٍ ﷺ يَقُولُ: ﴿إِنَّ أَوْلَى ٱلنَّاسِ بِإِبْرَٰهِيمَ لَلَّذِينَ ٱتَّبَعُوهُ﴾ [آل عمران: ٦٨] وهُمُ المُؤْمِنُونَ، ويُقالُ: آلُ يَعْقُوبَ أهْلُ يَعْقُوبَ فإذَا صَغَّرُوا آلَ رَدُّوهُ إلى الأصْلِ قالُوا: أُهَيْلٌ.

3431. Narrated Sa'īd bin Al-Musaiyab: Abū Hurairah رَضِيَ اللهُ عَنْهُ said, "I heard Allāh's Messenger ﷺ saying, 'There is none born among the offspring of Ādam, but Satan touches it. A child therefore, cries loudly at the time of birth because of the touch of Satan, except Maryam (Mary) and her son'." Then Abū Hurairah recited:

"...And I seek refuge with You (Allāh) for her and for her offspring from *Shaitān* (Satan), the outcast." (V.3:36)

٣٤٣١ - حدَّثَنا أبو اليمانِ: أخْبرَنا شُعَيْبٌ عَنِ الزُّهْرِيِّ قالَ: حدَّثَني سَعِيدُ ابنُ المُسَيَّبِ قالَ: قالَ أبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «ما مِنْ بَنِي آدَمَ مَوْلُودٌ إلَّا يَمَسُّهُ الشَّيْطانُ حِينَ يُولَدُ فَيَسْتَهِلُّ صارِخاً مِنْ مَسِّ الشَّيْطانِ. غيرَ مَرْيمَ وابْنِها». ثُمَّ يَقُولُ أبو هُرَيْرَةَ ﴿وَإِنِّيٓ أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ﴾ [آل عمران: ٣٦]. [راجع: ٣٢٨٦]

(45) CHAPTER. "And (remember) when the angels said: 'O Maryam (Mary)! Verily, Allāh has chosen you... (up to)... As to which of them should be charged with the care of Maryam (Mary)..." (V.3:42-44)

(٤٥) بـابٌ: ﴿وَإِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ ٱصْطَفَىٰكِ﴾ الآية إلَى قَوْلِهِ ﴿أَيُّهُمْ يَكْفُلُ مَرْيَمَ﴾ [آل عمران: ٤٢- ٤٤]

يُقالُ: يَكْفُلُ: يَضُمُّ، كَفَلَها: ضَمَّها، مُخَفَّفَةً لَيْسَ مِنْ كفالَةِ الدُّيُونِ وشِبْهِها.

3432. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "Maryam (Mary), the daughter of 'Imrān, was the best among the women (of the world of her time) and Khadīja is the best amongst the women (of this nation)."

٣٤٣٢ - **حدَّثني** أحْمَدُ بنُ أبي رَجاءٍ: حدَّثَنا النَّضْرُ، عَنْ هِشامٍ قالَ: أخْبَرَني أبي قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ جَعْفَرٍ قالَ: سَمِعْتُ عَلِيّاً رَضِيَ اللهُ عَنْهُ يَقُولُ: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «خَيرُ نِسائها مَرْيَمُ ابْنَةُ عِمْرَانَ، وخَيرُ نِسائها خَدِيجَةُ».

[انظر: ٣٨١٥]

(46) CHAPTER. The Statement of Allāh تعالى:

"(Remember) when the angels said: 'O Maryam (Mary)! Verily, Allāh gives you glad tidings of a Word [Be! — and he was! i.e., 'Īsā (Jesus) the son of Maryam] from Him, his name will be Messiaḥ 'Īsā, the son of Maryam... (up to)... Be! — and it is." (V.3:45-47)

(٤٦) بابُ قَوْلِ اللهِ تعالى: ﴿إِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ٱسْمُهُ ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ﴾ إلى قَوْلِهِ: ﴿كُن فَيَكُونُ﴾ [آل عمران: ٤٥ - ٤٧]

يَبْشُرُكِ ويُبَشِّرُكِ واحِدٌ. ﴿وَجِيهًا﴾: شَرِيفاً. وقالَ إبْرَاهِيمُ: المَسِيحُ: الصِّدِّيقُ، وقالَ مُجاهِدٌ: الكَهْلُ: الحَلِيمُ. و﴿ٱلْأَكْمَهَ﴾: مَنْ يُبْصِرُ بالنَّهارِ ولا يُبْصِرُ باللَّيْلِ. وقالَ غَيرُهُ: مَنْ يُولَدُ أعمَى.

3433. Narrated Abū Mūsa Al-Ash'arī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The superiority of 'Āishah to other ladies is like the superiority of *Tharīd* (i.e., meat and bread dish) to other meals. Many men reached the level of perfection, but no woman reached such a level except Maryam (Mary), the daughter of 'Imrān and Āsīya, the wife of Fir'aun (Pharaoh)."

٣٤٣٣ - **حدَّثَنا** آدَمُ: حدَّثَنا شُعبَةُ، عَنْ عَمْرِو بنِ مُرَّةَ قالَ: سَمِعْتُ مُرَّةَ الهَمْدانِيَّ يُحَدِّثُ عَنْ أبي مُوسَى الأشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ: «فَضْلُ عائِشَةَ عَلى النِّساءِ كَفَضْلِ الثَّرِيدِ عَلى سائِرِ الطَّعامِ، كَمُلَ مِنَ الرِّجالِ كَثِيرٌ ولَمْ يَكْمُلْ مِنَ النِّساءِ إلَّا مَرْيَمُ بنتُ عِمْرَانَ وآسِيَةُ امْرَأةُ فِرْعَوْنَ». [راجع: ٣٤١١]

3434. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "Amongst all those women who ride camels (i.e., Arabs), the ladies of Quraish are the best. They are merciful and kind to their offspring and the best guardians of their husbands' properties." Abū Hurairah added, "Maryam (Mary) the daughter of 'Imrān never rode a camel."

٣٤٣٤ - وقالَ ابنُ وَهْبٍ: أخْبَرَني يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: حدَّثَني سَعِيدُ بنُ المُسَيَّبِ: أنَّ أبا هُرَيْرَةَ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «نِساءُ قُرَيْشٍ خَيرُ نِساءٍ رَكِبْنَ الإبِلَ، أحْناهُ عَلى طِفْلٍ، وأرْعاهُ عَلى زَوْجٍ في ذاتِ يَدِهِ». يَقُول أبو هُرَيْرَةَ عَلى إثْرِ ذٰلكَ: ولَمْ تَرْكَبْ مَرْيَمُ بِنْتُ عِمْرَانَ بَعيراً قَطُّ. تَابَعَهُ ابنُ أخِي الزُّهْرِيّ وإسحَاقُ الكَلْبِيُّ عَنِ الزُّهْرِيِّ. [انظر: ٥٠٨٢، ٥٣٦٥]

(47) CHAPTER. The Statement of Allāh تعالى:
"O people of the Scriptures (Jews and Christians)! Do not exceed the limits in your religion... (up to) ... as a Disposer of affairs." (V.4:171)

(٤٧) بابُ قَوْلِه تَعالى: ﴿يَٰٓأَهْلَ ٱلْكِتَٰبِ لَا تَغْلُوا۟ فِى دِينِكُمْ﴾ إلى ﴿وَكِيلًا﴾

قالَ أبو عُبَيْدٍ: كَلِمَتُهُ كُن فَكانَ. وقالَ غَيرُهُ: ﴿وَرُوحٌ مِّنْهُ﴾ أحْياهُ فَجَعَلَهُ رُوحاً، ﴿وَلَا تَقُولُوا۟ ثَلَٰثَةٌ﴾.

3435. Narrated 'Ubāda رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If anyone testifies that '*Lā ilāha illallāh*' (none has the right to be worshipped but Allāh Alone), Who has no partners, and that Muḥammad ﷺ is His slave and His Messenger, and that 'Īsā (Jesus) عليه السّلام is Allāh's slave and His Messenger and His Word ("Be!" — and he was) which He bestowed on Maryam (Mary) and a *Rūh* (spirit) created by Him, and that Paradise, is the truth and Hell is the truth,' Allāh will admit him into Paradise with the deeds which he had done even if those deeds were few." (Junāda, the subnarrator said, " 'Ubāda added, 'Such a person can enter Paradise through any of its eight gates he likes.' ")

٣٤٣٥ - حدَّثَنا صَدَقَةُ بنُ الفَضْلِ: حدَّثَنا الوَلِيدُ، عَنِ الأوْزاعِيِّ: حدَّثَني عُمَيرُ بنُ هانِئٍ قالَ: حدَّثَني جُنادَةُ بنُ أبي أُمَيَّةَ، عَنْ عُبادَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «مَنْ شَهِدَ أنْ لا إلٰهَ إلَّا اللهُ وَحْدَهُ لا شَرِيكَ لَهُ وأنَّ مَحمَّداً عَبْدُهُ ورَسُولُهُ وأنَّ عِيسَى عَبْدُ اللهِ ورَسُولُه وكَلِمَتُهُ ألقَاها إلى مَرْيَمَ ورُوحٌ مِنْهُ، والجَنَّةُ حَقٌّ والنَّارُ حَقٌّ أدْخَلَهُ اللهُ الجَنَّةَ عَلى ما كانَ مِنَ العملِ».

قالَ الوَلِيدُ: حدَّثَني ابنُ جابرٍ، عَنْ عُمَيرٍ، عَنْ جُنادَةَ وزادَ: «مِنْ أبْوابِ الجَنَّةِ الثَّمانِيَةِ أيِّها شاءَ».

(٤٨) **بابُ قَوْلِ اللهِ تَعالَى** ﴿وَٱذْكُرْ فِى ٱلْكِتَٰبِ مَرْيَمَ إِذِ ٱنتَبَذَتْ مِنْ أَهْلِهَا﴾ ﴿فَنَبَذْنَٰهُ﴾: ألْقَيْناهُ. اعْتَزَلَتْ ﴿شَرْقِيًّا﴾ مِمَّا يَلي الشَّرْقَ، ﴿فَأَجَآءَهَا﴾: أفْعَلْتُ مِنْ جِئْتُ، ويُقالُ: ألْجأها اضْطَرَّها. ﴿تُسَٰقِطْ﴾: تَسْقُطْ. ﴿قَصِيًّا﴾: قاصِياً. ﴿فَرِيًّا﴾: عَظِيماً. قالَ ابنُ عَبَّاسٍ: ﴿نَسِيًّا﴾: لَمْ أكُنْ شَيْئاً. وقالَ غَيرُهُ: النَّسِيُّ: الحَقِيرُ، وقالَ أبُو وَائِلٍ: عَلِمَتْ مَرْيمُ أنَّ التَّقِيَّ ذُو نُهْيَةٍ حِينَ قالَتْ: ﴿إِن كُنتَ تَقِيًّا﴾ وَقالَ وكيعٌ، عَنْ إسْرائِيلَ، عَنْ أبي إسحاقَ، عَنِ البراءِ: ﴿سَرِيًّا﴾: نَهْرٌ صَغِيرٌ بالسُّرْيانِيَّةِ.

(48) CHAPTER. The Statement of Allāh تعالى:
"And mention in the Book (the Qur'ān, O Muḥammad ﷺ) the story of Maryam (Mary), when she withdrew in seclusion from her family..." (V.19:16)

٣٤٣٦ - **حدَّثَنا** مُسْلِمُ بنُ إبْراهِيمَ: حدَّثَنا جَرِيرُ بنُ حازِمٍ، عَنْ مُحَمَّدِ بنِ سِيرِينَ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «لَمْ يَتَكَلَّمْ في المَهْدِ إلَّا ثَلاثَةٌ: عِيسَى، وكانَ في بَني إسْرائِيلَ رَجُلٌ يُقالُ لَهُ: جُرَيْجٌ، كانَ يُصَلِّي جاءَتْهُ أُمُّهُ فَدَعَتْهُ فَقالَ: أُجِيبُها أوْ أُصَلِّي فَقالَتِ: اللَّهُمَّ لا تُمِتْهُ حتَّى تُرِيَهُ وُجُوهَ المُومِساتِ. وكانَ جُرَيْجٌ في صَوْمَعَتِهِ فَتَعَرَّضَتْ لَهُ امْرَأةٌ فَكَلَّمَتْهُ

3436. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "None spoke in cradle but three: (The first was) 'Īsā (Jesus), (the second was:) There was a man from Banī Isrāel called Juraij. While he was offering prayer, his mother came and called him. He said (to himself), 'Shall I answer her or keep on offering prayer (He went on offering prayer and did not answer her). His mother said, 'O Allāh! Do not let him die till he sees the faces of prostitutes.' So, while he was in his hermitage, a lady came and sought to seduce him, but he refused. So, she went to a shepherd and presented herself to him to commit illegal sexual intercourse with her and

فأبى فأتت راعياً فأمكنته من نفسها فولدت غلاماً فقالت: من جريج، فأتوه فكسروا صومعته وأنزلوه وسبوه فتوضأ وصلى ثم أتى الغلام فقال: من أبوك يا غلام؟ فقال: الراعي، قالوا: نبني صومعتك من ذهب. قال: لا، إلا من طين. وكانت امرأة ترضع ابناً لها من بني إسرائيل فمر بها رجل راكب ذو شارة فقالت: اللهم اجعل ابني مثله فترك ثديها فأقبل على الراكب، فقال: اللهم لا تجعلني مثله، ثم أقبل على ثديها يمصه». قال أبو هريرة: كأني أنظر إلى النبي ﷺ يمص إصبعه. «ثم مر بأمة فقالت: اللهم لا تجعل ابني مثل هذه، فترك ثديها وقال: اللهم اجعلني مثلها، فقالت: له ذلك؟ فقال: الراكب جبار من الجبابرة وهذه الأمة يقولون: سرقت، زنيت، ولم تفعل». [راجع: ١٢٠٦]

then later on she gave birth to a child and claimed that it belonged to Juraij. The people, therefore, came to him and dismantled his hermitage and expelled him out of it and abused him. Juraij performed the ablution and offered prayer and then came to the child and said, 'O child! Who is your father?' The child replied, 'The shepherd.' (After hearing this) the people said, 'We shall rebuild your hermitage of gold,' but he said, 'No, of nothing but mud.' (The third was the hero of the following story:) A lady from Banī Isrāel was nursing her child at her breast when a handsome rider passed by her. She said, 'O Allāh! Make my child like him.' On that the child left her breast, and facing the rider said, 'O Allāh! Do not make me like him.' The child then started sucking her breast again. [Abū Hurairah further said, "As if I were now looking at the Prophet ﷺ sucking his finger (in way of demonstration.)"] (The Prophet ﷺ continued), "After a while they (some people) passed by, with a lady-slave and she (i.e., the child's mother) said, 'O Allāh! Do not make my child like this (slave-girl)!' On that the child left her breast and said, 'O Allāh! Make me like her.' When she asked why, the child replied, 'The rider is one of the tyrants while this slave-girl is falsely accused of theft and illegal sexual intercourse'."

٣٤٣٧ - حدثني إبراهيم بن موسى: أخبرنا هشام عن معمر. ح وحدثنا محمود: حدثنا عبد الرزاق: أخبرنا معمر، عن الزهري قال: أخبرني سعيد ابن المسيب، عن أبي هريرة رضي الله عنه قال: قال النبي ﷺ: «ليلة أسري بي لقيت موسى -

3437. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "I met Mūsa (Moses) on the night of my *Al-Isrā'* (Journey by Night to the heavens)." The Prophet ﷺ then described him saying, "As I think, he was a tall person with lank hair as if he belonged to the people of the tribe of Shanū'a." The Prophet ﷺ further said, "I met 'Īsā (Jesus)." The Prophet ﷺ described him saying, "He was one of moderate height and was red-faced as if he had just come out of a

bathroom. I saw Ibrāhīm (Abraham) whom I resembled more than any of his offspring did." The Prophet ﷺ further said, "(That night) I was given two cups; one full of milk and the other full of wine. I was asked to take either of them which I liked, and I took the milk and drank it. On that it was said to me, 'You have taken the right path (religion). If you had taken the wine, your (Muslim) nation would have gone astray.'"

قالَ: فَنَعَتَهُ - فإذَا رَجُلٌ - حَسِبْتُهُ قالَ -: مُضْطَرِبٌ، رَجِلُ الرَّأْسِ كأَنَّهُ مِنْ رِجالِ شَنُوءَةَ. قالَ: ولَقِيتُ عِيسَى - فنَعَتَهُ النَّبِيُّ ﷺ فَقالَ -: رَبْعَةٌ أحْمَرُ كأنَّما خَرَجَ منْ دِيماسٍ يَعْنِي الحَمَّامَ. ورَأَيْتُ إبْرَاهِيمَ وأنا أشْبَهُ وَلَدِهِ بِهِ، قالَ: وأُتِيتُ بإناءَيْنِ، أحَدُهُمَا لَبَنٌ والآخَرُ فِيهِ خَمْرٌ، فَقِيلَ لي: خُذْ أيَّهُما شِئْتَ، فأخَذْتُ اللَّبَنَ فَشَرِبْتُهُ، فَقِيلَ لي: هُدِيتَ الفِطْرَةَ أو أصَبْتَ الفِطْرَةَ. أما إنَّكَ لَوْ أخَذْتَ الخَمْرَ غَوَتْ أُمَّتُكَ». [راجع: ٣٣٩٤]

3438. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "I saw Mūsa (Moses), 'Īsā (Jesus) and Ibrāhīm (Abraham) عليهم السَّلام [on the night of my *Al-Isrā'* (Journey by Night to the heavens)]. 'Īsā was of red complexion, curly hair and a broad chest. Mūsa was of brown complexion, straight hair and tall stature as if he was from the people of Az-Zuṭṭ."

٣٤٣٨ - حدَّثَنَا مُحَمَّدُ بنُ كثيرٍ: أخبرَنا إسْرَائِيلُ: أخبرَنا عُثمانُ بنُ المُغِيرَةِ، عَنْ مُجاهِدٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبِيُّ ﷺ: «رَأَيْتُ عِيسَى ومُوسَى وإبْرَاهِيمَ. فأمَّا عِيسَى فأحْمَرُ جَعْدٌ عَرِيضُ الصَّدْرِ. وأمَّا مُوسَى فآدَمُ جَسِيمٌ سَبْطٌ كأنَّهُ مِنْ رِجالِ الزُّطِّ».

3439. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ mentioned *Al-Masīḥ Ad-Dajjāl* in front of the people saying, "Allāh is not one-eyed while *Al-Masīḥ Ad-Dajjāl* is blind in the right eye and his eye looks like a bulging out grape.

٣٤٣٩ - حدَّثَنا إبْرَاهِيمُ بنُ المُنْذِرِ: حدَّثَنا أبُو ضَمْرَةَ: حدَّثَنا مُوسَى، عَنْ نافعٍ، قالَ عَبْدُ اللهِ: ذَكَرَ النَّبِيُّ ﷺ يَوْماً بَيْنَ ظَهْرَانِي النَّاسِ المَسِيحَ الدَّجالَ فَقالَ: «إنَّ اللهَ لَيْسَ بأعْوَرَ، ألَا إنَّ المَسِيحَ الدجَّالَ أعْوَرُ العَيْنِ اليُمْنَى كأن عَيْنَهُ عِنَبَةٌ طافِيَةٌ».

[راجع: ٣٠٥٧]

3440. While sleeping near the Ka'bah last night, I saw in my dream a man of brown colour, the best one can see amongst brown colour, and his hair was so long that it fell between his shoulders. His hair was lank and water was dribbling from his head and he was placing his hands on the shoulders of two men while circumambulating the Ka'bah. I asked, 'Who is this?' They replied, 'This is 'Īsā (Jesus), son of Maryam (Mary)'. Behind him I saw a man who had short and curly hair and was blind in the right eye, resembling Ibn Qaṭan in appearance. He was placing his hands on the shoulders of a person while performing *Ṭawāf* around the Ka'bah. I asked, 'Who is this?' They replied, '*Al-Masiḥ Ad-Dajjāl*.'"

٣٤٤٠ - «وأرَاني اللَّيْلَةَ عِنْدَ الكَعْبَةِ في المَنامِ فإذَا رجُلٌ آدَمُ كأحْسَنِ ما يُرَى مِنْ أُدْمِ الرِّجالِ، تَضْرِبُ لِمَّتُهُ بَينَ مَنْكِبَيْهِ، رَجِلُ الشَّعْرِ يَقْطُرُ رَأْسُهُ مَاءً، واضِعاً يَدَيْهِ عَلى مَنْكِبَيْ رَجُلَينِ وهُوَ يَطُوفُ بالبَيْتِ فَقُلْتُ: مَنْ هذَا؟ فَقالُوا: هذا المَسيحُ بنُ مَرْيَمَ، ثُمَّ رَأيْتُ رَجُلاً ورَاءَه جَعْدٌ قَطِطاً أعْوَرَ العَيْنِ اليُمْنىٰ كأشْبَهِ مَنْ رَأيْتُ بِابنِ قَطَنٍ، وَاضِعاً يَدَيْهِ عَلى مَنْكِبَيْ رَجُلٍ يَطُوف بالبَيْتِ فَقُلْتُ: مَنْ هذَا: فَقالُوا: المَسيحُ الدجَّالُ»، تابَعَه عُبَيْدُ اللهِ عَنْ نافِعٍ.

[انظر: ٣٤٤١، ٥٩٠٢، ٦٩٩٩، ٧٠٢٦، ٧١٢٨]

3441. Narrated Sālim from his father: No, By Allāh, the Prophet ﷺ did not tell that 'Īsā (Jesus) was of red complexion but said, "While I was sleeping, (in my dream) I saw myself circumambulating the Ka'bah, suddenly I saw a man of brown complexion and lank hair walking between two men, and water was dropping from his head. I asked, 'Who is this?' The people said, 'He is the son of Maryam (Mary).' Then I looked behind and I saw a red-complexioned, fat, curly-haired man, blind in the right eye which looked like a bulging out grape. I asked, 'Who is this?' They replied, 'He is *Ad-Dajjāl*.' The one who resembled to him among the people, was Ibn Qaṭan." (Az-Zuhrī said, "He (i.e., Ibn Qaṭan) was a man from the Khuza'a tribe who died in the pre-Islāmic period.")

٣٤٤١ - حدَّثنا أحْمَدُ بنُ مُحَمَّدٍ المَكِّي قالَ: سَمِعْتُ إبْرَاهِيمَ بنَ سَعْدٍ قالَ: حدَّثَني الزُّهْرِيُّ، عَنْ سالِمٍ، عَنْ أبِيهِ قالَ: لا واللهِ ما قالَ النَّبِيُّ ﷺ لِعِيسَى: أحْمَرُ، ولكِنْ قالَ: «بَيْنما أنا نائِمٌ أطُوفُ بالكَعْبَةِ فإذَا رَجُلٌ آدَمُ، سَبْطُ الشَّعْرِ يُهادَى بَيْنَ رَجُلَينِ يَنْطِفُ رَأسُه مَاءً، أوْ يُهْرَاقُ رَأْسُهُ مَاءً، فَقُلْتُ: مَنْ هذَا؟ قالُوا: ابنُ مَرْيَمَ، فَذَهَبْتُ ألْتَفِتُ فإذَا رَجُلٌ أحْمَرُ جَسِيمٌ جَعْدُ الرأسِ أعْوَرُ عَيْنِهِ اليُمْنى، كأنَّ عِنَبَةٌ طَافِيَةٌ، قُلْتُ: مَنْ هذَا؟ قالُوا: هذَا الدجَّالُ، وأقْرَبُ

النَّاسِ بِهِ شَبَهاً ابنُ قَطَنٍ». قالَ الزُّهْرِيُّ: رَجُلٌ مِنْ خُزَاعَةَ هَلَكَ فِي الجاهِلِيَّةِ. [راجع: ٣٤٤٠]

3442. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "I am the nearest of all the people to the son of Maryam (Mary), and all the Prophets are paternal brothers, and there has been no Prophet between me and him [i.e., 'Īsā (Jesus)]."

٣٤٤٢ - حدَّثَنا أَبُو اليمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَنِي أَبُو سَلَمَةَ ابن عَبْدِ الرحمن: أَنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُول: «أنا أَوْلى النَّاسِ بابنِ مَرْيَمَ والأَنْبِياءُ أَوْلادُ عَلّاتٍ، لَيْسَ بَيْني وبَيْنَه نَبِيٌّ». [انظر: ٣٤٤٣]

3443. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Both in this world and in the Hereafter, I am the nearest of all the people to 'Īsā (Jesus), the son of Maryam (Mary). The Prophets are paternal brothers; their mothers are different, but their religion is one (i.e., Islāmic Monotheism)."

٣٤٤٣ - حدَّثَنا مُحَمَّدُ بنُ سِنانٍ: حدَّثَنا فُلَيْحُ بنُ سُلَيْمانَ: حدَّثَنا هِلالُ بن عَلِيٍّ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أبي عَمْرَةَ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «أنا أَوْلى النَّاسِ بِعِيسَى بنِ مَرْيَمَ في الدُّنْيا والآخِرَةِ، والأَنْبِياءُ إِخْوَةٌ لِعَلَّاتٍ، أُمَّهاتُهُمْ شَتَّى ودِينُهُمْ واحِدٌ». وقالَ إِبْراهِيمُ بنُ طَهْمانَ، عَنْ مُوسَى بنِ عُقْبَةَ، عَنْ صَفْوانَ بن سُلَيْمٍ، عَنْ عطاءِ ابنِ يَسارٍ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ. [راجع: ٣٤٤٢]

3444. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "'Īsā (Jesus), the son of Maryam (Mary) seeing a man stealing, asked him, 'Did you steal?' He said, 'No, by Allāh, except Whom there is no other *Ilāh* (God). *Lā ilāha illallāh* (none who has the right to be worshipped but Allāh)'. 'Iesa said, 'I believe in Allāh and deny (or suspect) my eyes.'"

٣٤٤٤ - وحدَّثَني عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أَخْبَرَنا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «رَأَى عِيسَى رَجُلاً يَسْرِقُ فَقالَ لَه:

أَسَرَقْتَ؟ قالَ: كَلا والذِي لا إلَهَ إلا اللهِ، فَقالَ عِيسَى: آمَنْتُ باللهِ، وكَذَّبْتُ عَيْني».

3445. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "Do not exaggerate in praising me as the Christians praised the son of Maryam (Mary),[1] for I am only a slave. So, call me the slave of Allāh and His Messenger."

٣٤٤٥ - حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ قالَ: سَمِعْتُ الزُّهْرِيَّ يَقُولُ: أَخْبَرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ، عَنِ ابنِ عَبَّاسٍ: سَمِعَ عُمَرَ رَضِيَ اللهُ عَنْهُ يَقُولُ عَلى المِنْبَرِ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لا تُطْرُوني كما أَطْرَتِ النَّصارَى ابنَ مَرْيَمَ فإنَّما أنا عَبْدُهُ فَقُولُوا: عَبْدُ اللهِ ورَسُولُهُ». [راجع: ٢٤٦٢]

3446. Narrated Abū Mūsa Al-Ash'arī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If a man teaches his slave-girl good manners properly, educates her properly, and then manumits and marries her, he will get a double reward. And if a man believes in 'Īsā (Jesus) and then believes in me (ﷺ), he will get a double reward. And if a slave fears, obeys, and keeps his duty to his Lord (i.e., Allāh) and (also) obeys his masters, he too will get a double reward." (See H. 97)

٣٤٤٦ - حدَّثَنا مُحَمَّدُ بنُ مُقاتِلٍ: أَخْبَرَنا عَبْدُ اللهِ: أَخْبَرَنا صَالِحُ بنُ حَيٍّ أنَّ رَجُلاً مِنْ أَهْلِ خُراسانَ قالَ للشَّعْبِيِّ، فَقالَ الشَّعْبِيُّ: أَخْبَرَني أبو بُرْدَةَ، عَنْ أبي مُوسَى الأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «إذَا أَدَّبَ الرجُلُ أمَتَهُ فأَحْسَنَ تَأْدِيبَها، وعَلَّمَها فأَحْسَنَ تَعْلِيمَها ثُمَّ أَعْتَقَها فَتَزَوَّجَها كانَ لَهُ أَجْرَانِ. وَإذَا آمَنَ بِعِيسَى، ثُمَّ آمَنَ بي فَلَهُ أَجْرَانِ. والعَبْدُ إذَا اتَّقى رَبَّهُ وأطاعَ مَوَالِيَهُ فَلَهُ أَجْرَانِ». [راجع: ٩٧]

3447. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "You will be resurrected (and assembled) barefooted, naked and uncircumcised." The Prophet ﷺ

٣٤٤٧ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنِ المُغِيرَةِ بنِ النُّعْمانِ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ

(1) (H. 3445) The Christians over-praised 'Īsā (Jesus) عليه السلام till they took him as an *Ilāh* (God) besides Allāh.

ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قال: قالَ رَسُولُ اللهِ ﷺ: «تُحْشَرُونَ حُفاةً عُراةً غُرْلاً ثُمَّ قَرَأَ ﴿كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ وَعْدًا عَلَيْنَآ إِنَّا كُنَّا فَٰعِلِينَ﴾ فأوَّلُ مَنْ يُكْسَى إبْرَاهِيمُ ثُمَّ يُؤْخَذُ بِرِجالٍ مِنْ أصْحابي ذاتَ اليَمِينِ وذاتَ الشِّمالِ، فأقُولُ: أصْحابي، فَيُقالُ: إنَّهُمْ لَمْ يَزَالوا مُرْتَدِّين عَلى أعْقابِهِمْ مُنْذُ فارَقْتَهُمْ فأقُولُ كما قالَ العَبْدُ الصالحُ عِيسَى بنُ مَرْيَمَ: ﴿مَا قُلْتُ لَهُمْ إِلَّا مَآ أَمَرْتَنِى بِهِۦٓ أَنِ ٱعْبُدُوا۟ ٱللَّهَ رَبِّى وَرَبَّكُمْ ۚ وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِى كُنتَ أَنتَ ٱلرَّقِيبَ عَلَيْهِمْ ۚ وَأَنتَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿١١٧﴾ إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١١٨﴾﴾» قالَ مُحَمَّدُ بنُ يُوسُفَ الفِرَبْرِيُّ: ذُكِرَ عَنْ أبي عَبْدِ اللهِ، عَنْ قَبِيصَةَ قالَ: هُمُ المُرْتَدُّونَ الَّذِينَ ارْتَدُّوا عَلى عَهْدِ أبي بَكْرٍ فَقاتَلَهُمْ أبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ.

[راجع: ٣٣٤٩]

then recited the Divine Verse:

"...As We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it." (V.21:104)

He added, "The first to be dressed will be Ibrāhīm (Abraham). Then some of my companions will be taken to the right and to the left. I will say: 'My companions!' It will be said, 'They had been renegades (deserted Islām) since you left them.' I will then say what the pious slave 'Īsā (Jesus), the son of Maryam (Mary) said: '...And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world). If You punish them, they are Your slaves, and if You forgive them, You, only You are the All-Mighty, the All-Wise'." (V.5:117,118)

Narrated Qabīṣa, "Those were the apostates who deserted Islām during the caliphate of Abū Bakr رَضِيَ اللهُ عَنْهُ who fought them".

[See *Ḥadīth* No. 3349]

(٤٩) بابُ نُزُولِ عِيسَى بنِ مَرْيَمَ عَلَيْهِما السَّلامُ

(49) CHAPTER. The advent (descent) of 'Īsā (Jesus), son of Maryam (Mary) عَلَيْهِما السَّلام.

٣٤٤٨ - **حَدَّثَنا** إسْحاقُ: أخْبَرَنا يَعْقُوبُ بنُ إبْرَاهِيمَ: حدَّثَنا أبي، عَنْ صَالِحٍ، عَنِ ابنِ شِهابٍ: أنَّ سَعِيدَ بنَ المُسَيَّبِ، سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ:

3448. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "By Him (Allāh) in Whose Hands my soul is, surely ['Īsā (Jesus)], the son of Maryam (Mary) عَلَيْهِا السَّلام will shortly descend amongst you (Muslims) and will judge mankind justly by the law of the Qur'ān (as a just ruler); he will break the Cross and kill the pigs and there will be no

«والَّذِي نَفْسِي بِيَدِهِ لَيُوشِكَنَّ أنْ يَنْزِلَ فِيكُم ابنُ مَرْيَمَ حَكَماً عَدْلاً، فَيَكْسِرَ الصَّلِيبَ ويَقْتُلَ الخِنْزِيرَ، ويَضَعَ الجِزيَةَ، ويَفِيضَ المَالُ حتَّى لا يَقْبَلَهُ أحَدٌ، حتَّى تَكُونَ السَّجْدَةُ الوَاحِدَةُ خَيْرٌ مِنَ الدُّنيا وما فِيْها». ثُمَّ يَقُولُ أبُو هُرَيْرَةَ: واقْرَؤُوا إن شِئْتُمْ ﴿وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾﴾. [راجع: ٢٢٢٢]

Jizya[1] (i.e., taxation taken from non-Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allāh [in *Ṣalāt* (prayers)] will be better than the whole world and whatever is in it." Abū Hurairah added: "If you wish, you can recite (this Verse of the Qur'ān) :-

'And there is none of the people of the Scripture (Jews and Christians), but must believe in him (i.e., 'Īsā, son of Maryam, as only a Messenger of Allāh and a human being) before his ['Īsā عليه السَّلام or a Jew's or a Christian's] death; (at the time of the appearance of the angel of death). And on the Day of Resurrection he ('Īsā عليه السَّلام) will be a witness against them.'" (V.4:159)

(See *Fatḥ Al-Bārī*) [According to the quotation of Kushmaihani there is "*Al-Jizya*" instead of *Al-Ḥarb*"].

٣٤٤٩ - حدَّثَنا ابنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابنِ شِهَابٍ، عَنْ نافِعٍ مَوْلى أبي قَتَادَةَ الأنْصَارِيِّ: أنَّ أبا هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «كَيْفَ أنْتُمْ إذَا نَزَلَ ابنُ مَرْيَمَ فِيكُمْ وإمامُكُمْ مِنْكُمْ؟» تابَعَهُ عُقَيْلٌ والأوْزَاعِيُّ. [راجع: ٢٢٢٢]

3449. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "How will you be when the son of Maryam (Mary) ['Īsā (Jesus عليه السَّلام)] descends amongst you, and he will judge people by the law of the Qur'ān and not by the law of the Gospel."

[See *Fatḥ Al-Bārī*].

(٥٠) بابٌ: ما ذُكِرَ عَنْ بَني إسْرَائِيلَ

(50) CHAPTER. What has been said about Banī Israēl.

٣٤٥٠ - حدَّثَنا مُوسَى بنُ إسمَاعِيلَ: حدَّثَنا أبُو عَوَانَةَ: حدَّثَنا عَبْدُ المَلِكِ، عَنْ رِبْعِيِّ بنِ حِرَاشٍ قالَ: قالَ عُقْبَةُ بنُ عَمْرٍو لِحُذَيْفَةَ:

3450. Narrated Rib'ī bin Ḥirāsh: 'Uqba bin 'Amr said to Ḥudhaifa, "Won't you relate to us of what you have heard from Allāh's Messenger ﷺ?" He said, "I heard him saying, 'When *Ad-Dajjāl* appears, he will have fire and water along with him. What the

(1) (H. 3448) *Al-Jizya*: A tax imposed on non-Muslims, who would keep their own religion rather than embrace Islām. This will not be accepted by 'Īsā (Jesus) عليه السلام, but all people will be required to embrace Islām and there will be no other alternative.

ألا تُحَدِّثُنا ما سَمِعْتَ مِنْ رَسُولِ اللهِ ﷺ؟ قالَ: إنّي سَمِعْتُهُ يَقُولُ: «إنَّ مَعَ الدَّجّالِ إذَا خَرَجَ مَاءً وناراً، فأمَّا التي يَرَى النّاسُ أنَّها النّارُ فماءٌ بارِدٌ، وأمَّا الذي يَرَى النّاسُ أنَّهُ ماءٌ بارِدٌ فنارٌ تُحْرِقُ، فمَنْ أدْرَكَ مِنْكُم فَلْيَقَعْ في الذِي يَرَى أنَّها نارٌ فإنَّهُ عَذْبٌ بارِدٌ». [انظر: ٧١٣٠]

people will consider as fire, will be cold water and what the people will consider as cold water, will be fire that will burn (things). So, if anyone of you comes across this, he should fall in the thing which will appear to him as fire, for in reality, it will be fresh cold water.'"

٣٤٥١ - قالَ حُذَيْفَةُ: وسَمِعْتُهُ يَقُولُ: «إنَّ رَجُلاً كانَ فِيمَنْ كانَ قَبْلَكُمْ أتاهُ المَلَكُ لِيَقبِضَ رُوحَهُ فَقِيلَ لَهُ: هَلْ عَمِلْتَ مِنْ خَيْرٍ؟ قالَ: ما أعْلَمُ، قِيلَ لَهُ: انْظُرْ، قالَ: ما أعْلَمُ شَيْئاً غَيْرَ أنّي كُنْتُ أُبايِعُ النّاسَ في الدُّنْيا وأُجازِيهِمْ فأُنْظِرُ المُوسِرَ وَأتجاوَزُ عَنِ المُعْسِرِ، فأدْخَلَهُ اللهُ الجَنَّةَ». [راجع: ٢٠٧٧]

3451. Ḥudhaifa added, "I also heard him (i.e., the Prophet ﷺ) saying, 'From among the people preceding your generation, there was a man whom the angel of death visited to take away his soul. (So his soul was taken away) and he was asked if he had done any good deed.' He replied, 'I don't remember any good deed.' He was asked to think it over. He said, 'I do not remember, except that I used to trade with the people in the world; and I used to give a respite to the rich and forgive the poor (among my debtors)'. So, Allāh made him enter Paradise."

٣٤٥٢ - قالَ: وسَمِعْتُهُ يَقُولُ: «إنَّ رَجُلاً حَضَرَهُ المَوْتُ فَلَمَّا يَئِسَ مِنَ الحَياةِ أوْصَى أهْلَهُ إذَا أنا مُتُّ فاجمَعُوا لي حَطَباً كَثِيراً وأوْقِدُوا فيه ناراً حتَّى إذَا أكَلَتْ لَحْمِي وخَلَصَتْ إلى عَظْمِي فامْتَحَشْتُ فَخُذُوها فاطْحَنُوها، ثُمَّ انْظُرُوا يَوْماً رَاحاً فاذْرُوهُ في اليَمِّ، فَفَعَلوا فَجَمَعَهُ اللهُ فَقالَ لَهُ: لِمَ فَعَلْتَ ذٰلِكَ؟ قالَ: مِنْ خَشْيَتِكَ، فَغَفَرَ اللهُ لَهُ» قالَ عُقْبَةُ بنُ عَمْرٍو: وأنا سَمِعْتُهُ يَقُولُ ذَاكَ

3452. Hudhaifa further said, "I also heard him saying, 'Once there was a man on his deathbed, who, losing every hope of surviving said to his family: When I die, gather for me a large heap of wood and make a fire (to burn me). When the fire eats my meat and reaches my bones, and when the bones have burnt, take and crush them into powder and wait for a windy day to throw it (i.e., the powder) over the sea'. They did so, but Allāh collected his particles and asked him: 'Why did you do so?' He replied: 'For fear of You'. So Allāh forgave him.'"

'Uqba bin 'Amr said, "I heard him saying that the Israēlī used to dig the grave of the dead (to steal their shrouds)."

وكانَ نَبَّاشا . [انظر: ٣٤٧٩، ٦٤٨٠]

٣٤٥٣، ٣٤٥٤ - حدَّثني بِشْرُ بنُ مُحَمَّدٍ: أخبرَنا عَبْدُ اللهِ: أخبرَني مَعْمَرٌ ويُونُسُ، عَنِ الزُّهْرِيِّ قالَ: أخبرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ أنَّ عائِشَةَ وابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمْ قالا: لمَّا نَزَلَ بِرَسُولِ اللهِ ﷺ طَفِقَ يَطْرَحُ خَمِيصَةً عَلى وجْهِهِ فإذا اغْتَمَّ كَشَفَها عَنْ وجْهِهِ فَقالَ، وهُوَ كَذلِكَ: «لَعْنَةُ اللهِ عَلى اليهُودِ والنَّصارَى اتَّخَذُوا قُبُورَ أنْبيائِهِمْ مَساجِدَ»، يُحَذِّرُ ما صَنَعُوا. [راجع: ٤٣٥، ٤٣٦]

3453, 3454. Narrated 'Āishah and Ibn 'Abbās رَضِيَ اللهُ عَنْهُم: On his deathbed Allāh's Messenger ﷺ put a sheet over his face and when he felt hot, he would remove it from his face. When in that state (of putting and removing the sheet) he said, "May Allāh's Curse be on the Jews and the Christians for they built places of worship at the graves of their Prophets." (By that) he intended to warn (the Muslims) from what they (i.e., Jews and Christians) had done. (See H. 435)

٣٤٥٥ - حدَّثني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا مُحَمَّدُ بن جَعْفَرٍ: حدَّثَنا شُعْبَةُ، عَنْ فُراتٍ القَزَّازِ، قالَ: سَمِعْتُ أبا حازِمٍ، قالَ: قاعَدْتُ أبا هُرَيْرَةَ خَمْسَ سِنِينَ فَسَمِعْتُهُ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قالَ: «كانَتْ بَنُو إسْرائِيلَ تَسُوسُهُمُ الأنْبِياءُ، كُلَّما هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ وإنَّهُ لا نَبِيَّ بَعْدِي، وسَيَكُونُ خُلَفاءُ فَيَكْثُرُونَ، قالُوا: فما تأمُرُنا؟ قالَ: فُوا بِبَيْعَةِ الأوَّلِ فالأوَّلِ، أعْطوهُمْ حَقَّهُمْ، فإنَّ اللهَ سائِلُهُمْ عمَّا استرْعاهُمْ».

3455. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ, "The Israelites used to be ruled and guided by Prophets. Whenever a Prophet died, another would take over his place. There will be no Prophet after me, but there will be caliphs who will increase in number." The people asked, "O Allāh's Messenger! What do you order us (to do)?" He said, "Obey the one who will be given the *Bai'a* (pledge) first[1]. Fulfil their (i.e., the caliphs') rights, for Allāh will ask them about (any shortcomings) in ruling those whom Allāh has put under their guardianship."

٣٤٥٦ - حدَّثَنا سَعِيدُ بنُ أبي مَرْيَمَ: حدَّثَنا أبُو غَسَّانَ قالَ: حدَّثَني

3456. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "You surely will follow the ways of those nations who were before you,

(1) (H. 3455) If the *Bai'a* (pledge) is given to a caliph and after a while another caliph is given the *Bai'a* by some members of the society, the common Muslims should abide by the *Bai'ā* given to the first Caliph, for the election of the second is invalid.

زَيْدُ بنُ أَسْلَمَ، عَنْ عَطاءِ بنِ يَسارٍ، عَنْ أبي سَعِيدٍ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبيَّ ﷺ قالَ: «لَتَتَّبِعُنَّ سَنَنَ مَنْ قَبْلَكُمْ شِبْراً بِشِبْرٍ، وذِرَاعاً بِذِراعٍ حتَّى لَوْ سَلَكُوا جُحْرَ ضَبٍّ لَسَلَكْتُمُوهُ». قُلْنا: يا رَسُولَ اللهِ، اليهُودَ والنَّصارَى؟ قالَ النَّبيُّ ﷺ: «فمَنْ؟».

[انظر: ٧٣٢٠]

span by span and cubit by cubit (i.e., inch by inch) so much so that even if they entered the hole of a mastigar (sand lizard), you would follow them." We said, "O Allāh's Messenger! Do you mean the Jews and the Christians?" He replied, "Whom else?" (Meaning, of course, the Jews and the Christians.)

[See Vol. 9, *Hadith* No.7320]

٣٤٥٧ - حدَّثَنا عِمْرانُ بنُ مَيْسَرَةَ: حدَّثَنا عَبْدُ الوَارِثِ: حدَّثَنا خالِدٌ، عَنْ أبي قِلابَةَ، عَن أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: ذَكَرُوا النَّارَ والنَّاقُوسَ فَذَكَرُوا اليهُودَ والنَّصارَى، فأُمِرَ بِلالٌ أن يَشْفَعَ الأذانَ وأنْ يُوتِرَ الإقامَةَ. [راجع: ٦٠٣]

3457. Narrated Anas رَضِيَ اللهُ عَنْهُ: The people mentioned the fire and the bell [as means proposed for announcing the time of *Ṣalāt* (prayer)] and by such a suggestion they referred to the Jews and the Christians. But Bilāl was ordered, "Pronounce the words of the *Adhān* (i.e., call for the *Ṣalāt*) by saying its wordings twice in doubles, and for the *Iqāma* by saying its wordings once in singles."(1)

٣٤٥٨ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنِ الأعْمَشِ، عَنْ أبي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: كانَتْ تَكْرَهُ أنْ يَجْعَلَ يَدَهُ في خاصِرَتِهِ وتَقُولُ: إنَّ اليهُودَ تَفْعَلُهُ.

تابَعَهُ شُعْبَةُ، عَنِ الأعْمَشِ.

3458. Narrated 'Āishah رَضِيَ اللهُ عَنْها that she used to hate that one should keep his hands on his flanks while offering *Ṣalāt* (prayer). She said that the Jews used to do so.

٣٤٥٩ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا لَيْثٌ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنْ رَسُولِ اللهِ ﷺ قالَ: «إنَّما أجَلُكُمْ في أجَلِ مَنْ خَلا

3459. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Your period (i.e., the Muslims' period) in comparison to the periods of the previous nations, is like the period between the *Ṣalāt-ul-'Aṣr* (*'Aṣr* prayer) and sunset. And your example in comparison

(1) (H. 3457) The suggestion that they should use fire or a bell to announce the time of the *Ṣalāt* (prayer) was rejected, and the *Adhān* was adopted instead. [See Vol. 1, *Hadith* No. 603]

مِنَ الأُمَمِ، ما بَيْنَ صَلاةِ العَصْرِ إلى مَغْرِبِ الشَّمْسِ. وإنَّما مَثَلُكُمْ ومَثَلُ اليهُودِ والنَّصَارَى كَرَجُلٍ اسْتَعْمَلَ عُمَّالاً فَقالَ: مَنْ يَعْمَلُ لي إلى نِصْفِ النَّهارِ عَلى قِيرَاطٍ قِيْرَاطٍ؟ فَعَمِلَتِ اليَهُودُ إلى نِصْفِ النَّهارِ عَلى قِيراطٍ قِيرَاطٍ. ثُمَّ قالَ: مَنْ يَعْمَلُ لي مِنْ نِصْفِ النَّهارِ إلى صَلاةِ العَصْرِ عَلى قِيرَاطٍ قِيرَاطٍ؟ فَعَمِلَتِ النَّصَارَى مِنْ نِصْفِ النهارِ إلى صَلاةِ العَصْرِ عَلى قِيرَاطٍ قِيراطٍ. ثُمَّ قالَ: مَن يَعْمَلُ لي مِنْ صَلاةِ العَصْرِ إلى مَغْرِبِ الشَّمْسِ عَلى قِيرَاطَينِ قِيرَاطَينِ؟ قَالَ: ألا فأنْتُمُ الذينَ تَعْمَلُونَ مِنْ صَلاةِ العَصْرِ إلى مَغْرِبِ الشَّمْسِ. ألا لَكُمُ الأَجْرُ مَرَّتَيْنِ. فَغَضِبَتِ اليهُودُ والنَّصَارَى فَقالُوا: نَحْنُ أكْثَرُ عَمَلاً، وأقَلُّ عَطاءً، قالَ اللهُ: وَهَلْ ظَلَمْتُكُمْ مِنْ حَقِّكُمْ شَيْئاً؟ قالُوا: لا، قالَ: فإنَّهُ فَضْلي أُعْطِيهِ مَنْ شِئْتُ». [راجع: ٥٥٧]

to the Jews and the Christians is like the example of a person who employed some labourers and asked them, 'Who will work for me till midday for one *Qīrāṭ* each?' The Jews worked for half a day for one *Qīrāṭ* each. The person asked, 'Who will do the work for me from midday to the time of the *Ṣalāt-ul-'Aṣr* for one *Qīrāṭ* each?' The Christians worked from midday till the *Ṣalāt-ul-'Aṣr* for one *Qīrāṭ*. Then the person asked, 'Who will do the work for me from the *Ṣalāt-ul-'Aṣr* till sunset for two *Qīrāṭ* each?' " The Prophet ﷺ added, "It is you (i.e., Muslims) who are doing the work from the *Ṣalāt-ul-'Aṣr* till sunset, so you will have a double reward. The Jews and the Christians got angry and said, 'We have done more work but got less wages.' Allāh said, 'Have I been unjust to you as regards your rights?' They said, 'No.' So Allāh said, 'Then it is My Blessing which I bestow on whomever I like.' "

٣٤٦٠ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفيانُ، عَنْ عَمْرٍو، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ قالَ: سَمِعْتُ عُمَرَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قاتَلَ اللهُ فُلاناً، ألَمْ يَعْلَمْ أنَّ النَّبِيَّ ﷺ قالَ: «لَعَنَ اللهُ اليهُودَ حُرِّمَتْ عَلَيهِمُ الشُّحُوم فَجَمَلُوها فَباعُوها». تابَعَهُ جابِرٌ وأبو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [راجع: ٢٢٢٣]

3460. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: I heard 'Umar رَضِيَ اللهُ عَنْهُ saying, "May Allāh curse so-and-so! Doesn't he know that the Prophet ﷺ said, 'May Allāh curse the Jews, for though they were forbidden (to eat) fat, they melted (liquified) it and sold it."

3461. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Convey (my teachings) to the people even if it were a single Verse or a sentence (from the Qur'ān or *As-Sunna*) and tell others the stories of Banī Isrāel (which have been taught to you), for it is not sinful to do so. And whoever tells a lie against me intentionally, then surely let him occupy his seat in the (Hell) Fire."

٣٤٦١ - **حدَّثَنا** أبُو عاصِم الضَّحَّاكُ ابنُ مَخْلَدٍ: أخْبَرَنا الأوْزَاعِيُّ: حدَّثنا حَسَّانُ ابنُ عَطِيَّةَ، عَنْ أبي كَبْشَةَ السَّلُولي عَنْ عَبْدِ اللهِ بنِ عَمْرٍو أنَّ النَّبِيَّ ﷺ قالَ: «بَلِّغُوا عَنِّي ولَوْ آيَةً، وحَدِّثُوا عَنْ بَني إسْرَائِيلَ ولا حَرَجَ. ومَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ منَ النَّارِ».

3462. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The Jews and the Christians do not dye (their grey hair), so you shall do the opposite of what they do (i.e., dye your grey hair and beards)."

٣٤٦٢ - **حدَّثَنا** عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ قالَ: حدَّثَني إبْرَاهِيمُ بنُ سَعْدٍ، عَنْ صالحٍ، عَنِ بنِ شِهابٍ قالَ: قالَ أبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ: إنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: إنَّ رَسُولَ اللهِ ﷺ قال: «إنَّ اليَهُودَ والنَّصَارَى لا يَصْبُغُونَ فخالِفُوهُم». [انظر: ٥٨٩٩]

3463. Narrated Jundub: Allāh's Messenger ﷺ said, "Amongst the nations before you there was a man who got a wound, and growing impatient (with its pain), he took a knife and cut his hand with it and the blood did not stop till he died. Allāh تعالى said, 'My slave hurried to bring death upon himself so I have forbidden him (to enter) Paradise.'"

٣٤٦٣ - **حدَّثَنا** مُحَمَّدٌ قالَ: حَدَّثَنَا حَجَّاجٌ: حدَّثَنا جَرِيرٌ، عَنِ الحَسَنِ قالَ: حدَّثَنا جُنْدَبُ بنُ عَبْدِ اللهِ في هذَا المَسْجِدِ وما نَسِينا مُنْذُ حدَّثَنا وما نَخْشَى أنْ يَكُونَ جُنْدَبٌ كَذَبَ علَى النَّبِيِّ ﷺ قالَ: قالَ رَسُولُ اللهِ ﷺ: «كانَ فِيمَنْ كانَ قَبْلَكُمْ رَجُلٌ بِهِ جُرْحٌ فَجَزِعَ فأخَذَ سِكِّيناً فَحَزَّ بِها يَدَهُ فمَا رَقَأَ الدَّمُ حتَّى ماتَ، قالَ اللهُ عَزَّ وَجَلَّ: بادَرَني عَبْدِي بِنَفْسِهِ حَرَّمْتُ عَلَيْهِ الجَنَّةَ».

[راجع: ١٣٦٤]

(51) CHAPTER. (The tale of three Israelites, a leper, a bald man and a blind man.

3464. Narrated Abū Hurairah that he heard Allāh's Messenger ﷺ saying, "Allāh willed to test three Isrāelites who were a leper, a blind man and a bald-headed man. So He sent them an angel who came to the leper and said, 'What thing do you like most?' He replied, 'Good colour and good skin, for the people have a strong aversion to me.' The angel touched him and his illness was cured, and he was given a good colour and beautiful skin. The angel asked him, 'What kind of property do you like best?' He replied, 'Camels (or cows).' (The narrator is in doubt, for either the leper or the bald-headed man demanded camels and the other demanded cows.) So he (i.e the leper) was given a pregnant she-camel, and the angel said (to him), 'May Allāh bless you in it.'

"The angel then went to the bald-headed man and said, 'What thing do you like most?' He said, 'I like good hair and wish to be cured of this disease, for the people feel repulsion for me.' The angel touched him and his illness was cured, and he was given good hair. The angel asked (him), 'What kind of property do you like best?' He replied, 'Cows.' The angel gave him a pregnant cow and said, 'May Allāh bless you in it.' The angel went to the blind man and asked, 'What thing do you like best?' He said, '(I like) that Allāh may restore my eye-sight to me so that I may see the people.' The angel touched his eyes and Allāh gave him back his eye-sight. The angel asked him, 'What kind of property do you like best?' He replied, 'Sheep.' The angel gave him a pregnant ewe. Afterwards, all the three pregnant animals gave birth to young ones, and multiplied and brought forth so much

(٥١) بابٌ: حَدِيثُ أبْرَصَ وأعمَى وأقْرَعَ في بني إسرائيلَ

٣٤٦٤ - حدَّثنا أحْمَدُ بنُ إسحَاقَ: حدَّثنا عَمْرُو بنُ عاصِمٍ: حدَّثنا هَمَّامٌ: حدَّثنا إسحَاقُ بنُ عَبْدِ اللهِ قالَ: حدَّثني عَبْدُ الرَّحْمٰنِ بنُ أبي عَمْرَةَ: أنَّ أبا هُرَيْرَةَ حدَّثَهُ: أنَّهُ سَمِعَ النَّبيَّ ﷺ ح. وحدَّثَني مُحَمَّدٌ: حدَّثَنا عَبْدُ اللهِ بنُ رَجاءٍ: أخْبَرَنا هَمَّامٌ، عَنْ إسحَاقَ بنِ عَبْدِ اللهِ قالَ: أخْبَرَني عَبْدُ الرَّحْمٰنِ بنُ أبي عَمْرَةَ أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ حدَّثَهُ: أنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إنَّ ثَلاثَةً في بَني إسْرائِيلَ: أبْرَصَ وأقْرَعَ وأعمَى، بَدَا للهِ عَزَّ وَجَلَّ أنْ يَبْتَلِيَهُمْ فَبَعَثَ إلَيهِمْ مَلَكاً فأتى الأبْرَصَ فَقالَ: أيُّ شَيْءٍ أحَبُّ إلَيْكَ؟ قالَ: لَوْنٌ حَسَنٌ وجِلْدٌ حَسَنٌ، قَدْ قَذِرَني النَّاسُ، قالَ: فمَسَحَهُ فَذَهَبَ عَنْهُ، فأُعْطِيَ لَوْناً حَسَناً وجِلْداً حَسَناً. فَقالَ: وَأيُّ المَالِ أحَبُّ إلَيكَ؟ قالَ: الإبلُ - أوْ قالَ: البَقَرُ، هُو شَكَّ في ذلكَ: أنَّ الأبْرَصَ والأقْرَعَ قالَ أحَدُهُمَا: الإبلُ، وقالَ الآخَرُ: البَقَرُ - فأُعْطِيَ ناقَةً عُشَرَاءَ، فَقالَ: يُبارَكُ لكَ فِيها. وأتى الأقْرَعَ فَقالَ: أيُّ شَيْءٍ أحَبُّ إلَيْكَ؟ قالَ: شَعْرٌ حَسَنٌ، ويَذْهَبُ هذَا عَنِّي، قَدْ قَذِرَني النَّاسُ. قالَ:

that one of the (three) men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley. Then the angel, disguised in the shape and appearance of a leper, went to the leper and said, 'I am a poor man, who has lost all means of livelihood while on a journey. So, none will satisfy my need except Allāh and then you. In the Name of Him Who has given you such nice colour and beautiful skin and so much property, I ask you to give me a camel so that I may reach my destination'. The man replied, 'I have many obligations (so I cannot give you).' The angel said, 'I think I know you; were you not a leper to whom the people had a strong aversion? Weren't you a poor man, and then Allāh gave you (all this property)?' He replied, '(This is all wrong), I got this property through inheritance from my forefathers'. The angel said, 'If you are telling a lie, then let Allāh make you as you were before.'

"Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said, 'If you are telling a lie, then let Allāh make you as you were before.'

"The angel, disguised in the shape of a blind man, went to the blind man and said, 'I am a poor man and a traveller, whose means of livelihood have been exhausted while on a journey. I have nobody to help me except Allāh, and after Him, you yourself. I ask you in the Name of Him Who has given you back your eyesight to give me a sheep, so that with its help, I may complete my journey'. The man said, 'No doubt, I was blind and Allāh gave me back my eye-sight; I was poor and Allāh made me rich; so take anything you

فَمَسَحَهُ فَذَهَبَ، وأُعْطِيَ شَعْراً حسَناً، قالَ: فأيُّ المَالِ أحَبُّ إلَيْكَ؟ قالَ: البَقَرُ. قالَ: فأعْطاهُ بَقَرَةً حامِلاً، وقالَ: يُبارَكُ لكَ فِيها. وأتى الأعمَى فَقالَ: أيُّ شَيْءٍ أحَبُّ إلَيْكَ؟ قالَ: يَرُدُّ اللهُ إلَيَّ بَصَرِي فأُبْصِرُ بِهِ النَّاسَ، قالَ: فمَسَحَهُ فَرَدَّ اللهُ إلَيْهِ بَصَرَهُ. قالَ: فأيُّ المَالِ أحَبُّ إلَيْكَ؟ قالَ: الغَنَمُ، فأعْطاهُ شاةً وَالداً. فأُنْتِجَ هذَانِ ووَلَّد هذَا فَكانَ لِهٰذَا وَادٍ مِنْ إبِلٍ، ولِهٰذَا وَادٍ مِنْ بَقَرٍ، ولِهٰذَا وَادٍ مِنَ الغَنمِ. ثُمَّ إنَّهُ أتىٰ الأبْرَصَ في صُورَتِهِ وهَيْئَتِهِ فَقالَ: رَجُلٌ مِسْكِينٌ تَقَطَّعَتْ بِهِ الحِبالُ في سَفَرِهِ فَلا بَلاغَ اليَوْمَ إلَّا باللهِ ثُمَّ بِكَ. أسْألكَ بالَّذِي أعْطاكَ اللَّوْنَ الحَسَنَ والجِلْدَ الحَسَنَ والمَالَ بَعِيراً أتبَلَّغُ عَلَيْهِ في سَفَرِي. فَقالَ لَهُ: إنَّ الحُقُوقَ كَثِيرةٌ. فَقالَ لهُ: كأني أعْرِفُكَ، ألَمْ تَكُنْ أبْرَصَ يَقْذَرُكَ النَّاسُ؟ فَقِيراً فأعْطاكَ اللهُ؟ فَقالَ: لَقَدْ وَرِثْتُ لِكابِرٍ عَنْ كابِرٍ، فَقالَ: إنْ كُنْتَ كاذِباً فَصَيَّرَكَ اللهُ إلى ما كُنْتَ. وأتى الأقْرَعَ في صُورَتِهِ وهَيْئَتِهِ فَقالَ لَهُ مِثْلَ ما قالَ لِهٰذَا فَرَدَّ عَلَيْهِ مِثْلَ ما رَدَّ عَلَيْهِ هذَا. فَقالَ: إنْ كُنْتَ كاذِباً فَصَيَّرَكَ اللهُ إلى ما كُنْتَ. وأتى الأعمَى في صُورَتِهِ فَقالَ: رَجُلٌ مِسكِينٌ وابنُ سَبِيلٍ وتَقَطَّعَتْ بِي

الجبالُ في سَفَرِهِ فَلا بَلاغَ اليَوْمَ إلَّا باللهِ ثُمَّ بِكَ. أسْألُكَ بالذي رَدَّ عَلَيْكَ بَصَرَكَ شاةً أتَبَلَّغُ بِها في سَفَرِي، وَقَالَ لَهُ: قَدْ كُنْتُ أعمَى فَرَدَّ اللهُ بَصَرِي، وفَقِيراً فَقَدْ أغْناني. فَخُذْ ما شِئْتَ فَوَاللهِ لا أحْمَدُكَ اليَوْمَ بِشَيءٍ أخَذْتَهُ للهِ. فَقالَ: أمْسِكْ مالَكَ، فإنَّما ابْتُلِيتُمْ فَقَدْ رَضِيَ عَنْكَ وَسَخِطَ عَلى صَاحِبَيْكَ». [انظر: ٦٦٥٣]

wish from my property. By Allāh, I will not stop you for taking anything (you need) of my property which you may take for Allāh's sake.' The angel replied, 'Keep your property with you. You (i.e., three men) have been tested and Allāh is pleased with you and is angry with your two companions.'"

(٥٢) **بابٌ**: ﴿أَمْ حَسِبْتَ أَنَّ أَصْحَٰبَ ٱلْكَهْفِ وَٱلرَّقِيمِ﴾ [الكهف: ٩]

﴿ٱلْكَهْفِ﴾: الفَتْحُ في الجَبَلِ. ﴿وَٱلرَّقِيمِ﴾: الكِتابُ، ﴿مَّرْقُومٌ﴾: مَكْتُوبٌ مِنَ الرَّقْمِ. ﴿وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ﴾: ألْهَمْناهُمْ صَبْراً. ﴿شَطَطًا﴾: إفْرَاطاً. ﴿بِٱلْوَصِيدِ﴾: الفِناءُ وجَمْعُهُ وصائِدُ ووُصُدٌ. ويُقالَ: الوَصِيدُ البابُ، ﴿مُّؤْصَدَةٌ﴾ مُطْبَقَةٌ، آصَدَ البابَ وأوْصَدَ. ﴿بَعَثْنَٰهُمْ﴾: أحْيَيْناهُمْ. ﴿أَزْكَىٰ﴾: أكْثَرُ رَيْعاً ﴿فَضَرَبْنَا عَلَىٰٓ ءَاذَانِهِمْ﴾ فناموا ﴿رَجْمًۢا بِٱلْغَيْبِ﴾: لَمْ يَسْتَبِنْ. وقالَ مُجاهِدٌ: ﴿تَّقْرِضُهُمْ﴾: تَتْرُكُهُمْ.

(52) CHAPTER.

(Allāh's Statement): "Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave)?' (V.18:9)

(٥٣) **بابٌ**: حَدِيثُ الغار

(53) CHAPTER. The tale of the cave.

٣٤٦٥ - حدَّثنا إسماعِيلُ بنُ خَلِيلٍ: أخْبرَنا عَلِيُّ بنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللهِ بنِ عُمَرَ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ

3465. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "Once, three persons (from the previous nations) were travelling, and suddenly it started raining and they took shelter in a cave. The entrance of the cave got closed (suddenly by the falling of

a huge rock) while they were inside. They said to each other, 'O you! Nothing can save you except the truth, so each of you should ask Allāh's Help by referring to such a deed as he thinks he did sincerely (i.e just for gaining Allāh's Pleasure).' So one of them said, 'O Allāh! You know that I had a labourer who worked for me for one *Faraq* (i.e., three *Ṣā'*) of rice, but he departed, leaving it (i.e., his wages). I sowed that *Faraq* of rice and with its yield I bought cows (for him). Later on when he came to me asking for his wages, I said (to him), 'Go to those cows and drive (take) all of them.' He said to me, 'But you have to pay me only a *Faraq* of rice.' I said to him, 'Go to those cows and take them, for they are the product of that *Faraq* (of rice).' So he drove (took) them. O Allāh! If You consider that I did that for fear of You, then please remove the rock.' The rock shifted a bit from the mouth of the cave. The second one said, 'O Allāh, You know that I had old parents whom I used to provide with the milk of my sheep every night. One night I was delayed and when I came, they had slept, while my wife and children were crying with hunger. I used not to let them (i.e., my family) drink unless my parents had drunk first. So I disliked to wake them up and also disliked that they should sleep without drinking it. I kept on waiting (for them to wake) till it dawned. O Allāh! If You consider that I did that for fear of You, then please remove the rock.' So, the rock shifted and they could see the sky through it. The (third) one said, 'O Allāh! You know that I had a cousin (i.e., my paternal uncle's daughter) who was most beloved to me and I sought to seduce her, but she refused, unless I paid her one hundred Dīnār (i.e., gold pieces). So, I collected the amount and brought it to her, and she allowed me to

ﷺ قالَ: «بَيْنما ثلاثةُ نَفَرٍ ممَّنْ كانَ قَبْلَكُم يمشُونَ إذْ أصابَهُمْ مَطَرٌ فأوَوْا إلى غارٍ فانْطَبَقَ عَلَيهِمْ، فَقالَ بَعْضُهُمْ لِبَعْضٍ: إنَّهُ واللهِ يا هَؤُلاءِ لا يُنْجِيكُمْ إلَّا الصِّدْقُ، فَلْيَدْعُ كُلُّ رَجُلٍ مِنْكُمْ بِما يَعْلَمُ أنَّهُ قَدْ صَدَقَ فيهِ. فَقالَ: اللَّهُمَّ إنْ كُنْتَ تَعْلَمُ أنَّهُ كانَ لي أجيرٌ عَمِلَ لي على فَرَقٍ مِنْ أرُزٍّ فَذَهَبَ وتَرَكَهُ وإنِّي عَمَدْتُ إلى ذٰلكَ الفَرَقِ فَزَرَعْتُهُ فَصارَ مِنْ أمْرِهِ أنِّي اشْتَرَيْتُ مِنْهُ بَقَراً، وأنَّهُ أتاني يَطْلُبُ أجْرَهُ فَقُلْتُ لَهُ: اعمِدْ إلى تِلكَ البَقَرِ فَسُقْها، فَقالَ لي: إنَّما لي عِنْدَكَ فَرَقٌ مِنْ أرُزٍّ، فَقُلْتُ لَهُ: اعمِدْ إلى تِلكَ البَقَرِ فإنَّها مِنْ ذٰلكَ الفَرَقِ، فَساقَها. فإنْ كُنْتَ تَعْلَمُ أنِّي فَعَلْتُ ذٰلكَ مِنْ خَشْيَتِكَ فَفَرِّجْ عَنَّا، فانْساحَتْ عَنْهُمُ الصَّخْرَةُ. فَقالَ الآخَرُ: اللَّهُمَّ إنْ كُنْتَ تَعْلَمُ أنَّهُ كانَ لي أبَوانِ شَيْخانِ كَبِيرانِ وَكُنْتُ آتِيهِما كُلَّ لَيْلَةٍ بِلَبَنِ غَنَمٍ لي، فأبْطَأْتُ عَنْهُما لَيْلَةً فَجِئْتُ وقَدْ رَقَدَا وأهْلي وعِيالي يَتَضاغَوْنَ مِنَ الجُوعِ، وكُنْتُ لا أسْقِيهِمْ حَتَّى يَشْرَبَ أبوايَ فَكَرِهْتُ أنْ أوقِظَهُما وكَرِهْتُ أنْ أدَعَهُما فَيَسْتَكِنَّا لِشَرْبَتِهِما. فَلَمْ أزَلْ أنْتَظِرُ حَتَّى طَلَعَ الفَجْرُ. فإنْ كُنْتَ تَعْلَمُ أنِّي فَعَلْتُ ذٰلكَ مِنْ خَشْيَتِكَ فَفَرِّجْ عَنَّا،

فانساخت عنهم الصَّخْرَةُ حتَّى نَظَرُوا إلى السَّماءِ. فقالَ الآخَرُ: اللَّهُمَّ إنْ كُنْتَ تَعْلَمُ أنَّهُ كانَ لي ابْنَةُ عَمٍّ مِنْ أحَبِّ النَّاسِ إليَّ وأنّي رَاوَدْتُها عَنْ نَفسِها فأبَتْ إلَّا أنْ آتِيَها بمائةِ دينارٍ، فَطَلَبْتُها حتَّى قَدَرْتُ فأتَيْتُها بِها فَدَفَعْتُها إلَيها فأمْكَنَتْني مِنْ نَفْسِها، فَلَمَّا قَعَدْتُ بَينَ رِجْلَيها، قالَتِ: اتَّقِ اللهَ ولا تَفُضَّ الخاتَمَ إلا بِحَقِّهِ؛ فَقُمْتُ وتَرَكْتُ المِائَةَ دِينارٍ. فإنْ كُنْتَ تَعْلَمُ أنّي فَعَلْتُ ذٰلكَ مِنْ خَشْيَتِكَ فَفَرِّجْ عَنَّا، فَفَرَّجَ اللهُ عَنهُمْ فَخَرَجُوا». [راجع: ٢٢١٥]

sleep with her. But when I sat between her legs, she said: Be afraid of Allāh, and do not deflower me but legally. I got up and left the hundred Dīnār (for her). O Allāh! If You consider that I did that for fear of You then please remove the rock'. So, Allāh released them (removed the rock) and they came out (of the cave)."

[This *Ḥadīth* indicates that one can only ask Allāh for help directly or through his performed good deeds. But to ask Allāh through dead or absent (Prophets, saints, spirits, holy men, angels etc.) is absolutely forbidden in Islām and it is a kind of "*Shirk*' — polytheism].

(٥٤) بابٌ:

(54) CHAPTER.

٣٤٦٦ - حدَّثنا أبُو اليمانِ: أخْبرَنا شُعَيْبٌ: حدَّثنا أبُو الزِّنادِ، عَنْ عَبْدِ الرَّحْمٰنِ: حدَّثَهُ أنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «بَيْنا امْرَأةٌ تُرْضِعُ ابْنَها إذْ مَرَّ بِها رَاكِبٌ وهيَ تُرْضِعُهُ فَقالَت: اللَّهُمَّ لا تُمِتِ ابْني حتَّى يَكُونَ مِثْلَ هذَا، فَقالَ: اللَّهُمَّ لا تَجْعَلْني مِثْلَهُ. ثُمَّ رَجَعَ في الثَّدْيِ، ومُرَّ بامرأةٍ تُجَرَّرُ ويُلْعَبُ بِها فَقالَتِ: اللَّهُمَّ لا تَجْعَلِ ابْني مِثْلَها، فَقالَ: اللَّهُمَّ اجْعَلْني مِثْلَها. فَقالَ: أمَّا الرَّاكِبُ فإنَّهُ كافِرٌ وأمَّا المَرْأةُ فإنَّهُمْ يَقُولُونَ لَها: تَزْني، وتَقُولُ: حَسْبِيَ اللهُ. ويَقُولُونَ:

3466. Narrated Abū Hurairah رَضِيَ الله عَنْهُ that he heard Allāh's Messenger ﷺ saying, "While a lady was nursing her child, a rider passed by and she said, 'O Allāh! Don't let my child die till he becomes like this (rider).' The child said, 'O Allāh! Don't make me like him,' and then returned to her breast (sucking it). (After a while) they (some people) passed by a lady who was being pulled and teased (by the people). The child's mother said, 'O Allāh! Do not make my child like her.' The child said, 'O Allāh! Make me like her.' Then he said, 'As for the rider, he is a disbeliever (an infidel), while the lady is accused of illegal sexual intercourse (falsely) and she says: Allāh is Sufficient for me (He knows the truth), and they also acuse her of theft (falsely) and she says: Allāh is Sufficient for me.'"

[See *Hadith* No. 3436]

تَسْرِقُ، وتَقُولُ: حَسْبِيَ اللهُ». [راجع: ١٢٠٦]

3467. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "While a dog was going round a well and was about to die of thirst, an Isrāelī prostitute saw it and took off her shoe (and used the shoe to draw water from the well) and watered it. So Allāh forgave her because of that good deed." (See H. 3321)

٣٤٦٧ - حدَّثَنَا سَعِيدُ بنُ تَلِيدٍ: حدَّثَنا ابنُ وهْبٍ قالَ: أخْبرَني جَرِيرُ بنُ حازِمٍ، عَنْ أيُّوبَ، عَنْ مُحَمَّدِ بن سِيرِينَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ ﷺ: «بَيْنما كَلْبٌ يُطِيفُ بِرَكِيَّةٍ كادَ يَقْتُلُهُ العَطَشُ إذْ رَأتْهُ بَغِيٌّ مِنْ بَغايا بَني إسْرَائِيلَ فَنزَعَتْ مُوقَها فَسَقَتْهُ فَغُفِرَ لَها بِهِ». [راجع: ٣٣٢١]

3468. Narrated Ḥumaid bin 'Abdur-Raḥmān that he heard Mu'āwiya bin Abī Sufyān (talking) on the pulpit in the year when he performed the *Ḥajj*. He took a tuft of hair that was in the hand of an orderly and said, "O people of Al-Madīna! Where are your learned men? I heard the Prophet ﷺ forbidding such a thing as this (i.e., false hair) and he used to say, 'The Isrāelites were destroyed when their ladies practised this habit (of using false hair to lengthen their locks)'."

٣٤٦٨ - حدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ: عَنْ مالِكٍ، عَنِ ابنِ شِهابٍ، عَنِ حُمَيْدِ ابنِ عَبْدِ الرَّحْمٰنِ: أنَّهُ سَمِعَ مُعاوِيَةَ بنَ أبي سُفْيانَ عامَ حَجَّ عَلى المِنْبرِ، فَتَناوَلَ قُصَّةً مِنْ شَعْرٍ كانَتْ في يَدي حَرَسِيٍّ فَقالَ: يا أهْلَ المَدِينَةِ، أيْنَ عُلَماؤُكُمْ؟ سَمِعْتُ النَّبيَّ ﷺ يَنْهَى عَنْ مِثْلِ هذِهِ ويَقُولُ: «إنَّما هَلَكَتْ بَنُو إسْرَائِيلَ حِينَ اتَّخَذَها نِساؤُهُمْ». [انظر: ٣٤٨٨، ٥٩٣٢، ٥٩٣٨]

3469. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Amongst the people preceding you there used to be *Muḥaddithūn* (i.e., persons who can guess things that come true later on, as if those persons have been inspired divinely), and if there are any such persons amongst my followers, it is 'Umar bin Al-Khaṭṭāb."

٣٤٦٩ - حدَّثَنَا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثَنا إبْراهِيمُ بنُ سَعْدٍ، عَنْ أبِيهِ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «إنَّهُ قَدْ كانَ فِيما مَضَى قَبْلَكُمْ مِنَ الأُمَمِ مُحَدَّثُونَ، وإنَّهُ إنْ كانَ في

أُمَّتِي هذِهِ مِنْهُمْ فإنَّهُ عُمَرُ بنُ الخَطَّابِ». [انظر: ٣٦٨٩]

٣٤٧٠ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا مُحَمَّدُ بنُ أبي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ قَتادَةَ، عَنْ أبي الصِّدِيقِ النَّاجِي، عَنْ أبي سَعِيدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «كانَ في بَنِي إسْرائِيلَ رَجُلٌ قَتَلَ تِسْعَةً وتِسْعِينَ إنْساناً. ثُمَّ خَرَجَ يَسْألُ، فأتَى راهِباً فَسَألَهُ فَقالَ لَهُ: تَوْبَةٌ؟ قالَ: لا، فَقَتَلَهُ، فَجَعَلَ يَسْألُ. فَقالَ لَهُ رَجُلٌ: ائْتِ قَرْيَةَ كَذا وكَذا، فأدْرَكَهُ المَوْتُ فَناءَ بِصَدْرِهِ نَحْوَها فاخْتَصَمَتْ فِيهِ مَلائِكَةُ الرَّحْمَةِ ومَلائِكَةُ العَذابِ، فأوْحَى اللهُ إلى هذِهِ أنْ تَقَرَّبِي، وأوْحَى إلى هذِهِ أنْ تَباعَدِي، وقالَ: قِيسُوا ما بَيْنَهُما. فَوُجِدَ إلى هذِهِ أقْرَبَ بِشِبْرٍ فَغُفِرَ لَهُ».

3470. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, There was a man from Banī Isrāel who murdered ninety-nine persons. Then he set out asking (whether his repentance could be accepted or not). He came upon a monk and asked him if his repentance could be accepted. The monk replied in the negative and so the man killed him. He kept on asking till a man advised him to go to such and such village. (So he left for it) but death overtook him on the way. While dying, he turned his chest towards that village (where he had hoped his repentance would be accepted), and so the angels of mercy and the angels of punishment quarrelled amongst themselves regarding him. Allāh ordered the village (towards which he was going) to come closer to him, and ordered the village (whence he had come), to go far away, and then He ordered the angels to measure the distances between his body and the two villages. So, he was found one span closer to the village (he was going to). So he was forgiven."

٣٤٧١ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ: حدَّثنا أبو الزِّنادِ عَنِ الأعْرَجِ عَنْ أبي سَلَمةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: صَلَّى رَسُولُ اللهِ ﷺ صَلاةَ الصُّبْحِ ثُمَّ أقْبَلَ عَلى النَّاسِ فَقالَ: «بَيْنا رَجُلٌ يَسُوقُ بَقَرَةً إذْ رَكِبَها فَضَرَبَها، فَقالَتْ: إنَّا لَمْ نُخْلَقْ لِهٰذا إنَّما خُلِقْنا لِلحَرْثِ». فَقالَ النَّاسُ: سُبْحانَ اللهِ بَقَرَةٌ تَكَلَّمُ! فَقالَ: «فإنِّي أُومِنُ بِهٰذا أنا وأبُو بَكْرٍ

3471. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Once, Allāh's Messenger ﷺ offered the morning *Ṣalāt* (prayer) and then faced the people and said, "While a man was driving a cow, he rode over it and beat it. The cow said, 'We have not been created for this, but we have been created for ploughing.'" On that the people said astonishingly, "Glorified be Allāh! A cow speaks!" The Prophet ﷺ said, "I believe this, and Abū Bakr and 'Umar, too, believe it, although neither of them was present there." The Prophet ﷺ added: "While a person was amongst his sheep, a wolf attacked and took one of the sheep. The man chased the wolf till he

وعُمَرُ» وما هُمَا ثَمَّ. «وبَينما رَجُلٌ في غَنَمِهِ إذْ عَدَا الذِّئْبُ فَذَهَبَ مِنها بِشاةٍ فَطَلَبَ حتَّى كأنَّهُ اسْتَنْقَذَها مِنْهُ، فقالَ لَهُ الذِّئْبُ: هذا اسْتَنْقَذْتَهَا مِنِّي، فمَنْ لَهَا يَوْمَ السَّبُعِ؟ يَوْمَ لا رَاعِيَ لَهَا غَيرِي؟» فَقالَ النَّاسُ: سُبْحانَ اللهِ، ذِئْبٌ يَتَكَلَّمُ! قالَ: «فإنِّي أُومِنُ بِهٰذَا أنا وأبُو بَكْرٍ وعُمَرُ» وما هُمَا ثَمَّ. [راجع: ٢٣٢٤]

حدَّثَنا عَلِيٌّ: حدَّثَنا سُفْيانُ، عَنْ مِسْعَرٍ، عَنْ سَعْدِ بنِ إبْرَاهِيمَ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

rescued it (the sheep) from the wolf, whereupon the wolf said, 'You have rescued it (the sheep) from me; but who will guard it on the day of the wild beasts when there will be no shepherd to guard them except I?' " The people said surprisingly, "Glorified be Allāh! A wolf speaks!"(1) The Prophet ﷺ said, "But I believe this and Abū Bakr and 'Umar, too, believe this, although neither of them was present there."

[See Vol. 3, *Hadith* No. 2324 and also Vol. 5, *Hadith* No. 3663]

٣٤٧٢ - حدَّثَنا إسحاقُ بنُ نَصْرٍ: أخبرَنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أبي هُرَيْرَةَ

3472. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "A man bought a piece of land from another man, and the buyer found an earthenware jar filled with

(1) (H. 3471) It has been written that a wolf also spoke to a shepherd during the Prophet's lifetime near Al-Madīna as narrated in *Musnad Imām Aḥmad* in the *Musnad* of Abu Sa'īd Al-Khudri رضي الله عنه : Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: (While a shepherd was in his herd of sheep), suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: "Be afraid of Allāh, you have taken the provision from me which Allāh gave me". The shepherd said: "What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being". The wolf said: "Shall I tell you something more amazing than this? There is Muḥammad, the Messenger of Allāh (ﷺ) in Yathrib (Al-Madīna) informing the people about the news of the past". Then the shepherd (after hearing that) proceeded (towards Al-Madīna) driving his sheep till he entered Al-Madīna, cornered his sheep in a place, and came to Allāh's Messenger (Muḥammad ﷺ) and informed the whole story. Allāh's Messenger ordered for the proclamation of a congregational *Salāt* (prayer) (صلاة جامعة), then he ﷺ came out and asked the shepherd to inform the people (about his story), and he informed them. Then Allāh's Messenger ﷺ said: "He (the shepherd) has spoken the truth. By Him (Allāh) in Whose Hands my soul is, the Day of Resurrection will not be established till beasts of prey (سباع) speak to the human beings, and the stick lash and the shoe-laces of a person speak to him and his thigh informs him about his family as to what happened to them after him.
[See Vol. 3, *Hadith* No. 2324 and also Vol. 5, *Hadith* No. 3663]

gold in the land. The buyer said to the seller, 'Take your gold, as I have bought only the land from you, but I have not bought the gold from you.' The (former) owner of the land said, 'I have sold you the land with everything in it.' So both of them took their case before a man who asked, 'Do you have children?' One of them said, 'I have a boy.' The other said, 'I have a girl.' The man said, 'Marry the girl to the boy and spend the money on both of them and give the rest of it in charity.' "

رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «اشْتَرَى رَجُلٌ مِنْ رَجُلٍ عَقاراً لَهُ فَوَجَدَ الرَّجُلُ الَّذِي اشْتَرَى العَقارَ في عَقارِهِ جَرَّةً فِيها ذَهَبٌ. فَقالَ لَهُ الذي اشْتَرَى العَقارَ: خُذْ ذَهَبَكَ مِنِّي، إنَّما اشْتريتُ مِنْكَ الأرْضَ، ولَمْ أبْتَعْ مِنْكَ الذَّهَبَ. وقالَ الذي لَهُ الأرْضُ: إنَّما بِعْتُكَ الأرْضَ وما فِيها. فَتَحاكما إلى رَجُلٍ، فَقالَ الذي تحاكما إلَيْهِ: ألَكما ولَدٌ؟ قالَ أحَدُهُما: لي غُلامٌ، وقالَ الآخَرُ: لي جارِيَةٌ. قالَ: أنْكِحُوا الغُلامَ الجارِيَةَ. وأنْفِقُوا عَلى أنْفُسِهِما مِنْهُ وتَصَدَّقا». [راجع: ٢٣٦٥]

3473. Narrated Usāma bin Zaid رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Plague was a means of torture sent on a group of Isrāelites (or on some people before you). So, if you hear of its spread in a land, don't approach it, and if plague should appear in a land where you are present, then don't leave that land in order to run away from it (i.e., plague)."

٣٤٧٣ - حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ قالَ: حَدَّثَني مالكٌ، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ، وعَنْ أبي النَّضْرِ مَوْلى عُمَرَ بنِ عُبَيْدِ اللهِ، عَنْ عامِرِ بنِ سَعْدِ بنِ أبي وقَّاصٍ، عَنْ أبِيهِ: أنَّهُ سَمِعَهُ يَسْألُ أُسامَةَ بنَ زَيْدٍ: ماذَا سَمِعْتَ مِنْ رَسُولِ اللهِ ﷺ في الطَّاعُونِ؟ فَقالَ أُسامَةُ: قالَ رَسُولُ اللهِ ﷺ: «الطَّاعُونُ رِجْسٌ أُرْسِلَ عَلى طائِفَةٍ مِنْ بَني إسْرائِيلَ أوْ عَلى مَنْ كانَ قَبْلَكُمْ. فإذَا سَمِعْتُمْ بِهِ بأرْضٍ فلا تَقْدَمُوا عَلَيْهِ. وإذَا وَقَعَ بأرْضٍ وأنْتُمْ بِها فلا تَخْرُجُوا فِراراً مِنْهُ». قالَ أبُو النَّضْرِ: «لا يخْرِجُكُمْ إلَّا فِراراً مِنْهُ». [انظر: ٥٧٢٨، ٦٩٧٤]

3474. Narrated 'Āishah رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ: I asked Allāh's Messenger ﷺ about the plague. He told me that it was a punishment sent by Allāh on whom he wished, and Allāh made it a source of mercy for the believers, for if one at the time of the spread of a plague epidemic stays in his country patiently hoping for Allāh's Reward, and believing that nothing will befall him except what Allāh has written for him, he will get a reward similar to that of a martyr.

٣٤٧٤ - حَدَّثَنَا مُوسَى بنُ إسمَاعِيلَ: حدَّثنا دَاوُدُ بنُ أبي الفُرَاتِ: حدَّثنا عَبْدُ اللهِ ابنُ بُرَيْدَةَ، عَنْ يَحْيَى بنِ يَعْمَرَ، عَنْ عائِشَةَ زَوْجِ النَّبيِّ ﷺ قالَتْ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنِ الطَّاعُونِ فأخْبرَني أنَّهُ عَذَابٌ يَبْعَثُهُ اللهُ عَلى مَنْ يَشاءُ، وأنَّ اللهَ جَعَلَهُ رَحْمَةً للمُؤْمِنِينَ، لَيْسَ مِنْ أحَدٍ يَقَعُ الطاعُونُ فَيَمْكُثُ في بَلَدِهِ صَابِراً مُحْتَسِباً يَعْلَمُ أنَّهُ لا يُصِيبُهُ إلَّا ما كَتَبَ اللهُ لَهُ إلَّا كانَ لَهُ مِثْلُ أجْرِ شَهِيدٍ». [انظر: ٥٧٣٤، ٦٦١٩]

3475. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The people of Quraish worried about the lady from Banī Makhzūm who had committed theft. They asked, "Who will intercede for her with Allāh's Messenger ﷺ?" Some said, "No one dare to do so except Usāma bin Zaid, the beloved one to Allāh's Messenger ﷺ." When Usāma spoke about that to Allāh's Messenger ﷺ; Allāh's Messenger ﷺ said (to him), "Do you try to intercede for somebody in a case connected with Allāh's prescribed punishments?" Then he got up and delivered a *Khutba* (religious talk) saying, "What destroyed the nations preceding you was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would inflict Allāh's punishment on him. By Allāh, if Fāṭima, the daughter of Muḥammad stole, I would cut off her hand."

٣٤٧٥ - حَدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا لَيْثٌ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ قُرَيْشاً أهمَّهُمْ شأنُ المَرْأةِ المخْزومِيةِ التي سَرَقَتْ فَقالُوا: ومَنْ يُكَلِّمُ فِيها رَسُولَ اللهِ ﷺ؟ فَقالُوا: ومَنْ يَجْتَرِئُ عَلَيْهِ إلَّا أُسامَةُ بنُ زَيْدٍ حِبُّ رَسُولِ اللهِ ﷺ؟ فَكَلَّمَهُ أُسامَةُ فَقالَ رَسُولُ اللهِ ﷺ: «أتَشْفَعُ في حَدٍّ مِنْ حُدُودِ اللهِ؟» ثُمَّ قامَ فاخْتَطَبَ ثُمَّ قالَ: «إنَّما أهْلَكَ الذِينَ قَبْلَكُمْ أنَّهُمْ كَانُوا إذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وإذَا سَرَقَ فِيهِمُ الضَّعِيفُ أقامُوا عَلَيْهِ الحَدَّ. وايمُ اللهِ لَوْ أنَّ فاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَها». [راجع: ٢٦٤٨]

3476. Narrated Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ: I heard a person reciting a (Qur'ānic) Verse in

٣٤٧٦ - حَدَّثَنَا آدَمُ: حَدَّثَنا

a certain way, and I had heard the Prophet ﷺ reciting the same Verse in a different way. So, I took him to the Prophet ﷺ and informed him of that but I noticed the sign of disapproval on his face, and then he said, "Both of you are correct, so don't differ, for the nations before you differed, so they were destroyed."

شُعْبَةُ: حدَّثَنا عَبْدُ المَلِكِ بنُ مَيْسَرَةَ قالَ: سَمِعْتُ النَّزالَ ابنَ سَبْرَةَ الهِلاليّ، عَنِ ابنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَجُلاً قَرَأَ آيَةً وسَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ خِلافَها، فَجِئْتُ بِهِ النَّبِيَّ ﷺ فأخبرْتُهُ فَعَرَفْتُ في وجْهِهِ الكَرَاهِيَةَ وقالَ: «كِلاكُما مُحْسِنٌ فَلا تَخْتَلِفُوا فإنَّ مَنْ كانَ قَبْلَكُمُ اخْتَلَفُوا فَهَلَكُوا». [راجع: ٢٤١٠]

3477. Narrated 'Abdullāh (bin Mas'ūd) رَضِيَ اللهُ عَنْهُ: As if I saw the Prophet ﷺ talking about one of the Prophets whose nation had beaten him and caused him to bleed, while he was cleaning the blood off his face and saying, "O Allāh! Forgive my nation, for they have no knowledge."

٣٤٧٧ - حدَّثَنا عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعمَشُ قالَ: حدَّثَني شَقِيقٌ: قالَ عَبْدُ اللهِ: كأنّي أنْظُرُ إلى النَّبِيِّ ﷺ يَحْكي نَبِيّاً مِنَ الأنْبِياءِ ضَرَبَهُ قَوْمُهُ فأدْمَوْهُ وهُوَ يَمْسَحُ الدَّمَ عَنْ وجْهِهِ ويَقُولُ: «اللَّهُمَّ اغْفِرْ لِقَوْمي فإنَّهُمْ لا يَعْلَمُونَ». [انظر: ٦٩٢٩]

3478. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Amongst the people preceding your age, there was a man whom Allāh had given a lot of wealth. While he was in his deathbed, he called his sons and said, 'What type of father have I been to you?' They replied, 'You have been a good father.' He said, 'I have never done a single good deed; so when I die, burn me and crush my body, and scatter the resulting ashes on a windy day.' His sons did accordingly, but Allāh عزوجل gathered his particles and asked (him), 'What made you do so?' He replied, "Fear of You.' So Allāh bestowed His Mercy upon him (forgave him)."

٣٤٧٨ - حدَّثَنا أبو الوَلِيدِ: حدَّثَنا أبُو عَوانَةَ، عَنْ قَتادَةَ، عَنْ عُقْبَةَ بنِ عَبْدِ الغافِرِ، عَنْ أبي سَعِيدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: «أنَّ رَجُلاً كانَ قَبْلَكُمْ رَغَسَهُ اللهُ مالاً فَقالَ لِبَنِيهِ لَمَّا حُضِرَ: أيَّ أبٍ كُنْتُ لَكُمْ؟ قالُوا: خَيرَ أبٍ، قالَ: فإنّي لَمْ أعمَلْ خَيراً قَطُّ فإذَا مِتُّ فأحْرِقُوني ثُمَّ اسْحَقُوني ثُمَّ ذَرُّوني في يَوْمٍ عاصِفٍ، فَفَعَلوا. فجَمَعَهُ اللهُ عزَّ وجَلَّ فَقالَ: ما حَمَلَكَ؟ قالَ:

مَخافَتُكَ، فَتَلَقَّاهُ رَحْمَتَهُ». وقالَ مُعاذٌ: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ قَالَ: سَمِعْتُ عُقْبَةَ بنَ عَبْدِ الغافِرِ: سَمِعْتُ أبا سَعِيدٍ الخُدَرِيَّ عَنِ النَّبيِّ ﷺ.

[انظر: ٦٤٨١، ٧٥٠٨]

٣٤٧٩ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا أبُو عَوَانَةَ، عَنْ عَبْدِ المَلِكِ بنِ عُمَيرٍ، عَنْ رِبْعِيِّ بنِ حِرَاشٍ قالَ: قالَ عُقْبَةُ لِحُذَيْفَةَ: ألاَ تُحَدِّثُنا ما سَمِعْتَ مِنَ النَّبيِّ ﷺ؟ قالَ: سَمِعْتُهُ يَقُولُ: «إنَّ رَجُلاً حَضَرهُ المَوْتُ لمَّا أيِسَ مِنَ الحَيَاةِ أوْصَى أهْلَهُ: إذَا مُتُّ فاجْمَعُوا لي حَطَباً كَثيراً، ثُمَّ أوْرُوا ناراً، حتَّى إذا أكَلَتْ لحْمِي وخَلَصَتْ إلى عَظْمِي فَخُذُوها فاطْحَنُوها فَذَرُّوني في اليَمِّ في يَوْمٍ حارٍّ أوْ رَاحٍ. فَجَمَعَهُ اللهُ فَقالَ: لِمَ فَعَلْتَ؟ قالَ: خَشْيَتَكَ، فَغَفَرَ لَهُ».

قالَ عُقْبَةُ: وأنا سَمِعْتُهُ يَقُولُ.

[راجع: ٣٤٥٢]

حدَّثَنا مُوسَى: حدَّثَنا أبُو عَوانَةَ: حدَّثَنا عَبْدُ المَلِكِ وقالَ: «في يَوْمٍ رَاحٍ».

3479. Narrated Rib'ī bin Ḥirāsh: 'Uqba said to Ḥudhaifa, "Won't you narrate to us what you heard from Allāh's Messenger ﷺ?" Ḥudhaifa said, "I heard him saying, 'Death approached a man and when he had no hope of surviving, he said to his family, 'When I die, gather for me much wood and build a fire (to burn me). When the fire has eaten my flesh and reached my bones, take the bones and grind them and scatter the resulting powder in the sea on a hot (or windy) day.' (That was done.) But Allāh collected his particles and asked (him), 'Why did you do so?' He replied, 'For fear of You.' So Allāh forgave him."

Narrated 'Abdul Malik as above, saying, "On a windy day."

٣٤٨٠ - حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيدِ اللهِ بنِ عَبْدِ اللهِ بنِ عُتْبَةَ، عَنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «كانَ الرَّجُلُ يُدَايِنُ النَّاسَ فَكانَ يَقُولُ لِفَتاهُ: إذَا

3480. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "A man used to give loans to the people and used to say to his servant, 'If the debtor is poor, forgive him, so that Allāh may forgive us.' So, when he met Allāh (after his death), Allāh forgave him."

أتَيْتَ مُعْسِراً فَتَجاوَزْ عَنْهُ لَعَلَّ اللهَ أنْ يَتَجاوَزَ عَنَّا، قالَ: فَلَقِيَ اللهَ فَتَجاوَزَ عَنْهُ». [راجع: ٢٠٧٨]

3481. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A man used to do sinful deeds, and when death came to him, he said to his sons, 'After my death, burn me and then crush me, and scatter the powder in the air, for by Allāh, if Allāh would get hold of me, He will give me such a punishment as He has never given to anyone else.' When he died, his sons did accordingly. Allāh ordered the earth saying, 'Collect what you hold of his particles.' It did so, and behold! There he was (the man) standing. Allāh asked (him), 'What made you do what you did?' He replied, 'O my Lord! I was afraid of You.' So Allāh forgave him."

Another narrator said, "The man said, 'Fear of You, O Lord!' "

٣٤٨١ - حدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا هِشامٌ: أخبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «كانَ رَجُلٌ يُسْرِفُ عَلى نَفْسِهِ فَلَمَّا حَضَرَهُ المَوْتُ قالَ لِبَنِيهِ: إذَا أنا مُتُّ فأحْرِقُوني ثُمَّ اطْحَنُوني ثُمَّ ذَرُّوني في الرِّيحِ، فَوَاللهِ لَئِنْ قَدَرَ اللهُ عَلَيَّ لَيُعَذِّبَنِّي عَذاباً ما عَذَّبَهُ أحداً. فَلَمَّا ماتَ فُعِلَ بِهِ ذٰلكَ فَأمَرَ اللهُ تَعالَى الأرْضَ فَقالَ: اجمَعي ما فِيكِ مِنْهُ، فَفَعَلَتْ. فإذَا هُوَ قائِمٌ فَقالَ: ما حَمَلَكَ عَلى ما صَنَعْتَ؟ قالَ: يا رَبِّ خَشْيَتُكَ حَمَلَتْنِي، فَغَفَرَ لَهُ»، وقالَ غَيرُهُ: «مَخافَتُكَ يا رَبِّ». [انظر: ٧٥٠٦]

3482. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "A lady was punished because of a cat which she had imprisoned till it died. She entered the (Hell) Fire because of it, for she neither gave it food nor water as she had imprisoned it, nor set it free to eat from the vermin of the earth." (See H. 745, 3318)

٣٤٨٢ - حدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدِ ابنِ أسمَاءَ: حدَّثَنا جُوَيْرِيَةُ بنُ أسمَاءَ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ: «عُذِّبَتِ امْرَأةٌ في هِرَّةٍ رَبَطَتْها حتَّى ماتَتْ فَدَخَلَتْ فِيْها النَّارَ، لا هِيَ أطْعَمَتْها ولا سَقَتْها إذْ حبَسَتْها، ولا هيَ ترَكَتْها تَأكُلُ منْ خشاشِ الأرْضِ».

3483. Narrated Abū Mas'ūd 'Uqba: The Prophet ﷺ said, "One of the (basic) sayings of *An-Nubuwwa* (the Prophethood) which the people have got is, 'If you do not feel ashamed, then do whatever you like.'"

[See Vol. 8, *Hadith* No. 6120]

٣٤٨٣ - حدَّثنا أحْمَدُ بنُ يُونُسَ، عَنْ زُهَيرٍ: حدَّثنا مَنْصُورٌ، عَنْ رِبْعِيِّ بنِ حِراشٍ: حدَّثنا أبُو مَسْعُودٍ عُقْبَةُ قالَ: قالَ النَّبيُّ ﷺ: «إنَّ ممَّا أدْرَكَ النَّاسُ منْ كَلامِ النُّبُوَّةِ: إذَا لَمْ تَسْتَحِ فافْعَلْ ما شِئْتَ». [انظر: ٣٤٨٤، ٦١٢٠]

3484. Narrated Abū Mas'ūd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "One of the sayings of *An-Nubuwwa* (the Prophethood) which the people have got is, 'If you do not feel ashamed, then do whatever you like.'"

٣٤٨٤ - حدَّثنا آدَمُ: حدَّثنا شُعْبَةُ، عَنْ مَنْصُورٍ قالَ: سَمِعْتُ رِبْعِيَّ بنَ حِرَاشٍ يُحَدِّثُ عَنْ أبي مَسْعُودٍ قَالَ: قالَ النَّبيُّ ﷺ: «إنَّ ممَّا أدْرَكَ النَّاسُ مِنْ كَلامِ النُّبُوَّةِ: إذَا لَمْ تستحي فاصْنَعْ ما شِئْتَ». [راجع: ٣٤٨٣]

3485. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "While a man was walking, dragging his dress with pride, he was caused to be swallowed by the earth and will go on sinking in it till the Day of Resurrection."

٣٤٨٥ - حدَّثنا بِشْرُ بنُ مُحَمَّدٍ: أخْبرَنا عُبَيْدُ اللهِ: أخْبرَنا يُونُسُ، عَنِ الزُّهْرِيِّ: أخْبرَني سالِمٌ: أنَّ ابنَ عُمَرَ حَدَّثَهُ أنَّ النَّبيَّ ﷺ قالَ: «بينما رَجُلٌ يَجُرُّ إزَارَهُ منَ الخُيَلاءِ خُسِفَ بهِ فَهُوَ يَتَجَلْجَلُ في الأرْضِ إلى يَوْمِ القِيامَةِ».

تابَعَهُ عَبْدُ الرَّحْمٰنِ بنُ خالِدٍ، عَنِ الزُّهْرِيِّ. [انظر: ٥٧٩٠]

3486. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "We (Muslims) are the last (to come) but we will be the foremost on the Day of Resurrection, though the former nations were given the Book (i.e., Scripture) before us, and we were given the Holy Book after them. This (i.e., Friday) is the day about which they differed (but Allāh gave us the guidance for that). So the next day (i.e., Saturday) was prescribed for the Jews and the day after it (i.e., Sunday) for the

٣٤٨٦ - حدَّثنا مُوسَى بنُ إسمَاعِيلَ: حدَّثنا وُهَيْبٌ قالَ: حدَّثني ابنُ طاوُسٍ، عَنْ أبِيهِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «نَحْنُ الآخِرُونَ السَّابِقُونَ يَوْمَ القِيامَةِ، بَيْدَ كُلُّ أُمَّةٍ أوتُوا الكِتابَ مِنْ قَبْلِنا وأُوتِينا منْ بَعْدِهِمْ، فَهٰذَا

اليَوْمُ الذي اخْتَلَفُوا فِيهِ، فَغداً لليهُودِ وبَعْدَ غَدٍ للنَّصارَى». [راجع: ٢٣٨]

Christians. (See H. 896)

٣٤٨٧ - «على كُلِّ مُسلم في كُلِّ سَبْعَةِ أيَّامٍ يَوْمٌ يَغْسِلُ رَأسَهُ وجَسَدهُ». [راجع: ٨٩٧]

3487. It is obligatory on every Muslim to (take a bath) wash his head and body once (i.e., Friday) (at least) in every seven days."
(See Vol. 2, *Hadīth* No.897)

٣٤٨٨ - **حدَّثَنا** آدَمُ: حدَّثنا شُعْبَةُ: حدَّثنا عَمْرُو بنُ مُرَّةَ: سَمِعْتُ سَعِيدَ بنَ المُسَيَّبِ قالَ: قَدِمَ مُعاوِيَةُ بنُ أبي سُفْيانَ المَدِينَةَ آخِرَ قَدْمَةٍ قَدِمَها فَخَطَبَنا فأخْرَجَ كُبَّةً مِنْ شَعَرٍ فَقالَ: ما كُنْتُ أُرَى أنَّ أحَداً يَفْعَلُ هذَا غيرَ اليهُودِ؟ إنَّ النَّبِيَّ ﷺ سَمَّاهُ الزُّورَ، يَعْني الوِصالَ في الشَّعَرِ. تابَعَهُ غُنْدَرٌ عَنْ شُعْبَةَ. [راجع: ٣٤٦٨]

3488. Narrated Sa'īd bin Al-Musaiyab: When Mu'āwiya bin Abī Sufyān came to Al-Madīna for the last time, he delivered a *Khutba* (religious talk) before us. He took out a tuft of hair and said, "I never thought that someone other than the Jews would do such a thing (i.e., use false hair). The Prophet ﷺ named such a practice, *Az-Zūr* (i.e., falsehood), meaning the use of false hair."

61 – THE BOOK OF VIRTUES

٦١ - كتاب المناقب

(1) CHAPTER. The Statement of Allāh تعالى: 'O Mankind! We have created you from a male and a female. (V.49:13)

And Allāh's Statement:

"...And fear Allāh through Whom you demand your mutual (rights), and (do not cut the relations of) the womb (kinship). Surely, Allāh is Ever an All-Watcher over you." (V.4:1)

The prohibition of bad customs of the Period of Ignorance.

(١) **بابُ** قَوْلِ اللهِ تَعالى: ﴿يَـٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَـٰكُم مِّن ذَكَرٍ وَأُنثَىٰ﴾ الآية [الحجرات: ١٣] وقوْلِهِ: ﴿وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ [النساء: ١] وما يُنهَى عَنْ دَعْوَى الجاهِلِيَّةِ. الشُّعُوبُ: النَّسَبُ البَعِيدُ. والقَبائِلُ: دُونَ ذٰلكَ.

3489. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما regarding the Verse:

'And (We) made you *Shu'ūba* (nations) and *Qabā'il* (tribes) that you may know one another...' (V.49:13)

That *Shu'ūba* means the big *Qabā'il* (i.e., nations) while the *Qabā'il* (i.e., tribes) means the branch tribes.

٣٤٨٩ - **حدَّثنا** خالدُ بنُ يَزِيدَ الكاهِلِيُّ: حدَّثنا أبو بَكْرٍ، عَنْ أبي حَصِينٍ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما ﴿وَجَعَلْنَـٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟﴾ قالَ: الشُّعُوبُ: القَبائِلُ العِظامُ، والقَبائِلُ: البُطُونُ.

3490. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Once, Allāh's Messenger ﷺ was asked, "Who is the most honourable amongst the people?" He said, "The one who fears Allāh and keeps his duty to Him." They said, "We do not ask you about this." He said, "Then Yūsuf (Joseph), the Prophet of Allāh."

٣٤٩٠ - **حدَّثنا** مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا يَحْيَى بنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ قالَ: حدَّثَنِي سَعِيدُ بنُ أبي سَعِيدٍ، عَنْ أبِيهِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: قالَ: قِيلَ: يا رَسُولَ اللهِ، مَنْ أكْرَمُ النَّاسِ؟ قالَ: «أتْقاهُمْ». قالُوا: لَيْسَ عَنْ هذا نَسْألُكَ، قالَ: «فَيُوسُفُ نَبِيُّ اللهِ». [راجع: ٣٣٤٩]

3491. Narrated Kulaib bin Wā'il: I asked Zainab bint Abī Salama (i.e., daughter of the wife of the Prophet ﷺ), "Tell me about the Prophet ﷺ. Did he belong to the tribe of Muḍar?" She replied, "Yes, he belonged to the tribe of Muḍar and was from the offspring

٣٤٩١ - **حدَّثنا** قَيْسُ بنُ حَفْصٍ: حدَّثنا عَبْدُ الواحِدِ: حدَّثنا كُلَيْبُ بنُ وائِلٍ قالَ: حدَّثَتْنِي رَبِيبَةُ النَّبِيِّ ﷺ زَيْنَبُ ابْنَةُ أبي سَلَمَةَ قالَ: قُلْتُ لَها:

أرَأيْتِ النَّبيَّ ﷺ أكانَ مِنْ مُضَرَ؟ قالَتْ: مِمَّنْ كانَ إلَّا مِنْ مُضَرَ؟ مِنْ بَني النَّضْرِ بنِ كِنانَةَ. [انظر: ٣٤٩٢]

of An-Naḍr bin Kināna."

٣٤٩٢ - حدَّثَنا مُوسَى: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثَنا كُلَيْبٌ: حدَّثَتْني رَبيبَةُ النَّبيِّ ﷺ وأظُنُّها زَيْنَبَ قالَتْ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الدُّبَّاءِ والحَنْتَمِ والمُقيَّرِ والمُزَفَّتِ. وقُلْتُ لَها: أخْبِريني النَّبيُّ ﷺ مِمَّنْ كانَ؟ مِنْ مُضَرَ كانَ؟ قالَتْ: فَمِمَّنْ كانَ إلَّا مِنْ مُضَرَ؟ كانَ مِنْ وَلَدِ النَّضْرِ بنِ كِنانَةَ. [راجع:]

3492. Narrated Kulaib: I was told by the *Rabība* (i.e., daughter of the wife of the Prophet ﷺ) who, I think, was Zainab, that the Prophet ﷺ forbade the utensils (of wine called) *Ad-Dubbā', Al-Ḥantam, Al-Muqaiyar* and *Al-Muzaffat*. I said to her, "Tell me as to which tribe the Prophet ﷺ belonged; was he from the tribe of Muḍar?" She replied, "He belonged to the tribe of Muḍar and was from the offspring of An-Naḍr bin Kināna."

٣٤٩٣ - حدَّثَني إسحاقُ بنُ إبْرَاهيمَ: أخْبَرَنا جَريرٌ، عَنْ عُمارَةَ، عَنْ أبي زُرْعَةَ، عَنْ أبي هُرَيْرَةَ رَضيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ قالَ: «تَجِدُونَ النَّاسَ مَعادِنَ، خِيارُهُمْ في الجاهِلِيَّةِ خِيارُهُمْ في الإسْلامِ إذا فَقِهوا. وتَجِدُونَ خَيرَ النَّاسِ في هذا الشَّأنِ أشَدَّهُمْ لَهُ كَرَاهِيَةً». [انظر: ٣٤٩٦، ٣٥٨٨]

3493. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "You see that the people are (like) metals (of different origins and natures). Those who were the best in the Pre-Islāmic Period of Ignorance are also the best in Islām if they comprehend religious knowledge. You see that the best amongst the people in this respect (i.e., ambition of ruling) are those who hate it most.

٣٤٩٤ - «وتَجِدُونَ شَرَّ النَّاسِ ذا الوَجْهَينِ: الذي يَأتي هٰؤُلاءِ بِوَجْهٍ ويأتي هٰؤُلاءِ بِوَجْهٍ». [انظر: ٦٠٥٨، ٧١٧٩]

3494. (Allāh's Messenger ﷺ added:) And you see that the worst among people is the double faced (person) who appears to these with one face and to the others with another face (i.e., hypocrite)."

٣٤٩٥ - حدَّثَنا قُتَيْبَةُ بنُ سَعيدٍ: حدَّثَنا المُغيرَةُ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ

3495. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The tribe of Quraish has precedence over the people in this connection (i.e., the right of ruling). The Muslims follow the Muslims amongst them,

عَنْهُ: أنَّ النَّبِيَّ ﷺ قالَ: «النَّاسُ تَبَعٌ لِقُرَيْشٍ في هذا الشَّأنِ، مُسْلِمُهُمْ تَبَعٌ لِمُسْلِمِهِمْ، وكافِرُهُمْ تَبَعٌ لِكافِرِهِمْ».

and the infidels follow the infidels amongst them.

٣٤٩٦ - «والنَّاسُ مَعادِنُ: خِيارُهُمْ في الجاهِلِيَّةِ خِيارُهُمْ في الإسْلامِ إذا فَقِهُوا. تَجِدُونَ مِنْ خَيرِ النَّاسِ أشَدَّهُم كَراهِيَةً لِهٰذا الشَّأنِ حتَّى يَقَعَ فِيهِ». [راجع: ٣٤٩٣]

3496. (Allāh's Messenger ﷺ added:) And people are (like) metals (of different origins and natures). The best amongst them in the Pre-Islāmic Period of Ignorance are the best in Islām provided they comprehend the religious knowledge. You will find that the best amongst the people in this respect (i.e., of ruling) is he who hates it (i.e., the idea of ruling) most, till he is given the *Bai'a* pledge."

٣٤٩٧ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ شُعْبَةَ: حدَّثَني عَبْدُ المَلِكِ، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: ﴿إِلَّا ٱلْمَوَدَّةَ فِى ٱلْقُرْبَىٰ﴾ [الشورى: ٢٣]، قالَ: فَقالَ سَعِيدُ بنُ جُبَيرٍ: قُرْبى مُحَمَّدٍ ﷺ، فَقالَ: إنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ بَطْنٌ مِنْ قُرَيْشٍ إلَّا ولَهُ فِيهِ قَرابَةٌ، فَنَزَلَتْ عليه: إلَّا أنْ تَصِلُوا قَرابَةً بَيْني وبَيْنَكُمْ. [انظر: ٤٨١٨]

3497. Narrated Ṭāwūs: Ibn 'Abbās رَضِيَ الله عَنْهُما recited the Qur'ānic Verse:

"...Except to be kind to me for my kinship with you..." (V.42:23)

Sa'īd bin Jubair said, "(The Verse implies) the kinship of Muḥammad ﷺ." Ibn 'Abbās said, "There was not a single house (i.e., sub-tribe) of Quraish but had a kinship with the Prophet ﷺ; and so the above Verse was revealed in this connection, and its interpretation is: 'O Quraish! You should keep good relations between me (i.e., Muḥammad ﷺ) and you.'"

٣٤٩٨ - **حدَّثَنا** عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ إسْماعِيلَ، عَنْ قَيْسٍ، عَنْ أبي مَسْعُودٍ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قالَ: «مِنْ هاهُنا جاءَتِ الفِتَنُ نَحْوَ المَشْرِقِ، والجَفاءُ وغِلَظُ القُلُوبِ في الفَدَّادِينَ أهْلِ الوَبَرِ عِنْدَ أُصُولِ أذْنابِ الإبِلِ والبَقَرِ في رَبِيعَةَ ومُضَرَ». [راجع: ٣٣٠٢]

3498. Narrated Abū Mas'ūd رَضِيَ الله عَنْهُ: The Prophet ﷺ said, "From this side, pointing towards the east, *Al-Fitan* (trials and afflictions) will appear. Rudeness and lack of mercy are characteristics of the rural bedouins who are busy with their camels and cows (and pay no attention to religion). Such are the tribes of Rabī'a and Muḍar."

3499. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "Pride and arrogance are characteristics of the rural bedouins, while calmness is found among the owners of sheep. Belief is Yemenite, and wisdom is also Yemenite (i.e., the Yemenites are well-known for their true belief and wisdom)." Abū 'Abdullāh (Al-Bukhārī) said, "Yemen was called so because it is situated to the right of the Ka'bah, and Sham was called so because it is situated to the left of the Ka'bah."(1)

٣٤٩٩ - حَدَّثَنَا أَبُو اليمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَني أَبُو سَلَمَةَ ابنُ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الفَخْرُ والخُيلاءُ في الفَدَّادِينَ أهلِ الوَبَرِ، والسَّكِينَةُ في أَهْلِ الغَنَمِ، والإيمانُ يَمانٍ، والحِكْمَةُ يَمانِيَةٌ».

قَالَ أَبُو عَبْدِ اللهِ: سُمِّيَتِ اليَمَنَ لأَنَّها عَنْ يَمِينِ الكَعْبَةِ، والشَّامَ لأَنَّها عَنْ يَسارِ الكَعْبَةِ. والمشأمةُ: المَيْسَرَةُ، واليَدُ اليُسْرَى: الشُّؤمى، والجانِبُ الأَيْسَرُ: الأَشْأَمُ. [راجع: ٣٣٠١]

(2) CHAPTER. Virtues of Quraish.

(٢) بابُ مَناقِبِ قُرَيْشٍ

3500. Narrated Muhammad bin Jubair bin Mut'im, that while he was with a delegation from Quraish to Mu'āwiya, the latter heard the news that 'Abdullāh bin 'Amr bin Al-'Āṣi said that there would be a king from the tribe of Qaḥṭān. On that Mu'āwiya became angry, got up and then praised Allāh as He deserved, and said, "Now then, I have heard that some men amongst you narrate things which are neither in Allāh's Book (Qur'ān), nor have been told by Allāh's Messenger ﷺ. Those men are the ignorant amongst you. Beware of such hopes as make the people go astray, for I heard Allāh's Messenger saying, 'Authority of ruling will remain with Quraish, and whoever bears hostility to them, Allāh will destroy him as

٣٥٠٠ - حَدَّثَنَا أَبُو اليمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: كانَ مُحَمَّدُ ابنُ جُبَيرِ بنِ مُطْعِمٍ يُحَدِّثُ أَنَّهُ بَلَغَ مُعاوِيَةَ وهُوَ عِنْدَهُ في وفْدٍ مِنْ قُرَيْشٍ أَنَّ عَبْدَ اللهِ ابنَ عَمْرِو بنِ العاصي يُحَدِّثُ أَنَّهُ سَيَكُونُ مَلِكٌ مِنْ قَحْطانَ فَغَضِبَ مُعاوِيَةُ. فَقامَ فأَثْنَى عَلَى اللهِ بما هُوَ أَهْلُهُ. ثُمَّ قالَ: أَمَّا بَعْدُ فإِنَّهُ بَلَغَني أَنَّ رِجالاً مِنْكُمْ يَتَحَدَّثُونَ أَحادِيثَ لَيْسَتْ في كِتابِ اللهِ ولا تُؤْثَرُ عَنْ رَسُولِ اللهِ ﷺ، فأُولٰئِكَ جُهَّالُكُمْ فإِيَّاكُمْ

(1) (H. 3499) The Arabic words for right and left have great resemblance to the words 'Yemen and Sham.'

والأمانِيَّ التي تُضِلُّ أهْلَها. فإنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إنَّ هذَا الأمْرَ في قُرَيْشٍ، لا يُعادِيهِمْ أحَدٌ إلَّا كَبَّهُ اللهُ عَلى وجْهِهِ ما أقامُوا الدِّينَ». [انظر: ٧١٣٩]

long as they abide by the laws of the religion.'"

٣٥٠١ - حدَّثَنا أبُو الوَلِيدِ: حدَّثَنا عاصِمُ بنُ مُحَمَّدٍ قالَ: سَمِعْتُ أبي، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «لا يَزَالُ هذَا الأمْرُ في قُرَيْشٍ ما بَقِيَ مِنْهُمُ اثْنانِ». [انظر: ٧١٤٠]

3501. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "Authority of ruling will remain with Quraish, even if only two of them remained."

٣٥٠٢ - حدَّثَنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنِ ابنِ المُسَيَّبِ، عَنْ جُبَيرِ بنِ مُطْعِمٍ قالَ: مَشَيْتُ أنا وعُثْمانُ بنُ عَفَّانَ فَقالَ: يا رَسُولَ اللهِ، أعْطَيْتَ بَنِي المُطَّلِبِ وتَرَكْتَنا وإنَّما نَحْنُ وهُمْ مِنْكَ بِمَنزِلَةٍ واحِدَةٍ؟ فَقالَ النَّبِيُّ ﷺ: «إنَّما بَنُو هاشِمٍ وبَنُو المُطَّلِبِ شَيْءٌ واحِدٌ». [راجع: ٣١٤٠]

3502. Narrated Jubair bin Muṭ'im: 'Uthmān bin 'Affān رَضِيَ اللهُ عَنْهُ went (to the Prophet ﷺ) and said, "O Allāh's Messenger! You gave property to Banī Al-Muṭṭalib and did not give us, although we and they are of the same degree of relationship to you." The Prophet ﷺ said, "Only Banī Hāshim and Banī Al-Muṭṭalib are one thing (as regards family status)."

٣٥٠٣ - وقالَ اللَّيْثُ: حدَّثَني أبُو الأسْوَدِ مُحَمَّدٌ: عَنْ عُرْوَةَ بنِ الزُّبَيرِ قالَ: ذَهَبَ عَبْدُ اللهِ بنُ الزُّبَيرِ مَعَ أُناسٍ مِنْ بَنِي زُهْرَةَ إلى عائِشَةَ وكانَتْ أرَقَّ شَيْءٍ لِقَرابَتِهِمْ مِنْ رَسُولِ اللهِ ﷺ. [انظر: ٣٥٠٥، ٦٠٧٣]

3503. Narrated 'Urwa bin Az-Zubair: 'Abdullāh bin Az-Zubair went with some women of the tribe of Banī Zuhra to 'Āishah who used to treat them nicely because of their relation to Allāh's Messenger ﷺ.

٣٥٠٤ - حدَّثَنا أبُو نُعَيمٍ: حدَّثَنا سُفْيانُ، عَنْ سَعْدٍ ح. قالَ يَعْقُوبُ بنُ

3504. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The tribes of Quraish, *Al-Anṣār*, the (people of the tribe

of) Juhaina, Muzaina, Aslam, Ashja', and Ghifār are my *Mawālī* (helpers, protectors) and they have no *Maulā* (Protector, helper) except Allāh and His Messenger."

إبْرَاهِيمَ: حدَّثَنا أبي عَنْ أبيهِ قالَ: حدَّثَنِي عبدُ الرَّحمنِ بنُ هُرْمُزَ الأعْرَجُ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قالَ رَسُولُ اللهِ ﷺ: «قُرَيْشٌ والأنْصارُ وجُهَيْنَةُ ومُزَيْنَةُ وأسْلَمُ وأشْجَعُ وغِفارُ مَوالِيَّ، لَيْسَ لَهُمْ مَوْلًى دُونَ اللهِ ورَسُولِهِ». [انظر: ٣٥١٢]

3505. Narrated 'Urwa bin Az-Zubair: 'Abdullāh bin Az-Zubair was the most beloved person to 'Āishah excluding the Prophet ﷺ, and Abū Bakr, and he in his turn, was the most devoted to her. 'Āishah used not to withhold the money given to her by Allāh, but she used to spend it in charity. ('Abdullāh) bin Az-Zubair said, " 'Āishah should be stopped from doing so." (When 'Āishah heard this), she said protestingly, "Shall I be stopped from doing so? I vow that I will never talk to 'Abdullāh bin Az-Zubair." On that, Ibn Az-Zubair asked some people from Quraish and particularly the two uncles of Allāh's Messenger ﷺ to intercede with her, but she refused (to talk to him). *Az-Zuhriyūn*, the uncles of the Prophet ﷺ, including 'Abdur-Raḥmān bin Al-Aswad bin 'Abd Yaghūth and Al-Miswar bin Makhrama said to him, "When we ask for the permission to visit her, enter her house along with us (without taking her leave)." He did accordingly (and she accepted their intercession). He sent her ten slaves whom she manumitted as an expiation for (not keeping) her vow. 'Āishah manumitted more slaves for the same purpose till she manumitted forty slaves. She said, "I wish I had specified what I would have done in case of not fulfilling my vow when I made the vow,

٣٥٠٥ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ قالَ: حدَّثَنِي أبُو الأسْوَدِ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ قالَ: كانَ عَبْدُ اللهِ ابنُ الزُّبَيرِ أحَبَّ البَشَرِ إلى عائِشَةَ بَعْدَ النَّبِيِّ ﷺ وأبي بَكْرٍ، وكانَ أبرَّ النَّاسِ بِها. وكانَتْ لا تُمْسِكُ شَيْئاً ممَّا جاءها مِنْ رِزْقِ اللهِ تَصَدَّقَتْ، فَقالَ ابنُ الزُّبَيْرِ: يَنْبَغِي أنْ يُؤْخَذَ عَلى يَدَيها، فَقالَتْ: أيُؤْخَذُ عَلى يَدَيَّ؟ عَليَّ نَذْرٌ إنْ كَلَّمْتُهُ. فاسْتَشْفَعَ إلَيها بِرجالٍ مِنْ قُرَيْشٍ وبأخْوالِ رَسُولِ اللهِ ﷺ خاصَّةً فامْتَنَعَتْ. فَقالَ لَهُ الزُّهْرِيُّونَ أخْوالُ النَّبِيِّ ﷺ مِنْهُمْ عَبْدُ الرَّحْمٰنِ بنُ الأسْوَدِ بنِ عَبْدِ يَغُوثَ، والمِسْوَرُ بنُ مَخْرَمَةَ: إذا اسْتَأْذَنَّا فاقْتَحِمِ الحِجابَ فَفَعَلَ، فأرْسَلَ إلَيها بِعَشْرِ رِقابٍ فأعْتَقَتْهُمْ ثُمَّ لَمْ تَزَلْ تُعْتِقُهُمْ حتَّى بَلَغَتْ أرْبَعِينَ. وَقالَتْ: وَدِدْتُ أنِّي جَعَلْتُ حِينَ حَلَفْتُ عَمَلاً أعمَلُهُ

so that I might have done it easily."[1]

فأفْرُغَ مِنْهُ. [راجع: ٢٥٠٣]

(3) CHAPTER. The Qur'ān was revealed in the language of Quraish.

(٣) بابٌ نَزَلَ القُرْآنُ بِلِسانِ قُرَيْشٍ

3506. Narrated Anas رَضِيَ اللهُ عَنْهُ: 'Uthmān called Zaid bin Thābit, Abdullāh bin Az-Zubair, Sa'īd bin Al-'Āṣ and 'Abdur-Raḥmān bin Al-Ḥārith bin Hishām, and then they wrote the manuscripts of the Noble Qur'ān in the form of book in several copies. 'Uthmān said to the three Quraishī persons. "If you differ with Zaid bin Thābit on any point of the Qur'ān, then write it in the language of Quraish, as the Qur'ān was revealed in their language." So, they acted accordingly. (Zaid bin Thābit was an *Anṣārī* and not from Quraish).

٣٥٠٦ - حَدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنِ ابنِ شِهابٍ، عَنْ أنَسٍ: أنَّ عُثمانَ دَعا زَيْدَ ابنَ ثابِتٍ، وعَبْدَ اللهِ بنَ الزُّبَيرِ، وسَعِيدَ ابنَ العاصِ، وعَبْدَ الرَّحْمنِ بنَ الحَارِثِ ابنِ هِشامٍ فَنَسَخُوها في المَصاحِفِ. وقالَ عُثمانُ للرَّهْطِ القُرَشِيِّينَ الثَّلاثَةِ: إذَا اخْتَلَفْتُم أنْتُمْ وزَيْدُ بنُ ثابِتٍ في شيْءٍ مِنَ القُرْآنِ فاكْتُبُوهُ بِلِسانِ قُرَيْشٍ فإنَّما نَزَلَ بِلِسانِهِمْ، فَفَعَلُوا ذٰلِكَ. [انظر: ٤٩٨٤، ٤٩٨٧]

(4) CHAPTER. The descent of the Yemenites from Ismā'īl (Ishmael). Among such Yemenites are the tribes of Aslam bin Afṣa bin Ḥāritha bin 'Āmir from Khuzā'a.

(٤) بابٌ نِسْبَةِ اليَمَنِ إلى إسمَاعِيلَ مِنْهُمْ أسْلَمُ بنُ أفْصَى بنِ حارِثَةَ بنِ عَمْرِو ابنِ عامِرٍ مِنْ خُزاعَةَ.

3507. Narrated Salama رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ passed by some people from the tribe of Aslam practising archery. He said, "O children of Ismā'īl (Ishmael)! Throw (arrows), for your father was an archer. I am on the side of Banī so-and-so (meaning one of the two teams)." The other team stopped throwing; whereupon the Prophet ﷺ said, "What has happened to them?" They replied, "How shall we throw while you are with Banī so-and-so?" He said, "Throw, for I am with all of you."

٣٥٠٧ - حَدَّثَنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ يَزِيدَ بنِ أبي عُبَيْدٍ، حدَّثنا سَلَمَةُ رَضِيَ اللهُ عَنْهُ قالَ: «خَرَجَ رَسُولُ اللهِ ﷺ عَلى قَوْمٍ مِنْ أسْلَمَ يَتَناضَلُونَ بالسُّوقِ. فَقالَ: «ارمُوا بَنِي إسمَاعِيلَ فإنَّ أباكُمْ كانَ رَامِياً، وأنا مَعَ بَني فُلانٍ، لأحَدِ الفَرِيقَينِ». فأمْسَكُوا بأيْدِيهِمْ. فَقالَ: «ما لَهُمْ؟»

(1) (H. 3505) 'Āishah did not specify what she would do if she did not keep her promise, this is why she manumitted so many slaves so that she might feel at ease as to the adequacy of her expiation.

قالُوا: وكَيْفَ نَرْمي وأنْتَ مَعَ بَني فُلانٍ؟ قالَ: «ارمُوا وأنا مَعَكُمْ كُلِّكُمْ». [راجع: ٢٨٩٩]

(5) CHAPTER.

(٥) بابٌ:

3508. Narrated Abū Dhar رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said: "None claims to be the son of any other than his real father knowingly, but he has disbelieved in Allāh, and if somebody claims to belong to some folk to whom he does not belong, then let such a person take his place in the (Hell) Fire."

٣٥٠٨ - **حدَّثَنا** أبُو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ، عَنِ الحُسَينِ، عَنْ عَبْدِ اللهِ ابنِ بُرَيْدَةَ: حدَّثَني يَحْيَى بنُ يَعْمَرَ أنَّ أبا الأسْوَدِ الدِّيلِيَّ حدَّثَهُ عَنْ أبي ذَرٍّ رَضِيَ اللهُ عَنْهُ: أنَّهُ سَمعَ النَّبِيَّ ﷺ يَقُولُ: «لَيْسَ مِنْ رَجُلٍ ادَّعَى لِغَيرِ أبيْهِ وهُوَ يَعْلَمُهُ إلا كَفَرَ باللهِ، ومَنِ ادَّعَى قَوْماً لَيْسَ لَهُ فيهِمْ نَسَبٌ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ». [انظر: ٦٠٤٥]

3509. Narrated Wāthila bin Al-Asqa': Allāh's Messenger ﷺ said, "Verily, one of the worst lies is to claim falsely to be the son of someone other than one's real father, or to claim to have had a dream one has not had, or to attribute to me what I have not said."

٣٥٠٩ - **حدَّثَنا** عَليُّ بنُ عَيَّاشٍ: حدَّثَنا حَرِيزٌ قالَ: حدَّثَني عَبْدُ الوَاحِدِ بنُ عَبْدِ اللهِ النَّصْرِيُّ قالَ: سَمِعْتُ واثِلَةَ بنَ الأسْقَعِ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «إنَّ مِنْ أعْظَمِ الفِرَا أنْ يَدَّعِيَ الرَّجُلُ إلى غَيْرِ أبيهِ، أوْ يُرِيَ عَيْنَهُ مَا لَمْ تَرَ، أوْ يَقُولَ عَلى رَسُولِ اللهِ ﷺ ما لَمْ يَقُلْ».

3510. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The delegates of 'Abdul-Qais came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! We are from the tribe of Rabī'a and the infidels of Muḍar tribe intervene between us and you, so that we cannot come to you except in the Sacred Months. Therefore we would like you to give us some instructions which we may follow and convey to our people staying behind us." The Prophet ﷺ said, "I order you to observe four

٣٥١٠ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا حَمَّادٌ، عَنْ أبي جَمْرَةَ قالَ: سَمِعْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما يَقُولُ: قَدِمَ وَفْدُ عَبْدِ القَيْسِ عَلى رَسُولِ اللهِ ﷺ فَقالُوا: يا رَسُولَ اللهِ إنَّا هذَا الحَيَّ مِنْ رَبِيْعَةَ، قَدْ حالَتْ بَيْنَنا وبَيْنَكَ كُفَّارُ مُضَرَ فَلَسْنا نَخْلُصُ إلَيْكَ

things and forbid you (to do) four things:

I order you: (1) To believe in Allāh i.e., to testifying that *Lā ilāha illallāh* (none has the right to be worshipped except Allāh), (2) to perform (the prayer) *Aṣ-Ṣalāt* (*Iqāmat-as-Ṣalāt*), (3) to pay the *Zakāt*, (4) and to give one-fifth of the war booty to Allāh. And I forbid you to use *Ad-Dubbā', Al-Ḥantam, An-Naqīr* and *Al-Muzaffat*." (These are names of utensils in which alcoholic drinks used to be prepared).

إلَّا في كُلِّ شَهْرٍ حَرَامٍ. فَلَوْ أمرتَنا بأمْرٍ نَأخُذُهُ عَنْكَ ونُبَلِّغُهُ مَنْ وَرَاءَنا، قالَ ﷺ: «آمُرُكُمْ بِأرْبَعَةٍ وأنهاكُمْ عَنْ أربَعَةٍ: الإيمانِ باللهِ شَهادَةِ أنْ لا إلَهَ إلَّا اللهُ، وإقامِ الصَّلاةِ، وإيتاءِ الزَّكاةِ، وأنْ تُؤَدُّوا إلى اللهِ خُمُسَ ما غَنِمْتُمْ. وأنْهاكُمْ عَنِ الدُّبَّاءِ والحَنْتَمِ، والنَّقِيرِ، والمُزَفَّتِ». [راجع: ٥٣]

3511. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: I heard Allāh's Messenger ﷺ on the pulpit saying, "Verily, *Al-Fitnah* (trial and affliction) (will start) from here," pointing towards the east, "whence the side of the head of Satan comes out."

٣٥١١ - حدَّثَنا أبو اليمانِ، أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ أنَّ عَبْدَ اللهِ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ وهُوَ عَلى المِنْبَرِ: «ألا إنَّ الفِتْنَةَ هاهُنا» -، يُشِيرُ إلى المَشْرِقِ - مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطانِ».

[راجع: ٣١٠٤]

(6) CHAPTER. The mention of the tribes of Aslam, Ghifār, Muzaina, Juhaina, and Ashja'.

(٦) بابُ ذِكْرِ أسْلَمَ وغِفارَ ومُزَيْنَةَ وجُهَيْنَةَ وأشْجَعَ

3512. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The tribes of Quraish, *Al-Anṣār*, (people of the tribes of) Juhaina, Muzaina, Aslam, Ghifār and Ashja' are my *Mawālī* (helpers, etc.) and they have no *Mau'lā* (Protector, Helper) except Allāh and His Messenger."

[See *Ḥadith* No. 3504]

٣٥١٢ - حدَّثَنا أبُو نُعَيمٍ: حدَّثَنا سُفْيانُ، عَنْ سَعْدِ بنِ إبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ ابنِ هُرْمُزَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «قُرَيْشٌ والأنْصارُ وجُهَيْنَةُ ومُزَيْنَةُ وأسْلَمُ وغِفارُ وأشْجَعُ مَوالِيَّ، لَيْسَ لَهُمْ مَوْلًى دُونَ اللهِ ورَسُولِهِ».

[راجع: ٣٥٠٤]

3513. Narrated 'Abdullāh (bin 'Umar رَضِيَ اللهُ عَنْهُما): While Allāh's Messenger ﷺ was on the pulpit, he said, "(The tribe of) Ghifār,

٣٥١٣ - حدَّثَني مُحَمَّدُ بنُ غُرَيْرٍ الزُّهْرِيُّ: حدَّثَنا يَعْقُوبُ بنُ إبْراهِيمَ،

عَنْ أبيهِ، عَنْ صَالحٍ: حدَّثنا نافعٌ: أنَّ عَبْدَ اللهِ أخْبرَهُ أنَّ رَسُولَ اللهِ ﷺ قالَ عَلى المِنْبرِ: «غِفارُ غَفرَ اللهُ لهَا، وأسْلَمُ سالمَها اللهُ، وعُصَيَّةُ عَصتِ اللهَ ورَسُولَهُ».

Allāh forgave them. And the tribe of Aslam, Allāh saved them. The tribe of 'Uṣaiya disobeyed Allāh and His Messenger."

٣٥١٤ - حدَّثنا مُحَمَّدٌ: أخبرَنا عَبْدُ الوَهَّابِ الثَّقَفِيُّ، عَنْ أيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «أسْلَمُ سالمَها اللهُ، وغِفارُ غَفرَ اللهُ لهَا».

3514. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The tribe of Aslam, Allāh saved them. And the tribe of Ghifār, Allāh forgave them."

٣٥١٥ - حدَّثنا قَبِيصَةُ: حدَّثنا سُفْيانُ: وَحدَّثني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا ابنُ مَهْدِيٍّ، عَنْ سُفْيانَ، عَنْ عَبْدِ المَلِكِ ابنِ عُمَيرٍ، عَنْ عَبْدِ الرَّحْمنِ بنِ أبي بَكْرَةَ عَنْ أبيهِ قالَ: قالَ النَّبِيُّ ﷺ: «أرَأيْتُم إنْ كانَ جُهَيْنَةُ ومُزَيْنَةُ وأسْلَمُ وغِفارُ خَيراً منْ بَني تَميمٍ وبَني أسَدٍ ومنْ بَني عَبْدِ اللهِ بنِ غَطَفانَ ومنْ بَني عامِرِ بنِ صَعْصَعَةَ» فَقالَ رَجُلٌ: خابُوا وَخَسِرُوا. فَقالَ: «هُمْ خَيرٌ منْ بَني تَميمٍ، ومنْ بَني أسَدٍ، ومِنْ بَني عَبْدِ اللهِ بنِ غَطَفانَ، ومِنْ بَني عامِرِ بنِ صَعْصَعَةَ». [انظر: ٣٥١٦، ٦٦٣٥]

3515. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Do you think that the tribes of Juhaina, Muzaina, Aslam and Ghifār are better than the tribes of Banī Tamīm, Banī Asad, Banī 'Abdullāh bin Ghaṭafān and Banī 'Āmir bin Ṣa'ṣa'a?" A man said, "They were unsuccessful and losers." The Prophet ﷺ added, "(Yes), they are better than the tribes of Banī Tamīm, Banī Asad, Banī 'Abdullāh bin Ghaṭafān and Banī 'Āmir bin Ṣa'ṣa'a."

٣٥١٦ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا غُنْدَرٌ: حدَّثنا شُعْبَةُ، عَنْ مُحَمَّدِ ابنِ أبي يَعْقُوبَ قالَ: سَمِعْتُ عَبْدَ الرَّحْمنِ بنَ أبي بَكْرَةَ، عَنْ أبيهِ:

3516 (A). Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: Al-Aqra' bin Ḥābis said to the Prophet ﷺ, "Nobody gave you the *Bai'a* (pledge) but the robbers of the pilgrims (i.e., those who used to rob the pilgrims) from the tribes of Aslam, Ghifār, Muzaina." (Ibn Abī Ya'qūb is in

أنَّ الأقْرَعَ بنَ حابِسٍ قالَ للنَّبيِّ ﷺ: إنَّما بايَعَكَ سُرَّاقُ الحَجيجِ مِنْ أسْلَمَ وغِفارَ ومُزَيْنَةَ - وأحْسِبُهُ: وجُهَيْنَةَ، ابنُ أبي يَعْقُوبَ شَكَّ - قالَ النَّبيِّ ﷺ: «أرَأَيْتَ إنْ كانَ أسْلَمُ وغِفارُ ومُزَيْنَةُ - وأحْسِبُهُ وجُهَيْنَةُ - خَيراً مِنْ بَنِي تَميمٍ ومِنْ بَنِي عامِرٍ وأسَدٍ وغَطَفانَ، خابُوا وخَسِرُوا». قالَ: نَعَمْ، قالَ: «والَّذِي نَفْسِي بِيَدِهِ إنَّهُم لأخْيَرُ مِنْهُمْ». [راجع: ٣٥١٥]

doubt whether Al-Aqra' added, 'And Juhaina.') The Prophet ﷺ said, "Don't you think that the tribes of Aslam, Ghifār, Muzaina (and also perhaps) Juhaina are better than the tribes of Banī Tamīm, Banī 'Āmir, Asad, and Ghaṭafān?" Somebody said, "They were unsuccessful and losers!" The Prophet ﷺ said, "Yes, by Him in Whose Hands my soul is, they (i.e., the former) are better than they (i.e., the latter)."

٣٥١٦ م - **حدَّثنا** سُلَيمانُ بنُ حَرْبٍ، عَنْ حَمَّادٍ، عَنْ أيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ: «أسْلَمُ وَغِفارُ وَشَيْءٌ مِنْ مُزَيْنَةَ وجُهَيْنَةَ - أوْ قالَ -: شَيْءٌ مِنْ جُهَيْنَةَ أوْ مُزَيْنَةَ خَيرٌ عِندَ اللهِ - أوْ قالَ -: يومَ القِيامَةِ، مِنْ أسَدٍ وتَميمٍ وهوَازِنَ وغَطَفانَ».

3516 (B). Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: (The Prophet ﷺ said), "(The people of) Banī Aslam, Ghifār and some people of Muzaina (or some people of Juhaina or Muzaina) are better with Allāh (or on the Day of Resurrection) than the tribes of Asad, Tamīm, Hawāzin and Ghaṭafān'."

(٧) بابُ ذِكْرِ قَحْطانَ

(7) CHAPTER. The mention of Qaḥṭān tribe.

٣٥١٧ - **حدَّثنا** عَبْدُ العَزيزِ بنُ عَبْدِ اللهِ قالَ: حدَّثَني سُلَيمانُ بن بِلالٍ، عَنْ ثَوْرِ بنِ زَيْدٍ، عَنْ أبي الغَيْثِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «لا تَقُومُ السَّاعَةُ حَتى يَخْرُجَ رَجُلٌ مِنْ قَحْطانَ يَسُوقُ النَّاسَ بِعَصاهُ». [انظر: ٧١١٧]

3517. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The Hour will not be established unless a man from the tribe of Qaḥṭān appears, driving the people with his stick (ruling them with violence and oppression).

(٨) بابُ ما يُنْهى مِنْ دَعْوَةِ الجاهِلِيَّةِ

(8) CHAPTER. What is forbidden of the *Da'wah* (call, tradition or custom) of the (Pre-Islāmic) Period of Ignorance.

3518. Narrated Jābir رَضِيَ اللهُ عَنْهُ: We were in the company of the Prophet ﷺ in a *Ghazwa*. A large number of *Muhājrun* (emigrants) joined him, and among the *Muhājrūn* there was a person who used to play jokes (or play with spears); so he (jokingly) stroked an *Anṣārī* man on the hip. The *Anṣārī* got so angry that both of them called their people. The *Anṣārī* said, "Help, O *Anṣār*!" And the *Muhājir* said, "Help, O *Muhājir*!" The Prophet ﷺ came out and said, "What is wrong with the people (as they are calling) this call of the (Pre-Islāmic) Period of Ignorance?" Then he said, "What is the matter with them?" He was told about the stroke of the *Muhājir* to the *Anṣārī*. The Prophet ﷺ said, "Stop this for it is an evil call." 'Abdullāh bin Ubaī bin Salūl (a hypocrite) said, "The *Muhājrūn* have called and (gathered against us); so when we return to Al-Madīna, surely, the more honourable people will expel therefrom the meaner." Upon that 'Umar said, "O Allāh's Prophet! Shall we not kill this *Khabīth* (evil person i.e., Abdullāh bin Ubaī bin Salūl)?" The Prophet ﷺ said, "(No), lest the people should say that Muḥammad used to kill his companions."

٣٥١٨ - حدَّثنا مُحمَّدٌ: أخبرَنا مَخْلَدُ بنُ يَزيدَ: أخبرَنا ابنُ جُرَيْجٍ قالَ: أخبرَني عَمْرُو بن دِينارٍ أنَّه سَمعَ جابِراً رَضِيَ اللهُ عَنْهُ يَقُولُ: غَزَوْنا مَعَ النَّبيِّ ﷺ وقَدْ ثابَ مَعَهُ ناسٌ من المُهاجِرينَ حتَّى كَثُرُوا، وكانَ منَ المُهاجِرينَ رَجُلٌ لعَّابٌ فَكَسَعَ أنْصارِيّاً. فَغَضِبَ الأنْصارِيُّ غَضَباً شَديداً حتَّى تَداعَوا. وقالَ الأنْصارِيُّ: يا لَلأنْصارِ. وقالَ المُهاجِرِيُّ: يا لَلمُهاجِرينَ. فَخَرجَ النَّبيُّ ﷺ فَقالَ: «ما بالُ دعْوَى أهْلِ الجاهِليَّةِ؟» ثُمَّ قالَ: «ما شأنُهُمْ؟» فأُخبِرَ بِكَسْعَةِ المُهاجِرِيِّ الأنْصارِيَّ. قالَ: فَقالَ النَّبيُّ ﷺ: «دَعُوها فإنَّها خَبيثَةٌ». وقالَ عَبْدُ اللهِ بنُ أُبَيِّ بنُ سَلُولَ: أقَدْ تَداعَوْا عَلَيْنا، لَئِنْ رَجَعْنا إلى المَدِينَةِ لَيُخْرِجَنَّ الأعَزُّ منْها الأذَلَّ. فَقالَ عُمَرُ: ألا نَقْتُلُ يا نَبِيَّ اللهِ هذا الخَبيثَ؟ لِعَبْدِ اللهِ. فَقالَ النَّبيُّ ﷺ: «لا يَتَحَدَّثُ النَّاسُ أنَّهُ كانَ يَقْتُلُ أصْحابَهُ». [انظر: ٤٩٠٥، ٤٩٠٧]

3519. Narrated 'Abdullāh (bin Mas'ūd) رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever slaps his face or tears the front of his dress, or calls the calls of the (Pre-Islāmic) Period of Ignorance, is not from us."

٣٥١٩ - حدَّثنا ثابتُ بنُ مُحمَّدٍ: حدَّثنا سُفْيانُ، عنِ الأعمَشِ، عنْ عَبْدِ اللهِ بنِ مُرَّةَ، عنْ مَسْرُوقٍ، عنْ عبدِ اللهِ رَضِيَ اللهُ عنْهُ عَنِ النَّبيِّ ﷺ. وعَنْ سُفْيانَ، عنْ زُبَيْدٍ، عنْ إبْراهيمَ،

عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ قالَ: «لَيْسَ مِنَّا مَنْ ضَرَبَ الخُدُودَ وشَقَّ الجُيُوبَ ودَعا بِدَعْوَى الجاهِلِيَّةِ». [راجع: ١٢٩٤]

(9) CHAPTER. The story of Khuzā'a.

(٩) بابُ قِصَّةِ خُزاعَةَ

3520. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, " 'Amr bin Luḥaī bin Qam'a bin Khindif was the father of Khuzā'a."

٣٥٢٠ - حدَّثَنا إسحاقُ بنُ إبْراهِيمَ: حدَّثَنا يَحْيَى بنُ آدَمَ: أخْبرَنا إسْرائِيلُ، عَنْ أبي حَصِينٍ، عَنْ أبي صالحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «عَمْرُو بنُ لُحَيِّ بنِ قَمَعَةَ بنِ خِندِفَ أبُو خُزاعَةَ».

3521. Narrated Sa'īd bin A-Musaiyab: *Al-Baḥīra* was a she-camel whose milk was spared for the idols and other deities, and so nobody was allowed to milk it. *As-Sā'iba* was a she-camel which they (i.e., infidels) used to set free in the names of their gods so that it would not be used for carrying anything. Abū Hurairah رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ said, 'I saw 'Amr bin 'Āmir bin Luḥaī Al-Khuzā'ī dragging his intestines in the (Hell) Fire, for he was the first man who started (the tradition of *As-Sawā'ib*) (setting free she-camels in the names of their false gods—idols and other false deities).' "

٣٥٢١ - حدَّثَنا أبُو اليَمانِ: أخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: سَمِعْتُ سَعِيدَ ابنَ المُسَيَّبِ قالَ: البَحِيرَةُ التي يُمْنَعُ دَرُّها للطَّواغِيتِ ولا يَحْلِبُها أحَدٌ مِنَ النّاسِ. والسّائِبَةُ الَّتي كانُوا يُسَيِّبُونَها لآلِهَتِهِمْ فَلا يُحْمَلُ عَلَيها شَيْءٌ». قالَ: وقالَ أبُو هُرَيْرَةَ: قالَ النَّبِيُّ ﷺ: «رَأيْتُ عَمْرَو بنَ عامِرِ بنِ لُحَيِّ الخُزاعِيَّ يَجُرُّ قُصْبَهُ في النّارِ، وكانَ أوَّلَ مَنْ سَيَّبَ السَّوائِبَ». [انظر: ٤٦٢٣]

(10) CHAPTER. The story of the conversion of Abū Dhar Al-Ghifāri to Islām.

(١٠) بابُ قِصَّةِ إسْلامِ أبي ذَرٍّ الغِفارِيِّ رَضِيَ اللهُ عَنْهُ

3522 (A). Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When the news of the advent of the Prophet ﷺ reached Abū Dhar, he said to his brother, "Ride to this valley and bring me the news of this man (i.e., the Prophet ﷺ) who

٣٥٢٢ - حدَّثَني عَمْرُو بنُ عَبّاسٍ: حدَّثَنا عَبْدُ الرَّحْمنِ بنُ مَهْدِيٍّ: حدَّثَنا المُثَنَّى، عَنْ أبي جَمْرَةَ

claims to be a Prophet receiving information from the Heaven. Listen to him and then come to me." His brother set out till he met the Prophet ﷺ and listened to his speech and returned to Abū Dhar and said to him, "I have seen him exhorting people to virtues and his speech was not like poetry." Abū Dhar said, "You have not satisfied me as to what I wanted." So, he took his journey-food and a water-skin full of water and set out till he reached Makkah, where he went to the mosque looking for the Prophet ﷺ, whom he did not know, and he would not like to ask someone about him. So, a portion of the night had passed when 'Alī saw him and realised that he was a stranger. Abū Dhar followed him (to his house), but neither of them asked the other about anything till it was morning, when he carried his water-skin and food and went to the mosque. He spent that day without being observed by the Prophet ﷺ till it was night, when he returned to his sleeping place. 'Alī again passed by him and said, "Hasn't the man (i.e. Abū Dhar) recognised his dwelling place yet?" So, 'Alī let him get up and took him (to his house), but neither of them asked the other about anything, till it was the third day when 'Alī had the same experience with him and Abū Dhar again stayed with him. 'Alī then asked, "Won't you tell me what has brought you here?" He replied, "If you give me a promise and a convention that you will guide me, then I will tell you." When 'Alī did, Abū Dhar informed him (of his purpose). 'Alī said, "It is the Truth, and he (i.e., Muḥammad ﷺ) is the Messenger of Allāh. So when the morning comes, follow me, and if I should perceive any danger threatening you, I will give you a hint by pretending to go to pass water (the water closet). But if I carried on walking, follow me

عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا بَلَغَ أبا ذَرٍّ مَبْعَثُ النَّبِيِّ ﷺ قالَ لأخِيهِ: ارْكَبْ إلى هذَا الوَادِي فاعْلَمْ لي عِلْمَ هذَا الرَّجُلِ الذي يَزْعُمُ أنَّهُ نَبِيٌّ يأتِيهِ الخَبرُ منَ السَّماءِ، واسمَعْ مِنْ قَوْلِهِ ثُمَّ ائْتِني. فانْطَلَقَ الأخُ حتَّى قَدِمَهُ وسَمِعَ مِنْ قَوْلِهِ ثُمَّ رَجَعَ إلى أبي ذَرٍّ فَقالَ لَهُ: رَأيْتُهُ يأمُرُ بِمَكارِمِ الأخْلاقِ وكَلاماً ما هُوَ بالشِّعْرِ فَقالَ: ما شَفَيْتَنِي مِمَّا أرَدْتُ، فَتَزَوَّدَ وحَمَلَ شَنَّةً لَهُ فِيها ماءٌ حتَّى قَدِمَ مَكَّةَ فأتى المَسْجِدَ فالتَمَسَ النَّبِيَّ ﷺ ولا يَعْرِفُهُ وكَرِهَ أنْ يَسْألَ عَنْهُ حتَّى أدْرَكَهُ بَعْضُ اللَّيْلِ، فَرَآهُ عَلِيٌّ فَعَرَفَ أنَّهُ غَرِيبٌ فَلَمَّا رَآهُ تَبِعَهُ فَلَمْ يَسْألْ واحِدٌ مِنْهُما صَاحِبَهُ عَنْ شَيْءٍ حتَّى أصْبَحَ. ثُمَّ احْتَمَلَ قِرْبَتَهُ وزَادَهُ إلى المَسْجِدِ وظَلَّ ذٰلكَ اليَوْمَ ولا يَرَاهُ النَّبِيُّ ﷺ حتَّى أمْسَى فَعادَ إلى مَضْجَعِهِ. فَمَرَّ بِهِ عَلِيٌّ فَقالَ: أما نَالَ لِلرَّجُلِ أنْ يَعْلَمَ مَنزِلَهُ؟ فأقامَهُ فَذَهَبَ بِهِ مَعَهُ لا يَسْألُ واحِدٌ مِنْهُما صَاحِبَهُ عَنْ شَيْءٍ حتَّى إذَا كانَ يَوْمُ الثالِثِ فَعادَ عَلِيٌّ عَلَى مِثْلِ ذٰلكَ فأقامَ مَعَهُ ثُمَّ قالَ: ألا تُحَدِّثُني ما الذِي أقْدَمَكَ؟ قالَ: إنْ أعْطَيْتَنِي عَهْداً ومِيثاقاً لَتُرْشِدَنَّنِي فَعَلْتُ، فَفَعَلَ. فأخْبَرَهُ قالَ: فإنَّهُ حَقٌّ وهُوَ رَسُولُ اللهِ ﷺ فإذَا أصْبَحْتَ

till you enter the place that I will enter." Abū Dhar agreed and followed 'Alī till he entered the place of the Prophet ﷺ And Abū Dhar entered with him. He then listened to the speech of the Prophet ﷺ and embraced Islām on that very spot. The Prophet ﷺ said to him, "Go back to your people and inform them (of this religion) till you receive my (further) orders." Abū Dhar said, "By Him in Whose Hands my soul is! I will proclaim my conversion to Islām publicly amongst them (i.e. infidels)." He went out till he reached the mosque and announced as loudly as possible: "I testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and that Muḥammad is the Messenger of Allāh." The people then got up and beat him till they knocked him down. Al-Abbās came and threw himself over him (to protect him) saying, "Woe to you! Don't you know that he is from Ghifār and there is the route (road) to your merchants towards Sham (i.e. through the place where this tribe dwells)?" Thus he saved him from them. Abū Dhar did the same on the next day and the people beat him again and Al-'Abbās threw himself over him (to save him as before).

فاتَّبِعْنِي فإنِّي إنْ رَأَيْتُ شَيْئاً أخافُ عَلَيْكَ قُمْتُ كأنِّي أُرِيقُ المَاءَ، فإنْ مَضَيتُ فاتَّبِعْنِي حتَّى تَدْخُلَ مَدْخلي. فَفَعَلَ فانْطَلَقَ يَقْفُوهُ حتَّى دَخَلَ عَلى النَّبِيِّ ﷺ ودَخَلَ مَعَهُ فَسَمِعَ مِنْ قَوْلِهِ وأَسْلَمَ مَكانَهُ. فَقالَ لَهُ النَّبِيُّ ﷺ: «ارْجِعْ إلى قَوْمِكَ فأخْبِرْهُمْ حتَّى يأتِيَكَ أمْرِي». قالَ: والذِي نَفْسِي بِيَدِهِ لأصْرُخَنَّ بِها بَيْنَ ظَهْرَانَيهِمْ. فَخَرَجَ حتَّى أتَى المَسْجِدَ فَنادَى بأعْلى صَوْتِهِ: أشْهَدُ أنْ لا إلٰهَ إلَّا اللهُ، وأنَّ مُحَمَّداً رَسُولُ اللهِ. ثُمَّ قامَ القَوْمُ فَضَرَبُوهُ حتَّى أضْجَعُوهُ وأتَى العَبَّاسُ فأكَبَّ عَلَيْهِ، قالَ: وَيْلَكُمْ، ألَسْتُمْ تَعْلَمُونَ أنَّهُ مِنْ غِفارٍ وأنَّ طَرِيقَ تِجارِكُمْ إلى الشَّامِ؟ فأنْقَذَهُ مِنْهُمْ ثُمَّ عادَ مِنَ الغَدِ لِمِثْلِها فَضَرَبُوهُ وثَارُوا إلَيْهِ فأكَبَّ العَبَّاسُ عَلَيْهِ.

(11) CHAPTER. The story of *Zamzam*. (See H. 3369 and 3370)

(١١) بابُ قِصَّةِ زَمْزَمَ

3522(B). Narrated Abū Jamra: Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا said to us, "Shall I tell you the story of Abū Dhar's conversion to Islām?" We said, "Yes." He said, "Abū Dhar said: I was a man from the tribe of Ghifār. We heard that a man had appeared in Makkah, claiming to be a Prophet. I said to my brother, 'Go to that man and talk to him and bring me his news.' He set out, met him and returned. I asked him, 'What is the news with you?' He said, 'By Allāh, I saw a man enjoining what is good and forbidding

٣٥٢٢م - حَدَّثَنا زَيْدٌ هُوَ ابنُ أخْزَمَ: قالَ أبُو قُتَيْبَةَ سَالِمُ بنُ قُتَيْبَةَ: حدَّثَنِي مُثَنًّى بنُ سَعِيدٍ القَصِيرُ قالَ: حدَّثَنِي أبُو جَمْرَةَ قالَ: قالَ لَنا ابنُ عَبَّاسٍ: ألا أُخْبِرُكُمْ بإسْلامِ أبِي ذَرٍّ؟ قالَ: قُلْنا: بَلى، قالَ: قالَ أبُو ذَرٍّ: كُنْتُ رَجُلاً مِنْ غِفارٍ، فَبَلَغَنا أنَّ رَجُلاً قَدْ خَرَجَ بِمَكَّةَ يَزْعُمُ أنَّهُ نَبِيٌّ

what is evil.' I said to him, 'You have not satisfied me with this little information.' So, I took a water-skin and a stick and proceeded towards Makkah. Neither did I know him (i.e., the Prophet ﷺ), nor did I like to ask anyone about him. I kept on drinking *Zamzam* water and staying in the mosque. Then 'Alī passed by me and said, 'It seems you are a stranger?' I said, 'Yes.' He proceeded to his house and I accompanied him. Neither did he ask me anything, nor did I tell him anything. Next morning, I went to the mosque to ask about the Prophet ﷺ but no one told me anything about him. 'Alī passed by me again and asked, 'Hasn't the man recognised his dwelling place yet?' I said, 'No.' He said, 'Come along with me.' He asked me, 'What is your business? What has brought you to this town?' I said to him, 'If you keep my secret, I will tell you'. He said, 'I will do.' I said to him, 'We have heard that a person has appeared here, claiming to be a Prophet. I sent my brother to speak to him and when he returned, he did not bring a satisfactory report; so I thought of meeting him personally.' 'Alī said (to Abū Dhar), 'You have reached your goal; I am going to him just now, so follow me, and wherever I enter, enter after me. If I should see someone who may cause you trouble, I will stand near a wall pretending to mend my shoes (as a warning), and you should go away then.' 'Alī proceeded and I accompanied him till he entered a place, and I entered with him to the Prophet ﷺ to whom I said, 'Present (the principles of) Islām to me.' When he did, I embraced Islām immediately. He (ﷺ) said to me, 'O Abū Dhar! Keep your conversion a secret and return to your town; and when you hear of our victory, return to us.' I said, 'By Him Who has sent you with the Truth, I will announce my

فَقُلْتُ لأخِي: انْطَلِقْ إلى هذَا الرَّجُلِ كَلِّمْهُ وائْتِنِي بِخَبرِهِ، فانْطَلَقَ فَلَقِيَهُ ثُمَّ رَجَعَ فَقُلْتُ: ما عِنْدَكَ؟ فَقالَ: واللهِ لَقدْ رَأيْتُ رَجُلاً يَأمُرُ بالخَيرِ ويَنهَى عنِ الشَّرِّ. فَقُلْتُ لَهُ: لَمْ تَشْفِنِي مِنَ الخَبرِ. فأخَذْتُ جِرَاباً وعَصاً، ثُمَّ أقْبَلْتُ إلى مَكَّةَ فَجَعَلْتُ لا أعْرِفُهُ وأكْرَهُ أنْ أسألَ عَنْهُ وأشْرَبُ مِنْ ماءِ زَمْزَمَ وأكُونُ في المَسْجِدِ قالَ: فمَرَّ بي عَلِيٌّ فَقالَ: كأنَّ الرَّجُلَ غَرِيبٌ؟ قالَ: قُلْتُ: نَعَمْ، قالَ: فانْطَلَقَ إلى المَنزِلِ، قالَ: فانْطَلَقْتُ مَعَهُ لا يَسْألُني عَنْ شَيْءٍ ولا أُخْبِرُهُ. فَلَمَّا أصْبَحْتُ غَدَوْتُ إلى المَسْجِدِ لأسْألَ عَنْهُ. ولَيْسَ أحَدٌ يُخبِرُني عَنْهُ بِشَيْءٍ. قالَ: فمَرَّ بي عَلِيٌّ فَقالَ: أما نالَ للرَّجُلِ يَعْرِفُ مَنزِلَهُ بَعْدُ؟ قالَ: قُلْتُ: لا، قالَ: انْطَلِقْ مَعِي، قالَ: فَقالَ: ما أمْرُكَ؟ وما أقْدَمَكَ هذِهِ البَلْدَةَ؟ قالَ: قُلْتُ لَهُ: إنْ كَتَمْتَ عَلَيَّ أخْبَرْتُكَ، قالَ: فإنِّي أفْعَلُ. قالَ: قُلْتُ لَهُ: بَلَغَنا أنَّهُ قَدْ خَرَجَ هاهُنا رَجُلٌ يَزْعُمُ أنَّهُ نَبِيٌّ فأرْسَلْتُ أخِي لِيُكَلِّمَهُ فَرَجعَ ولَم يَشْفِنِي مِنَ الخَبَرِ فأرَدْتُ أنْ ألْقاهُ. فَقالَ لهُ: أما إنَّكَ قَدْ رَشِدْتَ، هذَا وجْهِي إلَيهِ فاتَّبِعْني ادْخُلْ حَيْثُ أدخُلُ فإنِّي إنْ رَأيْتُ أحَداً أخافُهُ عَلَيْكَ قُمْتُ إلى الحائِطِ

conversion to Islām publicly amongst them (i.e., the infidels).' Abū Dhar went to the mosque, where some people from Quraish were present, and said, 'O folk of Quraish! I testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and I (also) testify that Muḥammad is His (Allāh's) slave and His Messenger.' (Hearing that) the Quraishī men said, 'Get at this *Ṣābī* (i.e., Muslim)!' They got up and beat me nearly to death. Al-'Abbās saw me and threw himself over me to protect me. He then faced them and said, 'Woe to you! You want to kill a man from the tribe of Ghifār, although your trade and your communications are through the territory of Ghifār?' They therefore left me. The next morning I returned (to the mosque) and said the same as I have said on the previous day. They again said, 'Get at this *Ṣābī*!' I was treated in the same way as on the previous day, and again Al-'Abbās found me and threw himself over me to protect me and told them the same as he had said the day before.' So, that was the conversion of Abū Dhar (may Allāh be Merciful to him) to Islām."

كأنّي أُصْلِحُ نَعْلِي وامْضِ أنْتَ. فَمَضَى ومَضَيْتُ مَعَهُ حتَّى دَخَلَ وَدَخَلْتُ مَعَهُ عَلى النَّبيِّ ﷺ فَقُلْتُ لَهُ: اعْرِضْ عَليَّ الإسْلامَ فَعَرَضَهُ فأسْلَمْتُ مَكاني. فَقالَ لي: «يا أبا ذَرٍّ، اكتُمْ هذَا الأمْرَ، وارْجِعْ إلى بَلَدِكَ. فإذَا بَلَغَكَ ظُهُورُنا فأقْبِلْ». فَقُلْتُ: والذِي بَعَثَكَ بالحَقِّ لأصْرُخَنَّ بِها بَيْنَ أظْهُرِهِمْ، فَجاءَ إلى المَسْجِدِ وقُرَيْشٌ فِيْهِ فَقالَ: يا مَعْشَرَ قُرَيْشٍ، إنّي أشْهَدُ أنْ لا إلٰهَ إلَّا اللهُ، وأشْهَدُ أنَّ مُحَمَّداً عَبْدُهُ ورَسُولُهُ. فَقالُوا: قُومُوا إلى هذَا الصَّابِئِ، فَقامُوا فَضُرِبْتُ لأمُوتَ فأدْرَكَنِي العَبَّاسُ فأكَبَّ عَليَّ ثُمَّ أقْبَلَ عَلَيْهِمْ، فَقالَ: وَيْلَكُمْ، تَقْتُلُونَ رَجُلاً مِنْ غِفارَ ومَتْجَرُكُمْ ومَمَرُّكُم عَلى غِفارٍ؟ فأقْلَعُوا عَنّي. فَلَمَّا أنْ أصْبَحْتُ الغَدَ رَجَعْتُ فَقُلْتُ مِثْلَ ما قُلْتُ بالأمْسِ فَقالُوا: قُومُوا إلى هذَا الصَّابِئِ، فَصُنِعَ مِثْلُ ما صُنِعَ بالأمْسِ وأدْرَكَنِي العَبَّاسُ فأكَبَّ عَليَّ وقالَ مِثْلَ مَقالَتِهِ بالأمْسِ. قالَ: فَكانَ هذَا أوَّلَ إسْلامِ أبي ذَرٍّ رَحِمَهُ اللهُ. [انظر: ٣٨٦١]

(12) CHAPTER. The story of *Zam-zam* and the ignorance of the Arabs.

(١٢) بابُ قِصَّةِ زَمْزَمَ وجَهْلِ العَرَبِ

3523. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُم: The Prophet ﷺ said, (The people of) Aslam, Ghifār and some people of Muzaina and

٣٥٢٣ - حدَّثَنا سُليمانُ بنُ حربٍ: حدَّثَنا حمَّادٌ، عن أيُّوبَ،

Juhaina or said (some people of Juhaina or Muzaina) are better with Allāh or said (on the Day of Resurrection) than the tribe of Asad, Tamīm, Hawāzin and Ghatafān.

عن محمدٍ، عن أبي هريرةَ رَضِيَ اللهُ عنه قال: قال: «أسلَم وغِفَارٌ وَشيءٌ مِن مُزينةَ وجُهَيْنةَ - أو قال: شَيْءٌ مِن جُهَيْنَةَ أو مُزَيْنَةَ - خيرٌ عِندَ اللهِ - أو قال -: يومَ القِيامَةِ مِنْ أسَدٍ وتميم وهَوازِنَ وغطفانَ».

3524. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: If you wish to know about the ignorance of the Arabs, read *Sūrat Al-An'ām*, (No.6) after Verse No.130:

"Indeed lost are they who have killed their children, foolishly without knowledge.. (up to).. they have indeed gone astray and were not guided." (V.6:140)

٣٥٢٤ - حدَّثنا أبو النُّعْمانِ: حدَّثنا أبو عَوَانَةَ، عَنْ أبي بِشْرٍ، عَنْ سَعِيْدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: إذَا سَرَّكَ أنْ تَعْلَمَ جَهْلَ العَرَبِ فاقْرأْ ما فَوْقَ الثَّلاثِيْنَ ومائَةٍ في سُورَةِ الأنْعامِ ﴿قَدْ خَسِرَ ٱلَّذِينَ قَتَلُوٓا۟ أَوْلَٰدَهُمْ سَفَهًۢا بِغَيْرِ عِلْمٍ﴾ إلى قَولِهِ: ﴿قَدْ ضَلُّوا۟ وَمَا كَانُوا۟ مُهْتَدِينَ﴾».

(13) CHAPTER. Whoever related kinship to his forefathers either in Islām or in the Pre-Islāmic Period of Ignorance.

Narrated Ibn 'Umar and Abū Hurairah رَضِيَ اللهُ عَنْهُم: The Prophet ﷺ said, "The honourable, the son of the honourable, the son of the honourable, i.e., Yūsuf (Joseph), the son of Ya'qūb (Jacob), the son of Isḥāq (Isaac), the son of Ibrāhīm (Abraham), the *Khalīl*[1] of Allāh."

Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "I am the son of 'Abdul-Muṭṭalib."

(١٣) بابُ مَنِ انْتَسَبَ إلى آبائِهِ في الإسْلام والجاهِلِيَّةِ،

وقالَ ابنُ عُمَرَ وأبو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «إنَّ الكَرِيْمَ ابنَ الكَرِيْمِ ابنِ الكَرِيْمِ ابنِ الكَرِيْمِ: يُوسُفُ بنُ يَعْقُوبَ بنِ إسْحَاقَ بنِ إبْراهِيْمَ خَلِيْلِ اللهِ». وقالَ البَراءُ عَنِ النَّبِيِّ ﷺ: «أنا ابنُ عَبْدِ المُطَّلِبِ».

3525. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When the Verse:

"And warn your tribe (O Muḥammad ﷺ) of near kindred" (V.26:214) was revealed, the Prophet ﷺ started calling (the Arab

٣٥٢٥ - حدَّثنا عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعْمَشُ سليمان قالَ: حدَّثنا عَمْرُو بنُ مُرَّةَ، عَنْ سَعِيْد

(1) (Ch. 13) *Khalīl*: See glossary.

بن جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا نَزَلَتْ ﴿وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ جَعَلَ النَّبِيُّ ﷺ يُنادِي: «يا بَنِي فِهْرٍ، يا بَنِي عَدِيٍّ»، بِبُطُونِ قُرَيْشٍ. [راجع: ١٣٩٤]

tribes), "O Banī Fihr, O Banī 'Adī," (mentioning first) the various branch-tribes of Quraish.

٣٥٢٦ - وقالَ لَنا قَبِيصَةُ: أخْبَرَنا سُفْيانُ، عَنْ حَبِيبِ بنِ أبي ثابِتٍ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ قالَ: لَمَّا نَزَلَتْ ﴿وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ [الشورى: ٢١٤] جَعَلَ النَّبِيُّ ﷺ يَدْعُوهُمْ قَبائِلَ قَبائِلَ. [راجع: ١٣٩٤]

3526. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When the Verse:

"And warn your tribe (O Muḥammad ﷺ) of near kindred." (V.26:214) was revealed, the Prophet ﷺ started calling every tribe by its name.

٣٥٢٧ - حدَّثَنا أبُو اليَمانِ: أخْبَرَنا شُعَيْبٌ: أخْبَرَنا أبُو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ ﷺ قالَ: «يا بَنِي عَبْدِ مَنافٍ اشْتَرُوا أنْفُسَكُمْ مِنَ اللهِ، يا بَنِي عَبْدِ المُطَّلِبِ اشْتَرُوا أنْفُسَكُمْ مِنَ اللهِ، يا أُمَّ الزُّبَيْرِ بنِ العَوَّامِ عَمَّةَ رَسُولِ اللهِ ﷺ، يا فاطِمَةُ بِنْتَ مُحَمَّدٍ اشْتَرِيا أنْفُسَكُما مِنَ اللهِ، لا أمْلِكُ لَكُما مِنَ اللهِ شَيْئاً. سَلانِي مِنْ مالِي ما شِئْتُما». [راجع: ٢٧٥٣]

3527. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "O Banī 'Abd Munāf! Buy yourselves[1] from Allāh; O Banī 'Abdul-Muṭṭalib! Buy yourselves from Allāh; O mother of Az-Zubair bin Al-'Awwām, the aunt of Allāh's Messenger ﷺ, and O Fāṭima bint Muḥammad! Buy yourselves from Allāh, for I cannot defend you before Allāh. You (both) can ask me from my property as much as you like."

(١٤) بابٌ: ابنُ أختِ القَوْمِ مِنْهُمْ، ومَوْلَى القَوْمِ مِنْهُمْ

(14) CHAPTER. The son of some people's sister is considered as belonging to the same people; and the freed slave of some people belongs to those people (who have freed him).

(1) (H. 3527) Buying oneself from Allāh means saving oneself from the (Hell) Fire by obeying Allāh and His Messenger ﷺ, and leading a pious righteous life.

3528. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ sent for the *Anṣār* (and when they came), he asked, 'Is there any stranger amongst you?" They said, "No, except the son of our sister." Allāh's Messenger ﷺ said, "The son of the sister of some people belongs to them."

٣٥٢٨ - حَدَّثَنَا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: دَعا النَّبِيُّ ﷺ الأَنْصارَ فَقالَ: «هَلْ فِيكُمْ أَحَدٌ مِنْ غَيرِكُمْ؟» قالُوا: لا إلَّا ابنُ أُخْتٍ لَنا. فَقالَ رَسُولُ اللهِ ﷺ: «ابنُ أُخْتِ القَوْمِ مِنْهُم». [راجع: ٣١٤٦]

(15) CHAPTER. The story of the Ethiopians, and the saying of the Prophet ﷺ, "O Banī Arfida!"

(١٥) بابُ قِصَّةِ الحَبَشِ وقَوْلِ النَّبِيِّ ﷺ: «يا بَني أَرْفِدَةَ»

3529. Narrated 'Āishah رَضِيَ اللهُ عَنها, that during the Minā days, Abū Bakr رَضِيَ اللهُ عَنْهُ came to her while there were two girls with her, beating drums, and the Prophet ﷺ was (lying) covering himself with his garment. Abū Bakr rebuked the two girls, but the Prophet ﷺ uncovered his face and said, "O Abū Bakr! Leave them, for these are the days of '*Eīd* (festival)." Those days were the days of Minā.

٣٥٢٩ - حَدَّثَنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عن عائِشَةَ: أَنَّ أَبَا بَكْرٍ رَضِيَ اللهُ عَنْهُ دَخَلَ عَلَيها وعِنْدَها جارِيَتانِ في أيام مِنًى تُدَفِّفانِ وتضرِبانِ والنَّبِيُّ ﷺ مُتَغَشٍّ بِثَوْبِهِ، فانْتَهَرَهُما أَبُو بَكْرٍ فَكَشَفَ النَّبِيُّ ﷺ عَنْ وجْهِهِ فَقالَ: «دَعْهُما يا أبا بَكْرٍ فإنَّها أَيَّامُ عيدٍ» وتِلْكَ الأَيَّامُ أيامُ مِنًى. [راجع: ٤٥٤]

3530. 'Āishah added, "I was being screened by the Prophet ﷺ while I was watching the Ethiopians playing in the mosque. 'Umar rebuked them, but the Prophet ﷺ said, "Leave them, O Banī Arfida! Play, (for) you are safe."

٣٥٣٠ - وقالَتْ عائِشَةُ: رَأَيْتُ النَّبِيَّ ﷺ يَسْتُرُني وأنا أَنْظُرُ إلى الحَبشَةِ وهُمْ يَلْعَبُونَ في المَسجدِ فَزَجَرَهُمْ عُمَرُ، فَقالَ النَّبِيُّ ﷺ: «دَعْهُمْ، أَمْناً بَني أَرْفِدَةَ»، يَعْني مِنَ الأَمْنِ. [راجع: ٩٤٩]

(16) CHAPTER. Whoever liked that his ancestors should not be abused.

(١٦) بابٌ من أَحَبَّ أَنْ لا يُسَبَّ نَسَبُهُ

3531. Narrated 'Āishah رَضِيَ اللهُ عَنها: Once Ḥassān bin Thābit asked the permission of

٣٥٣١ - حَدَّثَني عُثمانُ بنُ أَبي

the Prophet ﷺ to lampoon (i.e., compose satirical poetry defaming) the infidels. The Prophet ﷺ said, "What about the fact that I have common descent with them?" Ḥassān replied, "I shall take you out of them as a hair is taken out of dough."

Narrated 'Urwa: I started abusing Ḥassān in front of 'Āishah, whereupon she said. "Don't abuse him, for he used to defend the Prophet ﷺ (with his poetry)."

شَيْبَةَ: حدَّثنا عَبْدَةُ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَت: اسْتَأذَنَ حَسَّانُ بنُ ثَابِتٍ النَّبِيَّ ﷺ في هِجاءِ المُشْرِكينَ. قالَ: «كَيْفَ بِنَسَبِي فِيهِم؟» فقالَ حَسَّانُ: لأسُلَّنَّكَ مِنهُمْ كما تُسَلُّ الشَّعْرَةُ مِنَ العَجِينِ.

وعَنْ أبيهِ، قالَ: ذَهَبْتُ أسُبُّ حَسَّانَ عِنْدَ عائِشَةَ فَقالَتْ: لا تَسُبُّهُ فإنَّهُ كانَ يُنافِحُ عَنِ النَّبِيِّ ﷺ. [انظر: ٤١٤٥، ٦١٥٠]

(17) CHAPTER. What has been said about the names of Allāh's Messenger ﷺ.

(١٧) بابٌ ما جاءَ في أسماءِ رَسُولِ اللهِ ﷺ،

And the Statement of Allāh عَزَّ وجَل:

"Muḥammad (ﷺ) is the Messenger of Allāh. And those who are with him are severe against the disbelievers..." (V.48:29)

And His Statement:

"...And remember when 'Īsā (Jesus), son of Mary, said: O Children of Israel! I am the Messenger of Allāh unto you, confirming the Torah (which came) before me, and giving glad tidings of a Messenger to come after me, whose name shall be Aḥmad..." (The second name of Prophet Muḥammad ﷺ) (V.61:6)

وقَوْلِهِ عَزَّ وَجَلَّ: ﴿مُّحَمَّدٌ رَّسُولُ ٱللَّهِ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ﴾ [الفتح: ٢٩] وقَوْلِهِ: ﴿مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ﴾ [الصف: ٦].

3532. Narrated Jubair bin Muṭ'im رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ said, "I have five names: I am Muḥammad and Aḥmad; I am *Al-Māḥī* through whom Allāh will eliminate *Al-Kufr* (i.e., disbelief—infidelity); I am *Al-Ḥāshir* who will be the first to be resurrected, the people being resurrected thereafter; and I am also *Al-'Āqib* (i.e., there will be no Prophet after me)."

٣٥٣٢ - حدَّثنا إبْراهِيمُ بنُ المُنْذِرِ قالَ: حدَّثني مَعْنٌ، عَنْ مالِكٍ، عَنِ ابنِ شِهابٍ، عَنْ مُحَمَّدِ بنِ جُبَيْرِ بنِ مُطْعِمٍ، عَنْ أبيهِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لي خَمْسَةُ أسماءٍ: أنا مُحَمَّدٌ، وأحْمَدُ، وأنا المَاحِي الَّذي يَمْحُو

اللهُ بِيَ الكُفرَ. وأنا الحَاشِرُ الَّذِي يُحْشَرُ النّاسُ عَلى قَدَمي، وأنا العاقِبُ». [انظر: ٤٨٩٦]

٣٥٣٣ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفيانُ، عَنْ أبي الزِّنادِ، عَنِ الأعرجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «ألا تَعْجَبُونَ كَيْفَ يَصْرِفُ اللهُ عَنِّي شَتْمَ قُرَيْشٍ ولَعْنَهُمْ؟ يَشْتِمُونَ مُذَمَّماً وَيَلْعَنُونَ مُذَمَّماً وأنا مُحَمَّدٌ».

3533. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Doesn't it astonish you how Allāh protects me from the Quraish's abusing and cursing? They abuse *Mudhammam* and curse *Mudhammam* while I am Muhammad (and not *Mudhammam*)".(1)

(١٨) بابُ خاتَمِ النَّبِيِّينَ ﷺ

(18) CHAPTER. The last (i.e., the end) of all the Prophets (Muhammad ﷺ).

٣٥٣٤ - حدَّثنا مُحَمَّدُ بنُ سِنانٍ: حدَّثنا سَلِيمٌ: حدَّثنا سَعِيدُ بنُ مِيناءَ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبِيُّ ﷺ: «مَثَلي ومَثَلُ الأنْبِياءِ، كَرَجُلٍ بَنى داراً فأكمَلَها وأحْسَنَها إلَّا مَوْضِعَ لَبِنَةٍ، فجَعَلَ النَّاسُ يَدْخُلُونَها ويَتَعَجَّبُونَ ويَقُولُونَ: لَوْلا مَوْضِعُ اللَّبِنَةِ».

3534. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "My example and the example of the other Prophets is that of a man who has built a house completely and excellently, except for a place of one brick. When the people entered the house, they wondered at its beauty and said, 'But for the place of this brick (how splendid the house will be)!' [So I am that brick—last (end) of all the Prophets]."

٣٥٣٥ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا إسماعِيلُ بنُ جَعْفَرٍ، عَنْ عَبْدِ اللهِ ابنِ دِينارٍ، عَنْ أبي صالِحٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «إنَّ مَثَلي ومَثَلَ الأنْبِياءِ

3535. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "My example and the example of the other Prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go round about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I

(1) (H. 3533) 'Muhammad' literally means 'highly praised,' while *Mudhammam* means 'greatly dispraised'. The infidels, out of hatred, refrained from calling the Prophet ﷺ by his right name: they called him by a name bearing bad sense. The curses and abuses then fell on that name which was not the name of the Prophet ﷺ.

مِنْ قَبْلي كمَثَلِ رَجُلٍ بَنى بَيْتاً فأحْسَنَهُ وأجْمَلَهُ إلّا مَوْضِعَ لَبِنَةٍ مِنْ زَاوِيَةٍ فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ ويَعْجَبُونَ لَهُ ويَقولُونَ: هَلّا وُضِعَتْ هذهِ اللَّبِنَةُ؟ قالَ: فأنا اللَّبِنَةُ، وأنا خاتَمُ النَّبِيِّينَ».

am that brick, and I am the end (last) of all the Prophets."

(١٩) بابُ وَفاةِ النَّبيِّ ﷺ

(19) CHAPTER. The death of the Prophet ﷺ.

٣٥٣٦ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبيَّ ﷺ تُوُفِّيَ وهُوَ ابنُ ثَلاثٍ وسِتِّينَ. وقالَ ابنُ شِهابٍ: وأخْبَرَني سَعِيدُ بنُ المُسَيَّبِ مِثْلَهُ. [انظر: ٤٤٦٦]

3536. Narrated 'Āishah رضي الله عنها: The Prophet ﷺ died when he was sixty-three years old.

(٢٠) بابُ كُنْيَةِ النَّبيِّ ﷺ

(20) CHAPTER. The *Kunya*[1] of the Prophet ﷺ.

٣٥٣٧ - حدَّثَنا حَفْصُ بنُ عُمَرَ: حدَّثَنا شُعْبَةُ، عَنْ حُمَيدٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبيُّ ﷺ في السُّوقِ. فَقالَ رَجُلٌ: يا أبا القاسِمِ، فالتَفَتَ النَّبيُّ ﷺ فَقالَ: «سَمُّوا باسمِي ولا تَكتَنُوا بِكُنْيَتي». [راجع: ٢١٢٠]

3537. Narrated Anas رضي الله عنه: While the Prophet ﷺ was in the market, a man called (somebody), "O Abul-Qāsim!' The Prophet ﷺ turned to him and said "Name yourselves after me but do not call yourselves by my *Kunya*."

٣٥٣٨ - حدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ: حَدَّثَنا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ سالمٍ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبيِّ ﷺ قالَ: «تَسَمَّوْا باسمِي ولا تَكْتَنُوا بِكُنْيَتي». [راجع: ٣١١٤]

3538. Narrated Jābir رضي الله عنه: The Prophet ﷺ said, "Name yourselves after me, but do not call yourselves by my *Kunya*."

(1) (Ch. 20) *Kunya* means calling a man : O father of so-and-so, or a woman : O mother of so-and-so and this is a custom of Arabs.

3539. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: (The Prophet) Abul-Qāsim ﷺ said, "Name yourselves after me, but do not call yourselves by my *Kunya*."

٣٥٣٩ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ، عَنْ أَيُّوبَ، عَنِ ابنِ سِيرِينَ قالَ: سَمِعْتُ أبا هُرَيْرَةَ يَقُولُ: قالَ أَبُو القاسِمِ ﷺ: «سَمُّوا باسْمِي ولا تَكْتَنُوا بِكُنْيَتِي». [راجع: ١١٠]

(21) CHAPTER.

(٢١) بابٌ:

3540. Narrated Al-Ju'aid bin 'Abdur-Raḥmān: I saw As-Sā'ib bin Yazīd when he was ninety-four years old, quite strong and of straight figure. He said, "I know that I enjoyed my hearing and seeing powers only because of the invocation of Allāh's Messenger ﷺ. My aunt took me to him and said, 'O Allāh's Messenger! My nephew is sick; will you invoke Allāh for him?' So he invoked (Allāh) for me."

٣٥٤٠ - حدَّثنا إسحاقُ بنُ إبراهِيمَ، أخْبَرَنا الفَضْلُ بنُ مُوسَى، عَنِ الجُعَيْدِ ابنِ عَبْدِ الرَّحْمٰنِ: رَأَيْتُ السَّائِبَ بنَ يَزِيدَ ابنَ أَرْبَعٍ وتِسْعِينَ جَلْداً مُعْتَدِلاً، فَقالَ: قَدْ عَلِمْتُ ما مُتِّعْتُ بِهِ سَمْعِي وبَصَرِي إلَّا بِدُعاءِ رَسُولِ اللهِ ﷺ: إنَّ خالَتِي ذَهَبَتْ بي إلَيْهِ، فَقالَتْ: يا رَسُولَ اللهِ، إنَّ ابنَ أُخْتِي شاكٍ فادْعُ اللهَ لَهُ، قالَ فَدَعا لي ﷺ. [راجع: ١٩٠]

(22) CHAPTER. The seal of Prophethood.

(٢٢) بابُ خاتِمِ النُّبُوَّةِ

3541. Narrated As-Sā'ib bin Yazīd: My aunt took me to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! My nephew is sick". The Prophet ﷺ passed his hands over my head and invoked Allāh to bless me. Then he performed ablution and I drank the remaining water. Then I stood behind him and saw the seal of Prophethood in between his shoulders.

٣٥٤١ - حدَّثنا مُحَمَّدُ بنُ عُبَيْدِ اللهِ: حدَّثنا حاتِمٌ، عَنِ الجُعَيْدِ بنِ عبدِ الرَّحمنِ قالَ: سَمِعْتُ السَّائِبَ بنَ يَزِيدَ قالَ: ذَهَبَتْ بي خالَتِي إلى رَسُولِ اللهِ ﷺ فَقالَتْ: يا رَسُولَ اللهِ إنَّ ابنَ أُخْتِي وَقِعٌ فَمَسَحَ رَأْسِي ودَعا لي بالبَرَكَةِ. وتَوَضَّأَ فَشَرِبْتُ مِنْ وَضُوئِهِ ثُمَّ قُمْتُ خَلْفَ ظَهْرِهِ فَنَظَرْتُ إلى خاتَمِ النُّبُوَّةِ بَينَ كَتِفَيْهِ. قالَ ابنُ عُبَيْدِ اللهِ: الحُجْلَةُ مِنْ حُجَلِ الفَرَسِ

الذي بين عينيه. وقال إبراهيم بن حمزة: مثل زر الحجلة.
[راجع: ١٩٠]

(23) CHAPTER. The description of the Prophet ﷺ.

(٢٣) باب صفة النبي ﷺ

3542. Narrated 'Uqba bin Al-Ḥārith: (Once) Abū Bakr رَضِيَ الله عَنْهُ offered the *'Asr* prayers and then went out walking and saw Al-Ḥasan playing with the boys. He lifted him on his shoulders and said, "Let my parents be sacrificed for your sake! (You) resemble the Prophet ﷺ and not 'Alī," while 'Alī was smiling.

٣٥٤٢ - حدثنا أبو عاصم، عن عمر بن سعيد بن أبي حسين، عن ابن أبي مليكة، عن عقبة بن الحارث قال: صلى أبو بكر رضي الله عنه العصر ثم خرج يمشي فرأى الحسن يلعب مع الصبيان فحمله على عاتقه وقال: بأبي، شبيه بالنبي لا شبيه بعلي، وعلي يضحك. [انظر: ٣٧٥٠]

3543. Narrated Abū Juḥaifa رَضِيَ الله عَنْهُ: I saw the Prophet ﷺ, and Al-Ḥasan resembled him.

٣٥٤٣ - حدثنا أحمد بن يونس: حدثنا زهير: حدثنا إسماعيل عن أبي جحيفة رضي الله عنه قال: رأيت النبي ﷺ وكان الحسن يشبهه.
[انظر: ٣٥٤٤]

3544. Narrated Ismā'īl bin Abī Khālid: I heard Abū Juḥaifa رَضِيَ الله عَنْهُ saying, "I saw the Prophet ﷺ, and Al-Ḥasan bin 'Alī resembled him." I said to Abū Juḥaifa, "Describe him for me." He said, "He was white and his beard was black with some white hair. He promised to give us thirteen (13) young she-camels, but he expired before we could get them."

٣٥٤٤ - حدثنا عمرو بن علي: حدثنا ابن فضيل: حدثنا إسماعيل بن أبي خالد قال: سمعت أبا جحيفة رضي الله عنه قال: رأيت النبي ﷺ وكان الحسن بن علي عليهما السلام يشبهه. قلت لأبي جحيفة: صفه لي، قال: كان أبيض قد شمط. وأمر لنا النبي ﷺ بثلاث عشرة قلوصاً، قال فقبض النبي ﷺ قبل أن نقبضها.
[راجع: ٣٥٤٣]

3545. Narrated Wahb Abū Juḥaifa As-Sawwā'ī: I saw the Prophet ﷺ and saw some white hair below his lower lip above the chin.

٣٥٤٥ - حدَّثَنَا عَبْدُ اللهِ بنُ رَجاءٍ: حدَّثَنا إسْرَائِيلُ، عَنْ أبي إسحَاقَ عَنْ وَهْبٍ أبي جُحَيْفَةَ السُّوَائيِّ قالَ: رَأيْتُ النَّبيَّ ﷺ، ورَأيْتُ بَياضاً منْ تَحْتِ شَفَتِهِ السُّفْلى العَنْفَقَةَ.

3546. Narrated Ḥarīz bin 'Uthmān that he asked 'Abdullāh bin Busr (i.e., the companion of the Prophet ﷺ), "Did you see the Prophet ﷺ when he was old?" He said, "He had a few white hair between the lower lip and the chin."

٣٥٤٦ - حدَّثَنَا عِصَامُ بنُ خالِدٍ: حدَّثَنا حَرِيزُ بنُ عُثمانَ أنَّهُ سألَ عَبْدَ اللهِ ابنَ بُسْرٍ صَاحِبَ النَّبيّ ﷺ قالَ: أرَأيْتَ النَّبيَّ ﷺ كانَ شَيْخاً؟ قالَ: كانَ في عَنْفَقَتِهِ شَعَرَاتٌ بيضٌ.

3547. Narrated Rabī'a bin Abī 'Abdur-Raḥmān: I heard Anas bin Mālik describing the Prophet ﷺ saying, "He was of medium height amongst the people, neither tall nor short; he had a rosy complexion, neither absolutely white nor deep brown; his hair was neither completely curly nor quite lank. Divine Revelation was revealed to him when he was forty years old. He stayed ten years in Makkah receiving the Divine Revelation, and stayed in Al-Madīna for ten more years. When he expired, he had scarcely twenty white hair in his head and beard."

Rabi'a said, "I saw some of his hair and it was red. When I asked about that, I was told that it turned red because of perfume."

[See Vol. 5, *Ḥadith* No. 3851]

٣٥٤٧ - حدَّثَنَا ابنُ بُكَيرٍ قالَ: حدَّثَنا اللَّيْثُ، عَنْ خالِدٍ، عَنْ سَعِيدِ بنِ أبي هِلَالٍ، عَنْ رَبيعَةَ بنِ أبي عبد الرَّحْمنِ قالَ: سَمِعْتُ أنَسَ بنَ مالكٍ يَصِفُ النَّبيَّ ﷺ قالَ: كانَ رَبْعَةً مِنَ القَوْمِ، لَيْسَ بالطَّويلِ ولا بالقَصِيرِ، أزْهَرَ اللَّوْنِ، لَيْسَ بأبْيَضَ أمْهَقَ ولا آدَمَ. لَيْسَ بِجَعْدٍ قَطِطٍ ولا سَبْطٍ رَجِلٍ، أُنْزِلَ عَلَيْهِ وهُوَ ابنُ أرْبَعِينَ فَلَبِثَ بِمَكَّةَ عَشْرَ سِنِيْنَ يُنزَلُ عَلَيْهِ، وبالمَدِينَةِ عَشْرَ سِنينَ فَقُبِضَ. ولَيْسَ في رَأسِهِ ولِحْيَتِهِ عِشْرُونَ شَعْرَةً بَيْضَاءَ. قالَ رَبيعَةُ: فَرَأيْتُ شَعَراً مِنْ شَعَرِهِ فإذَا هُوَ أحْمَرُ. فَسَألْتُ، فَقِيلَ: احْمَرَّ مِنَ الطِّيبِ. [انظر: ٣٥٤٨، ٥٩٠٠]

3548. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ was neither very tall nor short,

٣٥٤٨ - حدَّثَنَا عَبْدُ اللهِ بنُ

يُوسُفَ: أخبَرَنا مالكُ بنُ أنَسٍ، عَنْ رَبيعَةَ بن أبي عَبْدِ الرَّحْمٰنِ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ: أنَّهُ سَمِعَهُ يَقُولُ: كانَ رَسُولُ اللهِ ﷺ لَيْسَ بالطَّويلِ البائِنِ، ولا بالقَصِيرِ، ولا بالأبْيَضِ الأمْهَقِ، ولَيْسَ بالآدَمِ، ولَيْسَ بالجَعْدِ القَطِطِ. ولا بالسَّبْطِ: بَعَثَهُ اللهُ عَلى رَأسِ أرْبَعينَ سَنَةً فأقامَ بِمَكَّةَ عَشَرَ سِنينَ وبالمَدِينَةِ عَشَرَ سِنينَ، فَتَوَفَّاهُ اللهُ ولَيْسَ في رَأسِهِ ولحيَتِهِ عِشْرُونَ شَعْرَةً بَيْضاءَ». [راجع: ٣٥٤٧]

neither absolutely white nor deep brown. His hair was neither curly nor lank. Allāh sent him (as a Messenger) when he was forty years old. Afterwards he resided in Makkah for ten years and in Al-Madīna for ten more years. When Allāh took him unto Him, there were scarcely twenty white hair in his head and beard.

[See Vol. 5, *Hadith* No. 3851]

٣٥٤٩ - حدَّثَنا أحْمَدُ بنُ سَعِيدٍ أبُو عَبْدِ اللهِ: حدَّثَنا إسحاقُ بنُ مَنْصُورٍ: حدَّثَنا إبْراهِيمُ بنُ يُوسُفَ، عَنْ أبِيهِ، عَنْ أبي إسحاقَ قالَ: سَمِعْتُ البراءَ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ أحْسَنَ النَّاسِ وجْهاً، وأحْسَنَهُ خَلْقاً. لَيْسَ بالطَّويلِ البائِنِ، ولا بالقَصِيرِ.

3549. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ was the most handsome of all the people, and had the best appearance. He was neither very tall nor short.

٣٥٥٠ - حدَّثَنا أبُو نُعَيمٍ: حدَّثَنا هَمَّامٌ، عَنْ قَتادَةَ قالَ: سَألْتُ أنَساً: هَلْ خَضَبَ النَّبيُّ ﷺ؟ قالَ: لا، إنَّما كانَ شَيْءٌ في صُدْغَيْهِ. [انظر: ٥٨٩٤، ٥٨٩٥]

3550. Narrated Qatāda: I asked Anas, "Did the Prophet ﷺ use to dye (his) hair?" He said, "No, for there were only a few white hair on his temples."

٣٥٥١ - حدَّثَنا حَفْصُ بنُ عُمَرَ: حدَّثَنا شُعْبَةُ، عَنْ أبي إسحاقَ، عَن البراءِ رَضِيَ اللهُ عَنْه قالَ: كانَ النَّبي ﷺ مَرْبُوعاً بَعِيدَ ما بَيْنَ المَنْكِبَيْنِ، لَهُ

3551. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was of moderate height, having broad shoulders (long) hair reaching his ear-lobes. Once, I saw him in a red cloak and I had never seen a more handsome person than him."

شَعْرٌ يَبْلُغُ شَحْمَةَ أُذُنِهِ، رَأَيْتُهُ فِي حُلَّةٍ حَمْرَاءَ لَمْ أَرَ شَيْئاً قَطُّ أَحْسَنَ مِنْهُ. وَقالَ يُوسُفُ ابنُ أبي إسحَاقَ، عَنْ أَبِيهِ: إلى مَنْكِبَيْهِ. [انظر: ٥٨٤٨، ٥٩٠١]

3552. Narrated Abū Isḥāq: Al-Barā' was asked, "Was the face of the Prophet ﷺ (as bright) as a sword?" He said, "No, but (as bright) as a moon."

٣٥٥٢ - حدَّثَنَا أَبُو نُعَيم: حدَّثنا زُهَيْرٌ، عَنْ أبي إسحَاقَ قالَ: سُئِلَ البَرَاءُ: أكانَ وَجْهُ النَّبِيِّ ﷺ مِثْلَ السَّيْفِ؟ قالَ: لا، بَلْ مِثْلَ القَمَرِ.

3553. Narrated Abū Juhaifa رَضِيَ اللهُ عَنْهُ: Once, Allāh's Messenger ﷺ went to Al-Baṭḥā' at noon, performed the ablution and offered two *Rak'a* of *Zuhr* prayer and two-*Rak'a* of *'Aṣr* prayer while a spear-headed stick was planted in front of him (as a *Sutra*); and the passersby were passing behind that (*Sutra*). [After the *Ṣalāt* (prayer),] the people got up and held the hands of the Prophet and passed them on their faces. I also took his hand and kept it on my face and noticed that it was colder than ice, and its smell was nicer than musk.

٣٥٥٣ - حدَّثَنَا الحَسَنُ بنُ مَنْصورٍ أبُو عَليٍّ: حدَّثنا حَجَّاجُ بنُ مُحَمَّدٍ الأعْوَرُ بالمَصِّيصَةِ: حدَّثنا شُعْبَةُ، عَنِ الحَكَمِ قالَ: سَمِعْتُ أبا جُحَيْفَةَ قالَ: خَرَجَ رَسُولُ اللهِ ﷺ بالهَاجِرَةِ إلى البَطْحاءِ فَتَوَضَّأ ثُم صَلَّى الظُّهْرَ رَكْعَتَينِ. والعَصْرَ رَكْعَتَينِ وبَينَ يَدَيْهِ عَنَزَةٌ. وزَادَ فيهِ عَوْنٌ، عَنْ أبِيْهِ أبي جُحَيْفَةَ قالَ: كانَ يَمُرُّ مِنْ وَرَائها المَارَّةُ. وقامَ النَّاسُ فَجَعَلُوا يأخُذُونَ يَدَيْهِ فَيَمْسَحُونَ بِهِمَا وجُوهَهُمْ، قالَ: فأخَذْتُ بِيَدِهِ فَوَضَعْتُها عَلى وجْهي فإذَا هيَ أبْرَدُ مِنَ الثَّلْجِ، وأطْيَبُ رَائحَةً مِنَ المِسْكِ. [راجع: ١٨٧]

3554. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ was the most generous of all the people, and he used to become more generous in Ramaḍān when Jibrīl (Gabriel) met him. Jibrīl عليه السَّلام used to meet him every night during Ramaḍān to revise the Qur'ān with him. Allāh's Messenger ﷺ then used to be more generous than the fair wind

٣٥٥٤ - حدَّثَنَا عَبْدَانُ: أخبَرَنَا عَبْدُ اللهِ: أخْبرَنا يُونُسُ، عَنِ الزُّهْرِيِّ، قالَ: حدَّثَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبِيُّ ﷺ أجْوَدَ

النَّاسِ، وأجْوَدُ ما يَكُونُ في رَمَضَانَ حِينَ يَلْقاهُ جِبْرِيلُ، وكانَ جِبْرِيلُ عَلَيْهِ السَّلامُ يَلْقاهُ في كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ القُرآنَ، فَلَرَسُولُ اللهِ ﷺ أجْوَدُ بالخَيرِ مِنَ الرِّيحِ المُرْسَلَةِ.
[راجع: ٦]

[sent by Allāh with glad tidings (rain) (in readiness and haste to do charitable deeds)].
[See Vol. 1, *Ḥadīth* No. 6]

٣٥٥٥ - حدَّثَنا يَحْيى: حدَّثَنا عَبْدُ الرَّزَّاقِ: حدَّثَنا ابنُ جُرَيْجٍ قالَ: أخْبَرَني ابنُ شِهابٍ: عَن عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ رَسُولَ اللهِ ﷺ دَخَلَ عَلَيها مَسْروراً تَبرُقُ أساريرُ وجْهِهِ، فَقالَ: «ألَمْ تَسْمَعِي ما قالَ المُدْلِجِيُّ لِزَيْدٍ وأُسامَةَ ورأى أقْدامَهما؟ إنَّ بَعْضَ هذِهِ الأقْدَامِ مِنْ بَعْضٍ». [انظر: ٣٧٣١، ٦٧٧٠، ٦٧٧١]

3555. Narrated ʻĀishah رَضِيَ اللهُ عَنْها that Allāh's Messenger ﷺ came to her in a happy mood with his features glittering with joy, and said, "Have you not heard what the *Qā'if*[1] has said about Zaid and Usāma? He saw their feet and remarked, 'These belong to each other.'" (i.e., they are father and son).

٣٥٥٦ - حدَّثَنا يَحْيى بنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عَبْدِ الرَّحمٰنِ بن عَبْدِ اللهِ بنِ كَعْبٍ: أنَّ عَبْدَ اللهِ بنَ كَعْبٍ قالَ: سَمِعْتُ كَعْبَ بنَ مالكٍ يُحَدِّثُ حِينَ تَخَلَّفَ عَنْ تَبُوكَ، قالَ: فَلَمَّا سَلَّمْتُ عَلى رَسُولِ اللهِ ﷺ وهُوَ يَبرُقُ وجْهُهُ مِنَ السُّرُورِ، وكانَ رَسُولُ اللهِ ﷺ إذَا سُرَّ اسْتَنَارَ وجْهُهُ حتَّى كأنَّهُ قِطْعَةُ قَمَرٍ وكُنَّا نَعْرِفُ ذٰلكَ مِنْهُ. [راجع: ٢٧٥٧]

3556. Narrated ʻAbdullāh bin Kaʻb: I heard Kaʻb bin Mālik talking after his failure to join (the *Ghazwa* of) Tabūk. He said, "When I greeted Allāh's Messenger ﷺ his face was glittering with happiness, for whenever Allāh's Messenger ﷺ was happy, his face used to glitter, as if it was a piece of the moon, and we used to recognise it (i.e., his happiness) from his face."

٣٥٥٧ - حدَّثَنا قُتَيْبَةُ بنُ سعِيدٍ: حدَّثَنا يَعْقُوبُ بنُ عَبْدِ الرَّحمٰنِ، عَنْ

3557. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "I have been sent

(1) (H. 3555) *Qa'if* is one who is expert in recognising whether somebody is the son of another by examining some of their physical features.

(as a Messenger) in the best century of all the generations of Ādam's offspring since their creation."

عَمْرٍو، عَنْ سَعِيدٍ المَقْبُرِي، عَنْ أبي هُرَيْرَةَ: أنَّ رَسُولَ اللهِ ﷺ قالَ: «بُعِثْتُ مِنْ خَيرِ قُرُونِ بَنِي آدَمَ قَرْناً فَقَرْناً حتَّى كُنْتُ مِنَ القَرْنِ الذي كُنْتُ مِنْهُ».

3558. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ used to let his hair hang down while the infidels used to part their hair. The people of the Scriptures were used to letting their hair hang down and Allāh's Messenger ﷺ liked to follow the people of the Scriptures in the matters about which he was not instructed otherwise. Then Allāh's Messenger ﷺ parted his hair.

٣٥٥٨ - **حدَّثَنا** يَحْيى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ قالَ: أخبرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ عُتبةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ كانَ يَسْدِلُ شَعْرَهُ، وكانَ المُشْرِكُونَ يَفْرِقُونَ رُؤُسَهُمْ. فَكانَ أهْلُ الكِتابِ يَسْدِلُونَ رُؤُسَهُمْ، وكانَ رَسُولُ اللهِ ﷺ يُحِبُّ مُوَافَقَةَ أهْلِ الكِتابِ. فِيما لَمْ يُؤْمَرْ فِيه بِشَيْءٍ، ثُمَّ فَرَقَ رَسُولُ اللهِ ﷺ رَأْسَهُ. [انظر: ٣٩٤٤، ٥٩١٧]

3559. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ was neither a *Fāhish*[1] nor a *Mutafaḥḥish* (never used bad language). He used to say, "The best amongst you are those who have the best manners and character." [See *Ḥadīth* No.6029, Vol.8]

٣٥٥٩ - **حدَّثَنا** عَبْدانُ، عَنْ أبي حَمْزَةَ، عَنِ الأعمَشِ، عَنْ أبي وَائِلٍ عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو رَضِيَ اللهُ عَنْهُما قالَ: لَمْ يَكُنِ النَّبِيُّ ﷺ فاحِشاً ولا مُتَفَحِّشاً وكانَ يَقُولُ: «إنَّ مِنْ خِيارِكُمْ أحْسَنَكُمْ أخْلاقاً». [انظر: ٣٧٥٩، ٦٠٢٩، ٦٠٣٥]

3560. Narrated 'Āishah رَضِيَ اللهُ عَنها: Whenever Allāh's Messenger ﷺ was given the choice of one of two matters, he would choose the easier of the two, as long as it was not sinful to do so, but if it was sinful to do

٣٥٦٠ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها أنَّها قالَتْ: ما

(1) (H. 3559) *Faḥish*: one who speaks bad words. *Mutafaḥḥish*: one who speaks obscene evil words to make the people laugh.

so, he would not approach it. Allāh's Messenger ﷺ never took revenge (over anybody) for his own sake but (he did) only when Allāh's Legal Laws and Bindings were outraged, in which case he would take revenge for Allāh's sake.

خُيِّرَ رَسُولُ اللهِ ﷺ بَين أمْرَيْنِ إلَّا أخَذَ أيْسَرَهُمَا ما لَمْ يَكُنْ إثماً، فإنْ كانَ إثماً كانَ أبْعَدَ النَّاسِ منْهُ. وما انْتَقَمَ رَسُولُ اللهِ ﷺ لِنَفْسِهِ إلَّا أن تُنْتَهَكَ حُرْمَةُ اللهِ فَيَنْتَقِمَ للهِ بِها».

[انظر: ٦١٢٦، ٦٧٨٦، ٦٨٥٣]

3561. Narrated Anas رَضِيَ اللهُ عَنْهُ: I have never touched silk or *Dībāj* (i.e., thick silk) softer than the palm of the Prophet ﷺ, nor have I smelt a perfume nicer than the sweat of the Prophet ﷺ.

٣٥٦١ - **حدَّثَنَا** سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادٌ، عَنْ ثابِتٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: ما مَسِسْتُ حَريراً ولا دِيْبَاجاً ألْيَنَ مِن كَفِّ النَّبيِّ ﷺ، ولا شَمِمْتُ رِيحاً قَطُّ أوْ عَرفاً قَطُّ أطْيَبَ مِنْ رِيحِ أوْ عَرْفِ النَّبيِّ ﷺ. [راجع: ١١٤١]

3562. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was shier than a veiled virgin girl.[1]

Narrated Shu'ba a similar *Hadīth* as above with this addition: And if he (i.e., the Prophet ﷺ) disliked something, the sign of aversion would appear on his face.

٣٥٦٢ - **حدَّثَنَا** مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتادَةَ، عَنْ عَبْدِ اللهِ بنِ أبي عُتْبَةَ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبيّ ﷺ أشَدَّ حَياءً منَ العَذْرَاءِ في خِدْرِها. [انظر: ٦١٠٢، ٦١١٩]

حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا يَحْيَى وابنُ مَهْدِيٍّ قالا: حدَّثَنا شُعْبَةُ مِثْلَهُ، وإذَا كَرِهَ شَيْئاً عُرِفَ في وَجْهِهِ.

3563. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ never criticized any food (presented to him), but he would eat it if he liked it; otherwise, he would leave it (without expressing his dislike).

٣٥٦٣ - **حدَّثَني** عَليُّ بنُ الجَعْدِ: أخبرَنا شُعْبَةُ، عَنِ الأعمَشِ، عَنْ أبي حازِمٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: ما عابَ النَّبيُّ ﷺ طَعاماً قَطُّ، إن اشْتَهاهُ أكَلَهُ، وإلَّا تَرَكَهُ. [انظر: ٥٤٠٩]

---

(1) (H. 3562) This means that he refrained from doing or saying anything shameful or indecent, and disliked to see people doing such things in front of him.

3564. Narrated 'Abdullāh bin Mālik bin Buḥaina Al-Asdī: When the Prophet ﷺ prostrated, he used to keep his arms so widely apart that we used to see his armpits. (The subnarrator, Ibn Bukair said, "The whiteness of his armpits.")

٣٥٦٤ - حَدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا بَكْرُ بنُ مُضَرَ، عَنْ جَعْفَرِ بنِ رَبِيعَةَ، عَنِ الأعْرَجِ عَنْ عَبْدِ اللهِ بنِ مالكِ بنِ بُحَيْنَةَ الأسَدِيِّ قالَ: كانَ النَّبِيُّ ﷺ إذَا سَجَدَ فَرَّجَ بَيْنَ يَدَيْهِ حتَّى نَرَى إبْطَيْهِ، قال: وقالَ ابنُ بُكَيرٍ: حدَّثنا بَكْرٌ: بَياضَ إبْطَيْهِ. [راجع: ٣٩٠]

3565. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ did not use to raise his hands in his invocations except in the *Istisqā* (i.e., invoking Allāh for the rain) in which he used to raise his hands so high that one could see the whiteness of his armpits.

[Note: It may be that Anas رَضِيَ اللهُ عَنْهُ did not see the Prophet (as) raising his hands but it has been narrated that the Prophet (as) used to raise his hands for invocations other than *Istisqā*.

[See Vol. 2, *Ḥadīṯẖ* No. 1751, 1752 and Vol. 5 and *Ḥadīṯẖ* No.4323].

٣٥٦٥ - حَدَّثَنَا عَبْدُ الأعْلى بنُ حَمَّادٍ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثَنا سَعِيدٌ، عَنْ قَتَادَةَ: أنَّ أنَساً رَضِيَ اللهُ عَنْهُ حدَّثَهُمْ: أنَّ رَسُولَ اللهِ ﷺ كانَ لا يَرْفَعُ يَدَيْهِ في شَيْءٍ مِنْ دُعائِهِ إلَّا في الاسْتِسْقاءِ فإنَّهُ كانَ يَرْفَعُ يَدَيْهِ حتَّى يُرَى بَياضُ إبْطَيْهِ. [راجع: ١٠٣١]

3566. Narrated Abu Juḥaifa رَضِيَ اللهُ عَنْهُ: By chance I went to the Prophet ﷺ at noon while he was at Al-Abṭaḥ (resting) in a tent. Bilāl came out (of the tent) and pronounced the *Adẖān* for the *Ṣalāt* (prayer), and entering again, he brought out the water which was left after Allāh's Messenger ﷺ had performed the ablution. The people rushed to take some of the water. Bilāl again went in and brought out a spear-headed stick, and then Allāh's Messenger ﷺ came out. As if I were now looking at the whiteness of his leg. Bilāl fixed the stick [to act as a *Sutra* for the *Ṣalāt* (prayer)] and then the Prophet ﷺ offered two *Raka Ẓuhr* prayer and two *Rak'a 'Aṣr* prayer, while women and donkeys were passing in front of the

٣٥٦٦ - حَدَّثَنَا الحَسَنُ بنُ الصبَّاحِ: حدَّثَنا مُحَمَّدُ بنُ سابِقٍ: حدَّثَنا مالِكُ بنُ مِغْوَلٍ قالَ: سَمِعْتُ عَوْنَ بنَ أبي جُحَيْفَةَ ذَكَرَ عَنْ أبِيهِ قالَ: دُفِعْتُ إلى النَّبِيِّ ﷺ وهُوَ بالأبْطحِ في قُبَّةٍ كانَ بالهَاجِرَةِ خَرَجَ بِلالٌ، فَنادَى بالصَّلاةِ، ثُمَّ دَخَلَ فأخْرَجَ فَضْلَ وَضُوءِ رَسُولِ اللهِ ﷺ فَوَقَعَ النَّاسُ عَلَيهِ يأخُذُونَ مِنْهُ، ثُمَّ دَخَلَ فأخْرَجَ العَنَزَةَ وخَرَجَ رَسُولُ اللهِ ﷺ كأني أنْظُرُ إلى وَبِيصِ ساقَيْهِ فَرَكَزَ

Prophet ﷺ (beyond the stick).

العَنَزَةِ، ثُمَّ صَلَّى الظُّهْرَ رَكْعَتَيْنِ، والعَصْرَ رَكْعَتَيْنِ، يَمُرُّ بَيْنَ يَدَيْهِ الحِمارُ والمَرْأَةُ. [راجع: ١٨٧]

3567. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ used to talk so clearly that if somebody wanted to count the number of his words, he could do so.

٣٥٦٧ - حدَّثنا الحَسَنُ بنُ صَبَّاحٍ البَزَّارُ: حدَّثنا سُفْيانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبِيَّ ﷺ كانَ يُحَدِّثُ حَدِيثاً لَوْ عَدَّهُ العادُّ لأَحْصَاهُ. [انظر: ٣٥٦٨]

3568. Narrated 'Urwa bin Az-Zubair: 'Āishah رَضِيَ اللهُ عَنْها said (to me), "Don't you wonder at Abū so-and-so[1] who came and sat by my dwelling and started relating something on the authority of Allāh's Messenger ﷺ intending to let me hear that, while I was offering an optional *Ṣalāt* (prayer). He left before I finished my optional *Ṣalāt* (prayer). Had I found him still there, I would have said to him, 'Allāh's Messenger ﷺ never talked so quickly and vaguely as you do.'"

٣٥٦٨ - وقالَ اللَّيْثُ: حدَّثَني يُونُسُ، عَنِ ابنِ شِهابٍ أنَّهُ قالَ: أخْبَرَني عُرْوَةُ بنُ الزُّبَيْرِ، عَنْ عائِشَةَ أنَّها قالَتْ: ألا يُعْجِبُكَ أبو فُلانٍ جاءَ فَجَلَسَ إلى جانِبِ حُجرتي يُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ يُسْمِعُني ذٰلكَ، وكُنْتُ أُسَبِّحُ، فَقامَ قَبلَ أنْ أقْضِيَ سُبْحَتِي، ولَوْ أدْرَكْتُهُ لَرَدَدْتُ عَلَيْهِ، إنَّ رَسُولَ اللهِ ﷺ لَمْ يَكُنْ يَسْرُدُ الحَدِيثَ كَسَرْدِكُمْ. [راجع: ٣٥٦٧]

(24) CHAPTER. The eyes of the Prophet ﷺ used to sleep, but his heart used not to sleep.[2]

(٢٤) بابٌ كانَ النَّبِيُّ ﷺ تَنامُ عَيْنُهُ ولا يَنامُ قَلْبُهُ،

Jābir narrated it on the authority of the Prophet ﷺ.

رَوَاهُ سَعِيدُ بنُ مِيناءَ، عَنْ جابِرٍ عَنِ النَّبِيِّ ﷺ.

3569. Narrated Abū Salama bin 'Abdur-Raḥmān that he asked 'Āishah رَضِيَ اللهُ عَنْها, "How was the *Ṣalāt* (prayer) of Allāh's Messenger ﷺ in the month of Ramaḍān?" She replied, "He used not to offer *Ṣalāt*

٣٥٦٩ - حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ: أنَّهُ سألَ عائِشَةَ رَضِيَ اللهُ

(1) (H. 3568) Abū Hurairah.
(2) (Ch. 24) His eyes were closed while sleeping but he was conscious.

(prayer) more than eleven *Rak'a* whether in Ramaḍān or in any other month. He used to offer four *Rak'a* — let alone their beauty and length, and then four *Rak'a* — let alone their beauty and length. Afterwards he would offer three *Rak'a*. I said, 'O Allāh's Messenger! Do you go to bed before offering the *Witr* prayer?' He said, 'My eyes sleep, but my heart does not sleep.'"

عَنْها: كَيْفَ كانَتْ صَلاةُ رَسُولِ اللهِ ﷺ في رَمَضانَ؟ قالَتْ: ما كانَ يَزِيدُ في رَمَضانَ، ولا فِي غَيرِهِ عَلى إحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أرْبَعَ رَكَعاتٍ، فَلا تَسْأَلْ عَنْ حُسْنِهِنَّ وطُولِهِنَّ. ثُمَّ يُصَلِّي أرْبَعاً فَلا تَسْأَلْ عَنْ حُسْنِهِنَّ وطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلاثاً فَقُلْتُ: يا رَسُولَ اللهِ تَنامُ قَبْلَ أنْ تُوتِرَ؟ قالَ: «تَنامُ عَيْني ولا ينامُ قَلْبي». [راجع: ١١٤٧]

3570. Narrated Sharīk bin 'Abdullāh bin Abī Namr: I heard Anas bin Mālik telling us about the night [journey to the heavens (*Al-Isra'* and *Al-Mi'raj*)] when the Prophet ﷺ was made to travel from the Ka'bah Mosque (*Al-Masjid-al-Ḥarām*). Three persons (i.e., angels) came to the Prophet ﷺ before he was divinely inspired (as a Messenger), while he was sleeping in *Al-Masjid-al-Ḥarām*. The first (of the three angels) said, "Which of them is he?"(1) The second said, "He is the best of them." The last of them said, "Take the best one." That was all that happened then, and he did not see them till they came at another night and he perceived their presence with his heart, for the eyes of the Prophet ﷺ were closed when he was asleep, but his heart was not asleep. This is characteristic of all the Prophets: Their eyes sleep but their hearts do not sleep. Then Jibrīl (Gabriel) took charge of the Prophet ﷺ and ascended along with him to the heaven. (See H. 3207, 3886, 3887)

٣٥٧٠ - حدَّثَنا إسمَاعِيلُ قالَ: حدَّثَنا أخي، عَنْ سُلَيْمانَ، عَنْ شَريكِ ابنِ عَبْدِ اللهِ ابن أبي نَمِرة: سَمِعْتُ أنَسَ ابنَ مالكٍ يُحَدِّثُنا عَنْ لَيْلَةِ أُسْرِيَ بالنَّبِيِّ ﷺ مِنْ مَسْجِدِ الكَعْبَةِ، جاءَهُ ثَلاثَةُ نَفَرٍ قَبْلَ أنْ يُوحَى إلَيْهِ وهُوَ نائِمٌ في مَسْجِدِ الحرَامِ، فَقالَ أوَّلُهُمْ: أيُّهُمْ هُوَ؟ فَقالَ أوْسَطُهُمْ: هُو خَيرُهُمْ؟ وقالَ آخرُهُمْ: خُذُوا خَيرَهُمْ. فَكانَتْ تِلْكَ، فَلَمْ يَرَهُمْ حتَّى جاؤُوا لَيْلَةً أُخْرَى فِيما يَرَى قَلْبُهُ والنَّبِيُّ ﷺ نائِمَةٌ عَيْناهُ ولا يَنامُ قَلْبُهُ، وكذَلك الأنْبِياءُ تَنامُ أعْيُنُهُمْ، ولا تَنامُ قُلُوبُهُمْ. فَتَوَلاّهُ جِبريلُ ثُمَّ عرَجَ بِهِ إلى السَّماءِ. [انظر: ٤٩٦٤، ٥٦١٠، ٦٥٨١، ٧٥١٧]

(25) CHAPTER. The signs of Prophethood in Islām.

(٢٥) بابُ عَلاماتِ النُّبُوَّةِ في الإسْلامِ

(1) (H. 3570) The Prophet ﷺ was sleeping between two persons then.

3571. Narrated 'Imrān bin Ḥuṣain رَضِيَ اللهُ عَنْهُما that they were with the Prophet ﷺ on a journey. They travelled the whole night, and when dawn approached, they took rest and sleep overwhelmed them till the sun rose high in the sky. The first to get up was Abū Bakr. Allāh's Messenger ﷺ used not to be awakened from his sleep, but he would wake up by himself. 'Umar woke up and then Abū Bakr sat by the side of the Prophet's head and started saying: "*Allāhu Akbar*" raising his voice till the Prophet ﷺ woke up, (and after travelling for a while) he dismounted and led us in the morning *Ṣalāt* (prayer). A man amongst the people failed to join us in the *Ṣalāt* (prayer). When the Prophet ﷺ had finished the *Ṣalāt* (prayer), he asked (the man), "O so-and-so! What prevented you from offering the *Ṣalāt* (prayer) with us?" He replied, "I am *Junub*." Allāh's Messenger ﷺ ordered him to perform *Tayammum* with clean earth. The man then offered the *Ṣalāt* (prayer). Allāh's Messenger ﷺ ordered me and a few others to go ahead of him. We had become very thirsty. While we were on our way (looking for water), we came across a lady (riding an animal), hanging her legs between two water-skins. We asked her, "Where can we get water?" She replied, "Oh! There is no water." We asked, "How far is your house from the water?" She replied, "A distance of a day and a night travel." We said, "Come on to Allāh's Messenger ﷺ." She asked, "What is Allāh's Messenger ﷺ?" So we brought her to Allāh's Messenger ﷺ against her will, and she told him what she had told us before and added that she was the mother of orphans. So, the Prophet ﷺ ordered that her two water-skins be brought and he touched or rubbed the mouths of the water-skins (with his hand). As we were thirsty, we drank till

٣٥٧١ - حدَّثَنا أَبُو الوَلِيدِ: حدَّثنا سَلْمُ بنُ زَرِيرٍ: سَمِعْتُ أبا رَجاءٍ قالَ: حدَّثَنا عِمْرَانُ بنُ حُصَينٍ أنَّهُمْ كانُوا مَعَ النَّبِيِّ ﷺ في مَسِيرٍ فأدْلَجُوا لَيْلَتهُمْ حتَّى إذا كانَ وجْهُ الصُّبْحِ عَرَّسُوا فَغلَبَتْهُمْ أعْيُنُهُمْ حتَّى ارْتَفَعَتِ الشَّمْسُ، فَكانَ أوَّلَ مَنِ اسْتَيْقَظَ مِنْ مَنامِهِ أبُو بَكْرٍ، وكانَ لا يُوقَظُ رَسُولُ اللهِ ﷺ مِنْ مَنامِهِ حتَّى يَسْتَيْقِظَ. فاسْتَيْقَظَ عُمَرُ فَقعدَ أبُو بَكْرٍ عِنْدَ رَأسِهِ فَجَعَلَ يُكَبِّرُ ويَرْفَعُ صَوْتَهُ حتَّى اسْتَيْقَظَ النَّبِيُّ ﷺ فَنَزَلَ وصَلَّى بِنا الغَدَاةَ. فاعْتَزَلَ رَجُلٌ مِنَ القَوْمِ لَمْ يُصَلِّ مَعَنا، فَلَمَّا انْصَرَفَ قالَ: «يا فُلانُ، ما يَمْنَعُكَ أنْ تُصَلِّيَ مَعَنا؟» قالَ: أصَابَتْنِي جَنابَةٌ، فأمَرَهُ أنْ يَتَيمَّمَ بالصَّعِيدِ، ثُمَّ صَلَّى وجَعَلَنِي رَسُولُ اللهِ ﷺ في رَكوبٍ بَينَ يَدَيْهِ، وقَدْ عَطِشْنا عَطَشاً شَدِيداً فَبينما نَحْنُ نَسِيرُ إذَا نَحْنُ بامْرَأةٍ سادِلَةٍ رِجْلَيها بَيْنَ مَزَادَتَينِ، فَقُلْنا لهَا: أيْنَ المَاءُ؟ فَقالَتْ: إيه لا ماءَ، قُلْنا: كَمْ بَيْنَ أهْلِكِ وبَيْنَ المَاءِ؟ قالَتْ: يَوْمٌ ولَيْلَةٌ، فَقُلْنا: انْطَلِقي إلى رَسُولِ اللهِ ﷺ، قَالَتْ: ومَا رَسُولُ اللهِ؟ فَلَمْ نُمَلِّكْها مِنْ أمْرِها حتَّى اسْتَقْبَلْنا بِها النَّبِيَّ ﷺ فَحَدَّثَتْهُ بِمِثْلِ الّذي حَدَّثَتْنا غَيرَ أنَّها حدَّثَتْهُ أنَّها مُؤْتِمَةٌ، فأمَرَ بِمَزَادَتَيْها،

we quenched our thirst and we were forty men. We also filled all our water-skins and other utensils with water, but we did not water the camels. The water-skin was so full that it was almost about to burst. The Prophet ﷺ then said, "Bring what (foodstuff) you have." So, some dates and pieces of bread were collected for the lady, and when she went to her people, she said, "I have met either the greatest magician or a Prophet as the people claim." So, Allāh guided the people of that village through that lady. She embraced Islām and they all embraced Islām.

[See Vol. 1, *Hadīth* No. 344]

فَمَسَحَ بِالعَزْلاوَيْنِ. فَشَرِبْنا عطاشاً أَرْبَعُونَ رَجُلاً حتَّى رَوِينا، فمَلأنا كُلَّ قِرْبَةٍ مَعَنا وإداوةٍ غيرَ أنَّهُ لم نَسْقِ بَعِيراً وهيَ تَكادُ تَبِضُّ منَ المِلْءِ، ثُمَّ قالَ: «هاتُوا ما عِنْدَكُمْ»، فَجُمِعَ لهَا منَ الكِسَرِ والتَّمْرِ، حتَّى أتَتْ أهْلَها. قالَتْ: أتيتُ أسحَرَ النَّاسِ، أوْ هُوَ نَبِيٌّ كما زَعمُوا، فَهَدَى اللهُ ذَاكَ الصِّرْمَ بِتِلْكَ المَرْأةِ فأسْلَمَتْ وأسْلَمُوا. [راجع: ٣٤٤]

3572. Narrated Anas رَضِيَ اللهُ عَنْهُ: A bowl of water was brought to the Prophet ﷺ while he was at Az-Zaurā'. He placed his hand in it and the water started flowing among his fingers. All the people performed ablution (with that water).

Qatāda asked Anas, "How many people were you?" Anas replied, "Three hundred, or nearly three hundred."

٣٥٧٢ - حدَّثني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا ابنُ أبي عَدِيٍّ، عَنْ سَعِيْدٍ، عَنْ قَتَادَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: أُتِيَ النَّبِيُّ ﷺ بإناءٍ وهُوَ بالزَّوْراءِ فَوَضَعَ يَدَهُ في الإناءِ فَجَعَلَ الماءُ يَنْبُعُ مِنْ بَينِ أصابِعِهِ فَتَوَضَّأَ القَوْمُ. قالَ قتادَةُ: قُلْتُ لأنَسٍ: كَمْ كُنْتُمْ؟ قالَ: ثلاثَمِائَةٍ أوْ زُهاءَ ثَلاثِمائَةٍ. [راجع: ١٦٩]

3573. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: I saw Allāh's Messenger ﷺ at the time when the *Salāt-ul-'Asr* (*'Asr* prayer) was due. Then the people were searching for water for ablution but they could not find any. Then some water was brought to Allāh's Messenger ﷺ and he placed his hand in the pot and ordered the people to perform the ablution with the water. I saw water flowing from underneath his fingers and the people started performing the ablution till all of them performed the ablution.

٣٥٧٣ - حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَن إسحَاقَ بنِ عَبْدِ اللهِ بنِ أبي طَلْحَةَ، عَنْ أنَسِ بن مالكٍ رَضِيَ اللهُ عَنْهُ أنَّهُ قالَ: رَأيْتُ رَسُولَ اللهِ ﷺ وحانَتْ صَلاةُ العَصْرِ، فالتُمِسَ الوَضُوءُ فَلَمْ يَجِدُوهُ فأُتِيَ رَسُولُ اللهِ ﷺ بِوضُوءٍ فَوَضَعَ رَسُولُ اللهِ ﷺ يَدَهُ في ذٰلكَ الإناءِ فأمَرَ النَّاسَ أنْ يَتَوَضَّؤُا مِنْهُ. فَرأيْتُ الماءَ

يَنْبُعُ مِنْ تحْتِ أَصَابِعِهِ فَتَوَضَّأَ النَّاسُ حتَّى تَوَضَّؤُوا مِنْ عِنْدِ آخِرِهِمْ. [راجع: ١٦٩]

3574. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ went out on one of his journeys with some of his companions. They went on travelling till the time of the *Ṣalāt* (prayer) became due. They could not find water to perform the ablution. One of them went away and brought a little amount of water in a pot. The Prophet ﷺ took it and performed the ablution, and then stretched his four fingers on to the pot and said (to the people), "Get up to perform the ablution." They started performing the ablution till all of them performed the ablution, and they were nearly seventy or so.

٣٥٧٤ - حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ مُبارَكٍ: حدَّثَنا حَزْمٌ قالَ: سَمِعْتُ الحَسَنَ قالَ: حدَّثَنا أَنَسُ بنُ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: خَرَجَ النَّبِيُّ ﷺ في بَعْضِ مخارِجِهِ ومَعَهُ ناسٌ مِنْ أَصْحابِهِ، فانْطَلَقُوا يَسِيرُونَ فَحَضَرَتِ الصَّلاةُ، وَلَمْ يَجِدُوا ماءً يَتَوَضَّؤُونَ. فانْطَلَقَ رَجُلٌ مِنَ القَوْمِ فَجاءَ بِقَدَحٍ مِنْ ماءٍ يَسِيرٍ فأَخَذَهُ النَّبِيُّ ﷺ فَتَوَضَّأَ ثُمَّ مَدَّ أَصابِعَهُ الأَرْبَعَ عَلى القَدَحِ. ثُمَّ قالَ: «قُومُوا فَتَوَضَّؤُوا»، فَتَوَضَّأَ القَوْمُ حتَّى بَلَغُوا فِيما يُرِيدُونَ مِنَ الوُضُوءِ، وكانُوا سَبْعِينَ أَوْ نَحْوَهُ. [راجع: ١٦٩]

3575. Narrated Ḥumaid: Anas bin Mālik رَضِيَ اللهُ عَنْهُ said, "Once the time of the *Ṣalāt* (prayer) became due and the people whose houses were close to the mosque went to their houses to perform ablution, while the others remained (sitting there). A stone pot containing water was brought to the Prophet ﷺ, who wanted to put his hand in it, but it was too small for him to spread his hand in it, and so he had to bring his fingers together before putting his hand in the pot. Then all the people performed the ablution (with that water)." I asked Anas, "How many persons were they." He replied, "There were eighty men."

٣٥٧٥ - حدَّثَنا عَبْدُ اللهِ بنُ مُنِيرٍ: سَمِعَ يَزِيدَ: أَخْبرَنا حُمَيْدٌ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: حَضَرَتِ الصَّلاةُ فَقامَ مَنْ كانَ قَرِيبَ الدَّارِ مِنَ المَسْجِدِ يَتَوَضَّأُ وبَقِيَ قَوْمٌ. فأُتِيَ النَّبِيُّ ﷺ بِمِخْضَبٍ مِنْ حِجارَةٍ فِيهِ ماءٌ. فَوَضَعَ كَفَّهُ فَصَغُرَ المِخْضَبُ أَنْ يَبْسُطَ فِيهِ كَفَّهُ فَضَمَّ أَصابِعَهُ فَوَضَعَها في المِخْضَبِ فَتَوَضَّأَ القَوْمُ كُلُّهُمْ جَمِيعاً. قُلْتُ: كَمْ كانُوا؟ قالَ: ثَمانُونَ رَجُلاً. [راجع: ١٦٩]

3576. Narrated Sālim bin Abī Al-Ja'd: Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما said, "The people became very thirsty on the day of *Al-Ḥudaibiya* (Treaty). A small pot containing some water was in front of the Prophet ﷺ and when he had finished the ablution, the people rushed towards him. He asked, 'What is wrong with you?' They replied, 'We have no water either for performing ablution or for drinking except what is present in front of you.' So, he placed his hand in that pot and the water started flowing among his fingers like springs. We all drank and performed ablution (from it)." I asked Jābir, "How many were you?" He replied, "Even if we had been one hundred thousand, it would have been sufficient for us, but we were fifteen hundred."

٣٥٧٦ - حدَّثنا مُوسَى بنُ إسماعِيلَ: حدَّثنا عَبْدُ العَزِيزِ بنُ مُسْلِمٍ: حدَّثنا حُصَينٌ، عَنْ سالمِ بنِ أبي الجَعْدِ، عَنْ جابرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: عَطِشَ النَّاسُ يَوْمَ الحُدَيْبِيَةِ والنَّبِيُّ ﷺ بَينَ يَدَيْهِ رَكْوَةٌ فَتَوَضَّأَ جَهِشَ النَّاسُ نَحْوَهُ. فَقالَ: «ما لَكُمْ؟» قالُوا: لَيسَ عِنْدَنا ماءٌ نَتَوَضَّأُ ولا نَشْرَبُ إلَّا ما بَينَ يَدَيْكَ. فَوضَعَ يَدَهُ في الرَّكْوَةِ فَجَعَلَ المَاءُ يَثُورُ بَينَ أَصابِعِهِ كأَمْثالِ العُيُونِ، فَشَرِبْنا وتَوَضَّأْنا. قُلْتُ: كَمْ كُنْتُمْ؟ قالَ: لَوْ كُنَّا مائَةَ أَلْفٍ لَكَفانا، كُنَّا خَمْسَ عَشْرَةَ مائَةً. [انظر: ٤١٥٢، ٤١٥٣، ٤١٥٤، ٤٨٤٠، ٥٦٣٩]

3577. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: We were one thousand and four hundred persons on the day of *Al-Ḥudaibiya* (Treaty), and (at) Al-Ḥudaibiya (there) was a well. We drew out its water not leaving even a single drop. The Prophet ﷺ sat at the edge of the well and asked for some water with which he rinsed his mouth, and then he threw it out into the well. We stayed for a short while and then drew water from the well and quenched our thirst, and even our riding animals drank water to their satisfaction.

٣٥٧٧ - حدَّثنا مالكُ بنُ إسماعِيلَ: حدَّثنا إسْرائِيلُ عَنْ أبي إسحاقَ، عَنِ البَراءِ قالَ: كُنَّا يَوْمَ الحُدَيْبِيَةِ أَرْبَعَ عَشْرَةَ مائَةً، والحُدَيْبِيَةُ بِئْرٌ، فَنَزَحْنَاها حتَّى لم نَتْرُكْ فِيها قَطْرَةً فَجَلَسَ النَّبِيُّ ﷺ على شَفِيرِ البِئْرِ فَدَعا بِماءٍ فَمَضْمَضَ ومَجَّ في البِئْرِ فمَكَثْنا غيرَ بَعِيدٍ ثُمَّ اسْتَقَيْنا حتَّى رَوِينا ورَوَتْ أَوْ صَدَرَتْ رَكائِبُنا. [انظر: ٤١٥٠، ٤١٥١]

3578. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Abū Ṭalḥa said to Umm Sulaim, "I have noticed feebleness in the voice of Allāh's Messenger ﷺ which I think, is caused by hunger. Have you got any food?" She said,

٣٥٧٨ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا مالكٌ، عَنْ إسحاقَ بنِ عَبْدِ اللهِ ابنِ أبي طَلْحَةَ: أنَّهُ سَمِعَ

"Yes." She brought out some loaves of barley and took out a veil belonging to her, and wrapped the bread in part of it and put it under my arm and wrapped part of the veil round me and sent me to Allāh's Messenger ﷺ. I went carrying it and found Allāh's Messenger ﷺ in the mosque sitting with some people. When I stood there, Allāh's Messenger ﷺ asked, "Has Abū Ṭalḥa sent you?" I said, "Yes". He asked, "With some food?" I said, "Yes" Allāh's Messenger ﷺ then said to the men around him, "Get up!" He set out (accompanied by them) and I went ahead of them till I reached Abū Ṭalḥa and told him (of the Prophet's visit). Abū Ṭalḥa said, "O Umm Sulaim! Allāh's Messenger ﷺ is coming with the people and we have no food to feed them." She said, "Allāh and His Messenger know better." So, Abū Ṭalḥa went out to receive Allāh's Messenger ﷺ. Allāh's Messenger ﷺ came along with Abū Ṭalḥa. Allāh's Messenger ﷺ said, "O Umm Sulaim! Bring whatever you have." She brought the bread which Allāh's Messenger ﷺ ordered to be broken into pieces. Umm Sulaim poured on them some butter from an oil-skin. Then Allāh's Messenger ﷺ recited what Allāh wished him to recite, and then said, "Let ten persons come (to share the meal)." Ten persons were admitted, ate their fill and went out. Then he again said, "Let another ten do the same." They were admitted, ate their fill and went out. Then he again said, "Let another ten persons (do the same.)" They were admitted, ate their fill and went out. Then he said, "Let another ten persons come." In short, all of them ate their fill, and they were seventy or eighty men.

أَنَسَ بنَ مالكٍ يَقُولُ: قالَ أبو طَلْحَةَ لأمِّ سُلَيم: لَقَدْ سَمِعْتُ صَوْتَ رَسُولِ اللهِ ﷺ ضَعِيفاً أعرِفُ فيهِ الجُوعَ فَهَلْ عِنْدَكِ مِنْ شَيْءٍ؟ قالَتْ: نَعَمْ، فأخْرَجَتْ أقْرَاصاً مِنْ شَعِيرٍ ثُمَّ أخْرَجَتْ خِماراً لَها فَلَفَّتِ الخُبزَ بِبَعْضِهِ ثُمَّ دَسَّتْهُ تَحْتَ يَدِي وَلاثَتْنِي بِبَعْضِهِ ثُمَّ أرْسَلَتْنِي إلى رَسُولِ اللهِ ﷺ، قالَ: فَذَهَبْتُ بِهِ. فَوَجَدْتُ رَسُولَ اللهِ ﷺ في المَسْجِدِ ومَعَهُ النَّاسُ. فَقُمْتُ عَلَيهِمْ فَقالَ لي رَسُولُ اللهِ ﷺ: «آرْسَلَكَ أبو طَلْحَةَ؟» فَقُلْتُ: نَعَمْ، قالَ: «بِطَعامٍ؟» قُلْتُ: نَعَمْ، فَقالَ رَسُولُ اللهِ ﷺ لِمَنْ مَعَهُ: «قُومُوا»، فانْطَلَقَ وانْطَلَقْتُ بَينَ أيْدِيهِمْ حتَّى جِئْتُ أبا طَلْحَةَ فأخْبَرْتُهُ فَقالَ أبو طَلْحَةَ: يا أُمَّ سُلَيمٍ، قَدْ جاءَ رَسُولُ اللهِ ﷺ بالنَّاسِ ولَيْسَ عِنْدَنا مَا نُطْعِمُهُمْ؟ فَقالَتْ: اللهُ ورَسُولُهُ أعْلَمُ. فانْطَلَقَ أبو طَلْحَةَ حتَّى لَقِيَ رَسُولَ اللهِ ﷺ فأقْبَلَ رَسُولُ اللهِ ﷺ وأبو طَلْحَةَ مَعَهُ فَقالَ رَسُولُ اللهِ ﷺ: «هَلُمِّي يا أُمَّ سُلَيمٍ ما عِنْدَكِ»، فأتَتْ بِذلِكَ الخُبْزِ، فأمَرَ بِهِ رَسُولُ اللهِ ﷺ فَفُتَّ وعَصَرَتْ أُمُّ سُلَيمٍ عُكَّةً فأدَمَتْهُ ثُمَّ قالَ رَسُولُ اللهِ ﷺ فِيهِ ما شاءَ اللهُ أنْ يَقُولَ ثُمَّ قالَ: «إئْذَنْ لِعَشَرَةٍ» فأذِنَ لَهُمْ فأكَلُوا حتَّى شَبِعُوا ثُمَّ خَرَجُوا.

ثُمَّ قالَ: «ائْذَنْ لِعَشَرَةٍ»، فأذِنَ لهُمْ فأكَلُوا حتَّى شَبِعُوا ثُمَّ خَرَجُوا. ثُمَّ قالَ: «ائْذَنْ لِعَشَرَةٍ» فأذِنَ لهُمْ فأكَلُوا حتَّى شَبِعُوا ثُمَّ خَرَجُوا. ثُمَّ قالَ: «ائْذَنْ لِعَشَرَةٍ» فأكَلَ القَوْمُ كُلُّهُمْ وَشَبِعُوا، والقَوْمُ سَبْعُونَ أوْ ثَمانُونَ رَجُلاً.

3579. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: We used to consider miracles as Allāh's Blessings, but you people consider them to be a warning. Once, we were with Allāh's Messenger ﷺ on a journey, and we ran short of water. He said, "Bring the water remaining with you." The people brought a utensil containing a little water. He placed his hand in it and said, "Come to the blessed water, and the Blessing is from Allāh." I saw the water flowing from among the fingers of Allāh's Messenger ﷺ, and no doubt, we used to hear the meals (food) glorifying Allāh, when it was being eaten (by him).

٣٥٧٩ - حدَّثني مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا أبو أحْمَدَ الزُّبَيْرِيُّ: حدَّثَنا إسْرَائِيلُ، عَنْ مَنْصُورٍ، عَنْ إبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قالَ: كُنَّا نَعُدُّ الآياتِ بَرَكَةً وأنْتُمْ تَعُدُّونها تَخْوِيفاً. كُنَّا مَعَ رَسُولِ اللهِ ﷺ في سَفَرٍ فَقَلَّ المَاءُ فَقالَ: «اطْلُبُوا فَضْلَةً مِنْ ماءٍ» فَجاؤُوا بإناءٍ فِيهِ ماءٌ قَليلٌ، فأدْخَلَ يَدَهُ في الإناءِ ثُمَّ قالَ: «حَيَّ عَلى الطَّهُورِ المُبارَكِ والبرَكَةُ مِنَ اللهِ»، فَلَقَدْ رَأيْتُ المَاءَ يَنْبُعُ مِنْ بَيْنِ أصَابعِ رَسُولِ اللهِ ﷺ، ولَقَدْ كُنَّا نَسْمَعُ تَسْبيحَ الطَّعامِ وهُوَ يُؤْكَلُ.

3580. Narrated Jābir رَضِيَ اللهُ عَنْهُ: My father had died in debt. So, I came to the Prophet ﷺ and said, "My father (died) leaving unpaid debts, and I have nothing except the yield of his date-palms; and their yield for many years will not cover his debts. So, please come with me, so that the creditors may not misbehave with me." The Prophet ﷺ went round one of the heaps of dates and invoked (Allāh), and then did the same with another heap and sat on it and said, "Measure (for them)." He paid them their rights and what

٣٥٨٠ - حدَّثَنا أبو نُعَيْمٍ: حدَّثَنا زَكَرِيا، قالَ: حدَّثَنِي عامِرٌ، قالَ: حدَّثَنِي جابِرٌ رَضِيَ اللهُ عَنْهُ أنَّ أباهُ تُوفِّيَ وعَلَيْهِ دَيْنٌ، فأتَيْتُ النَّبيَّ ﷺ، فَقُلْتُ: إنَّ أبي تَرَكَ عَلَيْهِ دَيْناً، ولَيْسَ عِنْدِي إلَّا ما يُخْرِجُ نَخْلُهُ ولا يَبْلُغُ ما يُخْرِجُ سِنِينَ ما عَلَيْهِ. فانْطَلِقْ مَعي لِكَيْ لا يُفْحِشَ عَلَيَّ الغُرَماءُ فَمَشَى

remained was as much as had been paid to them.

3581. Narrated 'Abdur-Raḥmān bin Abī Bakr رَضِيَ اللهُ عَنْهُما: The companions of *Ṣuffa* were poor people. The Prophet ﷺ once said, "Whoever has food enough for two persons, should take a third one (from among them), and whoever has food enough for four persons, should take a fifth or a sixth (or said something similar)." Abū Bakr brought three persons while the Prophet ﷺ took ten. And Abū Bakr with his three family member (who were I, my father and my mother) (the subnarrator is in doubt whether 'Abdur-Raḥmān said, "My wife and my servant who was common for both my house and Abū Bakr's house."). Abū Bakr took his supper with the Prophet ﷺ and stayed there till he offered the *'Ishā* prayer. He returned and stayed till Allāh's Messenger ﷺ took his supper. After a part of the night had passed, he returned to his house. His wife said to him, "What has detained you from your guests?" He said, "Have you served supper to them?" She said, "They refused (to take supper) until you come. They (i.e., some members of the household) presented the meal to them but they refused (to eat)". I went to hide myself and he said, "O Ghunthar [ignorant (boy)]!" He invoked Allāh to cause my ears to be cut and he rebuked me. He then said (to them): "Please eat!" and added, "I will never eat the meal." By Allāh, whenever we took a handful of the meal, the meal grew more underneath than that handful till everybody ate to his satisfaction; yet the remaining food was more than the original meal. Abū Bakr saw

حَوْلَ بَيْدَرٍ مِنْ بَيادِرِ التَّمْرِ فَدَعا ثُمَّ آخَرَ ثُمَّ جَلَسَ عَلَيْهِ فَقالَ: «انْزِعُوهُ» فأوْفاهُمُ الَّذي لَهُمْ وبَقِيَ مِثْلُ ما أعْطاهُمْ. [راجع: ٢١٢٧]

٣٥٨١ - حَدَّثَنا مُوسَى بنُ إسماعِيلَ: حدَّثَنا مُعْتَمِرٌ عَنْ أبِيهِ: حدَّثَنا أبو عُثْمانَ أنَّهُ حدَّثَهُ عَبْدُ الرَّحْمٰنِ بنُ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما: أنَّ أصحابَ الصُّفَّةِ كانُوا أُناساً فُقَراءَ وأنَّ النَّبِيَّ ﷺ قالَ مَرَّةً: «مَنْ كانَ عِنْدَهُ طَعامُ اثْنَينِ فَلْيَذْهَبْ بثالِثٍ. ومَنْ كانَ عِنْدَهُ طَعامُ أرْبَعَةٍ فَلْيَذْهَبْ بخامِسٍ بِسادِسٍ» أوْ كما قال. وإنَّ أبا بَكْرٍ جاءَ بِثَلاثَةٍ وانْطَلَقَ النَّبِيُّ ﷺ بِعَشَرَةٍ وأبُو بَكْرٍ وثَلاثَةً، قالَ: فَهُوَ أنا وأبي وأُمِّي ولا أدْرِي هَلْ قالَ: امْرأتِي وخادِمِي، بَينَ بَيْتِنا وبَينَ بَيْتِ أبي بَكْرٍ، وإنَّ أبا بَكْرٍ تَعَشَّى عِنْدَ النَّبِيِّ ﷺ ثُمَّ لَبِثَ حَتَّى صَلَّى العِشاءَ ثُمَّ رَجَعَ فَلَبِثَ حَتَّى تَعَشَّى رَسُولُ اللهِ ﷺ فَجاءَ بَعْدَما مَضَى مِنَ اللَّيْلِ ما شاءَ اللهُ. قالَتْ لَهُ امْرَأتُهُ: ما حَبَسَكَ مِنْ أضْيافِكَ أوْ ضَيْفِكَ؟ قالَ: أوَ عَشَّيْتِهِمْ؟ قالَتْ: أبَوْا حَتَّى تَجِيءَ، قَدْ عَرَضُوا عَلَيهِمْ فَغَلَبُوهُمْ، قالَ: فذَهَبْتُ فاخْتَبَأْتُ فَقالَ: يا غُنْثَرُ، فَجَدَّعَ وسَبَّ، وقالَ: كُلُوا، وقالَ: لا أطْعَمُهُ أبداً. قالَ:

that the food was as much or more than the original amount. He called his wife, "O sister of Banī Firās!" She said, "O pleasure of my eyes. The food has been tripled in quantity than it was before." Abū Bakr then started eating thereof and said, "It (i.e., my oath not to eat) was because of Satan." He took a handful from it, and carried the rest to the Prophet ﷺ. So, that food was with the Prophet ﷺ. There was a treaty between us and some people, and when the period of that treaty had elapsed, he divided us into twelve groups, each being headed by a man. Allāh knows how many men were under the command of each leader. Anyhow, the Prophet ﷺ surely sent a leader with each group. Then all of them ate of that meal.

[See Vol. 8, *Hadith* No.6141]

3582. Narrated Anas رَضِيَ اللهُ عَنْهُ: Once during the lifetime of Allāh's Messenger ﷺ, the people of Al-Madīna suffered from drought. So, while the Prophet ﷺ was delivering *Khutba* (religious talk) on a Friday, a man got up saying, "O Allāh's Messenger! The horses and sheep have perished. Will you invoke Allāh to bless us with rain?" The Prophet ﷺ lifted both his hands and invoked (Allāh). The sky at that time was as clear as glass. Suddenly a wind blew, raising clouds that gathered together, and it started raining heavily. We came out (of the mosque) wading through the flowing water till we reached our homes. It went on raining till the next Friday, when the same man or some other man stood up and said, "O Allāh's Messenger! The houses have

وايْمُ اللهِ ما كُنَّا نَأْخُذُ مِنَ اللُّقْمَةِ إلَّا رَبَا مِنْ أَسْفَلِها، أَكْثَرُ مِنْها حتَّى شَبِعُوا وصَارَتْ أكثرَ ممَّا كانَتْ قَبْلُ. فَنَظَرَ أبو بَكْرٍ فإذَا شَيْءٌ أوْ أكْثَرُ، فَقالَ لامْرَأَتِهِ: يا أُخْتَ بَنِي فِراسٍ، قالَتْ: لا وقُرَّةِ عَيْني، لَهِيَ الآنَ أكْثَرُ ممَّا قَبْلُ بِثَلاثِ مِرارٍ. فأكَلَ مِنْها أبُو بَكْرٍ وقالَ: إنَّما كانَ الشَّيْطانُ، يَعْني يَمِينَهُ، ثُمَّ أكَلَ مِنْها لُقْمَةً. ثُمَّ حَمَلَها إلى النَّبيِّ ﷺ فأصْبَحَتْ عِنْدَهُ وكانَ بَيْنَنا وبَينَ قَوْمٍ عَهْدٌ. فمَضَى الأجَلُ فتَفَرَّقْنا اثْنا عَشَرَ رَجُلاً مَعَ كُلِّ رَجُلٍ مِنْهُمْ أُناسٌ، الله أعْلَمُ كَمْ مَعَ كلِّ رَجُلٍ، غيرَ أنَّهُ بَعَثَ مَعَهُمْ قالَ: أكلُوا مِنْها أجمعُونَ، أوْ كما قالَ. وغيرُه يقولُ: فَعَرفْنا. [راجع: ٦٠٢]

٣٥٨٢ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا حَمَّادٌ، عَنْ عَبْدِ العَزيزِ، عَنْ أنَسٍ، وعَنْ يُونُسَ، عَنْ ثابِتٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: أصابَ أهْلَ المَدِينَةِ قَحْطٌ عَلى عَهْدِ رَسُولِ اللهِ ﷺ فَبَيْنا هُوَ يَخْطُبُ يَوْمَ جُمُعَةٍ إذْ قامَ رَجُلٌ فَقالَ: يا رَسُولَ اللهِ، هَلَكَتِ الكُرَاعُ، هَلَكَتِ الشَّاءُ، فادْعُ اللهَ يَسْقِينا. فمَدَّ يَدَيْهِ ودَعا. قالَ أنَسٌ: وإنَّ السَّماءَ كَمِثْلِ الزُّجاجَةِ فَهاجَتْ رِيحٌ أنْشَأَتْ سَحاباً ثُمَّ اجْتَمَعَ ثُمَّ أرْسَلَتِ السَّماءُ عَزالِيَها. فَخَرَجْنا نَخُوضُ الماءَ حتَّى

أَتَيْنا مَنازِلَنا فَلَمْ نَزَلْ نُمْطَرُ إلى الجُمُعَةِ الأُخْرَى. فَقامَ إِلَيْهِ ذٰلكَ الرَّجُلُ أَوْ غَيْرُهُ فَقالَ: يا رَسُولَ اللهِ، تَهَدَّمَتِ البُيُوتُ فادْعُ اللهَ يَحْبِسْهُ. فَتَبَسَّمَ ثُمَّ قالَ: «حَوَالَيْنا ولا عَلَيْنا»، فَنَظَرْتُ إلى السَّحابِ تَصَدَّعَ حَوْلَ المَدِينَةِ كأَنَّهُ إِكْلِيلٌ. [راجع: ٩٣٢]

collapsed; please invoke Allāh to withhold the rain." On that the Prophet ﷺ smiled and said, "O Allāh, (let it rain) around us and not on us." I then looked at the clouds to see them separating, forming a sort of a crown round Al-Madīna. (See H. 933)

٣٥٨٣ - حدّثنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا يَحْيَى بنُ كَثِيرٍ أبو غَسَّانَ: حدَّثَنا أبُو حَفْصٍ اسمُهُ عُمَرُ بنُ العَلاءِ أخُو أبي عَمْرِو بنِ العَلاءِ قالَ: سَمِعْتُ نافِعاً عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: كانَ النَّبِيُّ ﷺ يَخْطُبُ إلى جِذْعٍ فَلَمَّا اتَّخَذَ المِنْبَرَ تَحَوَّلَ إِلَيْهِ فَحَنَّ الجِذْعُ فأتاهُ فَمَسَحَ يَدَهُ عَلَيْهِ. وقالَ عَبْدُ الحَمِيدِ: أخْبَرَنا عُثْمانُ ابنُ عُمَرَ: أخْبَرَنا مُعاذُ بنُ العَلاءِ عَنْ نافِعٍ بِهٰذَا ورَواهُ أبُو عاصِمٍ عَنِ ابنِ أبي رَوَّادٍ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ عَنِ النَّبِيِّ ﷺ.

3583. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to deliver his *Khuṭba* (religious talk) while standing beside a trunk of a date-palm. When he had the pulpit made, he used it instead. The trunk started crying and the Prophet ﷺ went to it, rubbing his hand over it (to stop its crying).

[See Vol. 2, *Hadith* No.918]

٣٥٨٤ - حدّثنا أبُو نُعَيمٍ: حدَّثَنا عَبْدُ الوَاحِدِ بنُ أيْمَنَ قالَ: سَمِعْتُ أبي، عَنْ جابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبِيَّ ﷺ كانَ يَقُومُ يَوْمَ الجُمُعَةِ إلى شَجَرَةٍ أوْ نَخْلَةٍ فَقالَتِ امْرَأَةٌ مِنَ الأَنْصارِ أوْ رَجُلٌ: يا رَسُولَ اللهِ، ألا نَجْعَلُ لكَ مِنْبراً؟ قالَ: «إنْ شِئْتُمْ». فَجَعَلُوا لَهُ مِنْبراً

3584. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ used to stand by a tree or a date-palm (trunk) on Friday. Then an *Anṣārī* woman or man said, "O Allāh's Messenger! Shall we make a pulpit for you?" He replied, "If you wish." So they made a pulpit for him and when it was Friday, he proceeded towards the pulpit [for delivering the *Khuṭba* (religious talk)]. The date-palm cried like a child! The Prophet ﷺ descended (from the pulpit) and embraced it while it continued moaning like a child being

quietened. The Prophet ﷺ said, "It was crying for (missing) what it used to hear of religious knowledge given near it."

فَلَمَّا كانَ يَوْمُ الجُمُعَةِ دُفِعَ إلى المِنْبَرِ، فَصَاحَتِ النَّخْلَةُ صِياحَ الصَّبِيِّ ثُمَّ نَزَلَ النَّبِيُّ ﷺ فضَمَّهُ إلَيْهِ، يَئِنُّ أنِينَ الصَّبِيِّ الذي يُسَكَّنُ. قالَ: «كانتْ تَبْكِي عَلى ما كانَتْ تَسْمَعُ منَ الذِّكْرِ عِنْدَها». [راجع: ٤٤٩]

3585. Narrated Anas bin Mālik that he heard Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما saying, "The roof of the mosque was built over the trunks of date-palms which were as pillars (for the roof). When the Prophet ﷺ delivered a *Khuṭba* (religious talk), he used to stand by one of those trunks till the pulpit was made for him, and he used it instead. Then we heard the trunk emitting a sound like that of a pregnant she-camel till the Prophet ﷺ came to it, and put his hand over it, then it became quiet."

٣٥٨٥ - **حدَّثَنا** إسمَاعِيلُ قالَ: حدَّثَني أخي، عَنْ سُليمانَ بنِ بِلالٍ، عَنْ يَحْيَى بنِ سَعِيدٍ قالَ: أخْبرَني حَفْصُ بنُ عُبَيْدِ اللهِ بنِ أنَسِ بنِ مالكٍ: أنَّهُ سَمعَ جابرَ بنَ عَبْدِ اللهِ يَقُول: كانَ المَسْجِدُ مَسْقُوفاً عَلى جُذُوعٍ منْ نَخْلٍ فكانَ النَّبِيُّ ﷺ يَقُومُ إلى جِذْعٍ مِنْها فَلَمَّا صُنِعَ لَهُ المِنْبرُ فَكَانَ عَلَيْهِ فَسَمِعْنا لِذلكَ الجِذْعِ صَوْتاً كَصَوْتِ العِشارِ، حتَّى جاءَ النَّبِيُّ ﷺ فَوَضَعَ يَدَهُ عَلَيها فَسَكَنَتْ. [راجع: ٤٤٩]

3586. Narrated Ḥudhaifa: Once 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ said, "Who amongst you remembers the statement of Allāh's Messenger ﷺ regarding the *Al-Fitnah* (trial or affliction)?" Ḥudhaifa replied, "I remember what he said exactly." 'Umar said, "Tell (us), you are really a daring man!" Ḥudhaifa said, "Allāh's Messenger ﷺ said, 'A man's *Al-Fitnah* (trial or afflictions) (i.e., wrong deeds) concerning his relation to his family, his property and his neighbours are expiated by his *Ṣalāt* (prayer), *Aṣ-Ṣadaqa* (giving in charity) and enjoining *Al-Ma'rūf* (Islāmic Monotheism and all that Islām ordains) forbidding *Al-Munkar* (polytheism,

٣٥٨٦ - **حدَّثَنا** مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا ابنُ أبي عَدِيٍّ عَنْ شُعْبَةَ: وَحَدَّثَنا بِشْرُ بن خالِدٍ: حدَّثَنا مُحَمَّدٌ، عَنْ شُعْبَةَ، عَنْ سُليمانَ: سَمِعْتُ أبا وائلٍ يُحَدِّثُ عَنْ حُذَيْفَةَ: أنَّ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ قالَ: أيُّكُمْ يَحْفَظُ قَوْلَ رَسُولِ اللهِ ﷺ في الفِتْنَةِ؟ فَقالَ حُذَيْفَةُ: أنا أحْفَظُ كما قالَ. قالَ: هاتِ إنَّكَ لَجَرِيءٌ. قالَ رَسُولُ اللهِ ﷺ: «فِتْنَةُ الرَّجُلِ في أهْلِهِ ومالِهِ

disbelief and all that Islām forbids)'." 'Umar said, "I don't mean these but the *Al-Fitnah* that will be heaving up and down like waves of the sea." Ḥudhaifa replied, "O chief of the believers! You need not fear that as there is a closed door between you and it." 'Umar asked, "Will that door be opened or broken?" Ḥudhaifa replied, "No, it will be broken." 'Umar said, "Then it is very likely that the door will not be closed again." Later on the people asked Ḥudhaifa, "Did 'Umar know what that door meant?" He said, "Yes, 'Umar knew it as everyone knows that there will be night before tomorrow morning. I narrated to 'Umar an authentic narration, not lies." We dared not ask Ḥudhaifa; therefore we requested Masrūq who asked him, "What does the door stand for?" He said, " 'Umar."

وجارِهِ تُكَفِّرُها الصلاةُ والصَّدَقَةُ والأمْرُ بالمَعْرُوفِ والنَّهْيُ عَنِ المُنْكَرِ». قالَ: لَيْسَتْ هذِهِ، ولكِنِ الَّتي تَمُوجُ كَموْجِ البَحْرِ. قالَ: يا أميرَ المُؤْمِنِينَ، لا بأسَ عَلَيْكَ مِنها، إنَّ بَيْنَكَ وبَيْنَها باباً مُغْلَقاً. قالَ: يُفْتَحُ البابُ أوْ يُكْسَرُ؟ قالَ: لا بَلْ يُكْسَرُ، قالَ: ذاكَ أحْرَى أنْ لا يُغْلَقَ، قُلْنا: عَلِمَ عُمَرُ البابَ؟ قالَ: نَعَمْ كما أنَّ دُونَ غَدٍ اللَّيْلَةَ، إنّي حدَّثْتُهُ حَدِيثاً لَيْسَ بالأغالِيطِ، فَهِبْنا أنْ نَسْأَلَهُ، وأمَرْنا مَسْرُوقاً فَسَأَلَهُ فَقالَ: مَنِ البابُ؟ قالَ: عُمَرُ.

[راجع: ٥٢٥]

3587. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The Hour will not be established till you fight a nation wearing hairy shoes, and till you fight the Turks, who will have small eyes, red faces and flat noses; and their faces will be like flat shields."

٣٥٨٧ - **حدَّثَنا** أبُو اليمانِ: أخْبَرَنا شُعَيْبٌ: حدَّثَنا أبُو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «لا تَقُومُ السَّاعَةُ حتَّى تُقاتِلُوا قَوْماً نِعالُهُمُ الشَّعْرُ وحتَّى تُقاتِلُوا التُّرْكَ صِغارَ الأعْيُنِ حُمْرَ الوُجُوهِ ذُلْفَ الأُنُوفِ كأنَّ وُجُوهَهُمُ المجانُّ المُطْرَقَةُ».

[راجع: ٢٩٢٨]

3588. (The Prophet ﷺ added:) "And you will find that the best people are those who hate most to be a ruler, till they are chosen to be the rulers.[1] And the people are (like)

٣٥٨٨ - «وتَجِدُونَ مِنْ خَيرِ النَّاسِ أشَدَّهُمْ كَراهِيَةً لِهٰذا الأمْرِ حتَّى يَقَعَ فِيهِ. والنَّاسُ مَعادِنُ:

(1) (H. 3587) This means the people who do not like to be rulers for fear of not being just. But when the people elect them for their piety and righteousness, they rule justly and no longer hate to be rulers.

metals (of different natures). The best in the Pre-Islâmic Period of Ignorance are the best in Islâm."

خِيارُهُمْ في الجاهِلِيَّةِ خِيارُهُمْ في الإسْلام». [راجع: ٣٤٩٣]

3589. (The Prophet ﷺ added:) "A time will come when one of you will love to see me rather than to have his family and property doubled."

٣٥٨٩ - «ولَيَأتِيَنَّ عَلى أحَدِكُمْ زَمانٌ لأنْ يَرَاني أحَبُّ إلَيْهِ مِنْ أنْ يَكُونَ لَهُ مِثْلُ أهْلِهِ ومالِهِ».

3590. Narrated Abû Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The Hour will not be established till you fight with the Khuza and the Kirmân from among the non-Arabs. They will be of red faces, flat noses and small eyes; their faces will look like flat shields, and their shoes will be of hair."

٣٥٩٠ - حَدَّثَنا يَحْيَى: حدَّثنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمّامٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أنَّ النَّبِيَّ ﷺ قالَ: «لا تَقُومُ السَّاعَةُ حتَّى تُقاتِلُوا خُوزاً وكِرْمانَ مِنَ الأعاجِمِ، حُمْرَ الوُجُوهِ، فُطْسَ الأنُوفِ، صِغارَ الأعْيُنِ، كَأنَّ وجُوهَهُمُ المجانُّ المُطْرَقَةُ، نِعالُهُمُ الشَّعْرُ». تابَعَهُ غَيْرُهُ عَنْ عَبْدِ الرَّزّاقِ. [راجع: ٢٩٢٨]

3591. Narrated Abû Hurairah رَضِيَ اللهُ عَنْهُ: I enjoyed the company of Allâh's Messenger ﷺ for three years, and during the other years of my life, never was I so anxious to understand the (Prophet's) narrations (sayings) as I was during those three years. I heard him saying, beckoning with his hand in this way, "Before the Hour you will fight with people who will have hairy shoes and live in Al-Bâriz." (Sufyân, the subnarrator once said, "And they are the people of Al-Bâzir.")

٣٥٩١ - حدَّثنا عَليّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ قالَ: قالَ إسمَاعِيلُ: أخْبرَني قَيْسٌ قالَ: أتَيْنا أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ فَقالَ: صَحِبْتُ رَسُولَ اللهِ ﷺ ثَلاثَ سِنِينَ لَمْ أكُنْ في سِنِّي أحْرَصَ عَلى أنْ أعِيَ الحَدِيثَ مِنِّي فِيهِنَّ. سَمِعْتُهُ يَقُول وقالَ هٰكَذا بِيدِهِ: «بَيْنَ يَدَي السَّاعَةِ تُقاتِلُونَ قَوْماً نِعالُهُمُ الشَّعْرُ». وهُوَ هذا البارِزُ. وقالَ سُفْيانُ مَرَّةً: وهُمْ أهْلُ البازِرِ». [راجع: ٢٩٢٨]

3592. Narrated 'Umar bin Taghlib: I heard Allâh's Messenger ﷺ saying, "Near the Hour you will fight with people who will wear hairy shoes; and you will also fight people with flat faces like shields."

٣٥٩٢ - حدَّثنا سُلَيمانُ بنُ حَرْبٍ: حدَّثنا جَرِيرُ بنُ حازِمٍ: سَمِعْتُ الحَسَنَ يَقُولُ: حدَّثنا عَمْرُو

بنُ تَغْلِبَ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «بينَ يَدَي السَّاعَةِ تُقاتِلُونَ قَوْماً يَنْتَعِلُونَ الشَّعْرَ، وتُقاتِلُونَ قَوْماً كأنَّ وجُوهَهُمُ المَجانُّ المُطْرَقَةُ».

[راجع: ٢٩٢٧]

3593. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: I heard Allāh's Messenger ﷺ saying, "The Jews will fight with you, and you will be given victory over them so that a stone will say, 'O Muslim! There is a Jew behind me; kill him!' "

٣٥٩٣ - حدَّثَنا الحَكَمُ بنُ نافعٍ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أخْبرَني سالمُ ابنُ عَبْدِ اللهِ: أنَّ عَبْدَ اللهِ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «تُقاتِلُكُمُ اليهُودُ، فَتُسَلَّطُونَ عَلَيهِمْ، حَتَّى يَقُولَ الحَجَرُ: يا مُسْلِمُ، هذا يَهُودِيٌّ وَرَائي فَاقْتُلْهُ». [راجع: ٢٩٢٥]

3594. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A time will come when the people will fight a holy battle, and it will be asked, 'Is there any amongst you who has enjoyed the company of Allāh's Messenger ﷺ?' They will say: 'Yes.' And then victory will be bestowed upon them. Then again they will fight a holy battle, and it will be asked: 'Is there any among you who has enjoyed the company of the companions of Allāh's Messenger ﷺ?' They will say: 'Yes.' And then victory will be bestowed on them."

٣٥٩٤ - حدَّثنا قُتَيْبَةُ بن سَعِيْدٍ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ جابِرٍ، عَنْ أبي سَعِيْدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «يأتِي عَلى النَّاسِ زَمانٌ يَغْزُونَ فَيُقالُ: فِيكُمْ مَنْ صَحِبَ الرَّسُولَ ﷺ؟ فَيَقُولُونَ: نَعَمْ، فَيُفْتَحُ عَلَيهِمْ، ثُمَّ يَغْزُونَ فَيُقالُ لهُمْ: هَلْ فِيكُمْ مَنْ صَحِبَ مَنْ صَحِبَ الرَّسُولَ ﷺ؟ فَيَقُولُونَ: نَعَمْ، فَيُفْتَحُ لهُمْ».

[راجع: ٢٨٩٧]

3595. Narrated 'Adī bin Ḥātim رَضِيَ اللهُ عَنْهُ: While I was in the city of the Prophet ﷺ, a man came and complained to him (the Prophet ﷺ) of destitution and poverty. Then another man came and complained of robbery. The Prophet ﷺ said, " 'Adī! Have you been to Al-Ḥīra?" I said, "I haven't been to it, but I was informed about it." He said,

٣٥٩٥ - حدَّثَني مُحَمَّدُ بنُ الحَكَمِ: أخبرَنا النَّضْرُ: أخبرَنا إسْرائِيلُ: أخبرَنا سَعْدٌ الطَّائي: أخْبرَنا مُحِلُّ بنُ خَلِيفَةَ، عَنْ عَدِيِّ بنِ حاتِمٍ قالَ: بَيْنا أنا عِنْدَ النَّبِيِّ ﷺ إذْ

أتاهُ رَجُلٌ فَشَكا إلَيْهِ الفاقَةَ، ثُمَّ أتاهُ آخَرُ فَشَكا إلَيهِ قَطْعَ السَّبِيلِ، فَقالَ: «يا عَدِيُّ، هَلْ رَأيْتَ الحِيرَةَ؟» قُلْتُ: لَمْ أرَها، وقَدْ أُنْبِئْتُ عَنها. قالَ: «فإنْ طالَتْ بِكَ حَياةٌ لَتَرَيَنَّ الظَّعِينَةَ تَرْتَحِلُ مِنَ الحِيرَةِ حتَّى تَطُوفَ بالكَعْبَةِ لا تَخافُ أحَداً إلَّا اللهَ». قُلْتُ فِيما بَيْنِي وبَينَ نَفْسِي: فأيْنَ دُعَّارُ طَيِّئٍ الذِينَ قَدْ سَعَّرُوا البِلادَ. «ولَئِنْ طالَتْ بِكَ حَياةٌ لَتُفْتَحَنَّ كُنُوزُ كِسْرَى»، قُلْتُ: كِسْرَى بنِ هُرْمُزَ؟ قالَ: «كِسْرَى بنُ هُرْمُزَ. ولَئِنْ طالَتْ بِكَ حَياةٌ لَتَرَيَنَّ الرَّجُلَ يُخْرِجُ مِلْءَ كَفِّهِ مِنْ ذَهَبٍ أوْ فِضَّةٍ يَطْلُبُ مَنْ يَقْبَلُهُ مِنْهُ فَلا يَجِدُ أحَداً يَقْبَلُهُ مِنْهُ. ولَيَلْقَيَنَّ اللهَ أحَدُكُمْ يَوْمَ يَلْقاهُ، ولَيْسَ بَيْنَهُ وبَيْنَهُ تَرْجمانٌ يُتَرْجِمُ لهُ فَيَقُولَنَّ: ألَمْ أبْعَثْ إلَيْكَ رَسُولاً فَيُبَلِّغَكَ؟ فَيَقُولُ: بَلى، فَيَقُولُ: ألَمْ أُعْطِكَ مالاً وأُفْضِلْ عَلَيْكَ؟ فَيَقُولُ: بَلى، فَيَنْظُرُ عَنْ يَمِينِهِ فَلا يَرَى إلَّا جَهَنَّمَ، ويَنْظُرُ عَنْ يَسارِهِ فَلا يَرَى إلَّا جَهَنَّمَ». قالَ عَدِيٌّ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «اتَّقُوا النَّارَ ولَوْ بِشِقِّ تَمْرَةٍ. فَمَنْ لَمْ يَجِدْ شِقَّ تَمْرَةٍ فَبِكَلِمَةٍ طَيِّبَةٍ». قالَ عَدِيٌّ: فَرَأيْتُ الظَّعِينَةَ تَرْتَحِلُ مِنَ الحِيرَةِ حتَّى تَطُوفَ بالكَعْبَةِ لا تَخافُ إلَّا اللهَ، وكُنْتُ فِيمَنِ افْتَتَحَ كُنُوزَ

"If you should live for a long time, you will certainly see that a lady in a *Howdaj* travelling from Al-Ḥīra will (safely reach Makkah and) perform the *Ṭawāf* of the Ka'bah, fearing none but Allāh." I said to myself, "What will happen to the robbers of the tribe of Ṭaī' who have spread evil through out the country?" The Prophet ﷺ further said, "If you should live long, the treasures of Khosrau will be opened (and taken as spoils)." I asked, "You mean Khosrau, son of Hurmuz?" He said, "Khosrau, son of Hurmuz; and if you should live long, you will see that one will carry a handful of gold or silver and go out looking for a person to accept it from him, but will find none to accept it from him. And each one of you, will meet Allāh, on the Day of his Meeting with Him, and there will be no translator between him and Allāh to translate for him, and Allāh will say to him: 'Didn't I send a Messenger to convey Our Message (of Islāmic Monotheism) to you?' He will say: 'Yes.' Allāh will say: 'Didn't I give you wealth and preferred you with favours?' He will say: 'Yes.' Then he will look to his right and see nothing but Hell, and look to his left and see nothing but Hell."

'Adī further said: I heard the Prophet ﷺ saying, "Save yourself from the (Hell) Fire even with half a date (to be given in charity) and if you do not find a half date, then with a good pleasant word." 'Adī added: (Later on) I saw a lady in a *Howdaj* travelling from Al-Ḥīra till she performed the *Ṭawāf* of the Ka'bah, fearing none but Allāh. And I was one of those who opened (conquered) the treasures of Khosrau, son of Hurmuz. If you should live long, you will see what the Prophet Abul-Qāsim ﷺ had said: 'A person will come out with a handful of gold...' etc.

كِسْرَى بنِ هُرْمُزَ، ولَئِنْ طالَت بِكُمْ حياةٌ لَتَرَوُنَّ ما قالَ النَّبِيُّ أَبُو القاسِمِ ﷺ: «يُخْرِجُ مِلْءَ كَفِّهِ».

[راجع: ١٤١٣]

حدَّثني عَبْدُ اللهِ بنُ مُحَمَّدٍ حدَّثنا أَبُو عاصِمٍ: حَدَّثَنا سَعْدَانُ بنُ بِشْرٍ: حدَّثَنا أَبُو مُجَاهِدٍ: حدَّثنا مُحِلُّ بنُ خَلِيفَةَ: سَمِعْتُ عَدِيّاً: كُنْتُ عِنْدَ النَّبِيِّ ﷺ.

3596. Narrated 'Uqba bin 'Āmir رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ once came out and offered the funeral prayer for the martyrs of Uḥud, and proceeded to the pulpit and said, "I shall be your predecessor and a witness on you, and I am really looking at my *Hauḍ* (*Al-Kauthar*) now, and no doubt, I have been given the keys of the treasures of the world. By Allāh, I am not afraid that you will worship others along with Allāh, but I am afraid that you will envy and fight one another for worldly fortunes."

٣٥٩٦ - حدَّثني سَعِيدُ بنُ شُرَحْبِيلٍ: حدَّثنا لَيْثٌ، عَنْ يَزِيدَ، عَنْ أَبي الخَيرِ، عَنْ عُقْبَةَ بنِ عامِرٍ عَنِ النَّبِيِّ ﷺ: خَرَجَ يَوْماً فَصَلَّىٰ عَلى أَهْلِ أُحُدٍ صَلاتَهُ عَلى المَيِّتِ ثُمَّ انْصَرَفَ إلى المِنْبرِ فَقالَ: «إنِّي فَرَطُكُمْ وأنا شَهِيدٌ عَلَيْكُمْ، إنِّي واللهِ لأنْظُرُ إلى حَوْضِي الآنَ وإنِّي قَدْ أُعْطِيتُ خَزَائِنَ مَفاتِيحِ الأرْضِ وإنِّي واللهِ ما أخافُ بَعْدِي أنْ تُشْرِكُوا ولٰكِنْ أخافُ أنْ تَنافَسُوا فِيها».

[راجع: ١٣٤٤]

3597. Narrated Usāma رَضِيَ اللهُ عَنْهُ: Once, the Prophet ﷺ stood on one of the high buildings (of Al-Madīna) and said, "Do you see what I see? I see *Al-Fitan* (trials and afflictions) pouring among your houses like raindrops."

٣٥٩٧ - حدَّثنا أبُو نُعَيم: حدَّثنا ابنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ، عَنْ أُسامَةَ رَضِيَ اللهُ عَنْهُ قالَ: أشْرَفَ النَّبِيُّ ﷺ عَلى أُطُمٍ منَ الآطامِ فَقالَ: «هَلْ تَرَوْنَ ما أرَى؟ إنِّي أرَى الفِتَنَ تَقَعُ خِلالَ بُيُوتِكُمْ مَوَاقِعَ القَطْرِ».

[راجع: ١٨٧٨]

3598. Narrated Zainab bint Jahsh that the Prophet ﷺ came to her in a state of fear saying, "*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)! Woe to the Arabs because of evil that has come near. Today, a hole has been made in the wall of Ya'jūj and Ma'jūj (Gog and Magog) as large as this," pointing with two of his fingers making a circle. Zainab said: I said, "O Allāh's Messenger! Shall we be destroyed though amongst us there are pious people?' He said, 'Yes, if *Al-Khabath*(1) increased(2)."

٣٥٩٨ - حدَّثنا أبو اليمانِ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَني عُرْوَةُ ابنُ الزُّبَيرِ: أنَّ زَيْنَبَ ابْنَةَ أبي سَلَمَةَ حدَّثَتْهُ: أنَّ أمَّ حَبِيبَةَ بِنْتَ أبي سُفْيانَ حدَّثَتها عَنْ زَيْنَبَ بِنْتِ جَحْشٍ: أنَّ النَّبيَّ ﷺ دَخَلَ عَلَيها فَزِعاً يَقُولُ: لا إلَهَ إلَّا اللهُ، وَيْلٌ للعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ، فُتِحَ اليَوْمَ مِنْ رَدْمِ يأجُوجَ ومأجُوجَ مِثْلُ هذا» وحَلَّقَ بأصْبُعِهِ وبالتي تَلِيْهَا. فَقالَتْ زَيْنَبُ: فَقُلْتُ: يا رَسُولَ اللهِ، أنَهلِكُ وفِينا الصَّالحُونَ؟ قالَ: «نَعَمْ، إذَا كَثُرَ الخَبَثُ». [راجع: ٣٣٤٦]

3599. Narrated Umm Salama رَضِيَ اللهُ عَنها: The Prophet ﷺ woke up and said, "Glorified be Allāh: What great (how many) treasures have been sent down, and what great (how many) *Al-Fitan* (trials and afflictions) have been sent down!"

٣٥٩٩ - وعَنِ الزُّهْرِيِّ: حدَّثَتْني هِنْدُ بِنْتُ الحَارِثِ: أنَّ أمَّ سَلَمَةَ قالَت: اسْتَيْقَظَ النَّبيُّ ﷺ، فَقالَ: «سُبْحانَ اللهِ، ماذَا أُنْزِلَ مِنَ الخَزَائِنِ وماذَا أُنْزِلَ مِنَ الفِتَنِ؟». [راجع: ١١٥]

3600. Narrated Ṣa'ṣa'a: Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ said to me, "I notice that you like sheep and you keep them; so take care of them and their food, for I have heard Allāh's Messenger ﷺ saying, 'A time will come upon the people when the best of a Muslim's property will be sheep, which he will take to the tops of mountains and to the places of rainfalls to run away with his religion in order to save it from *Al-Fitan*

٣٦٠٠ - حدَّثنا أبو نُعَيم: حدَّثنا عَبْدُ العَزِيزِ بنُ أبي سَلَمَةَ بنِ المَاجِشُونِ، عَنْ عَبْدِ الرَّحمٰنِ بنِ أبي صَعْصَعَةَ، عَنْ أبيهِ، عَنْ أبي سَعيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: قالَ لي: إنِّي أرَاكَ تُحِبُّ الغَنَمَ وتَتَّخِذُها فأصْلِحْها وأصْلِحْ رُعَاتَها، فإنِّي

(1) (H. 3598). *Al-Khabath*: [is interpreted as illegal sexual intercourse, and illegitimate children, and every kind of evil deed] will increase and majority of the people will indulge in evil deeds and will act against the Islāmic Law. See *Fath Al-Bāri*]

(2) (H. 3598) i.e., majority of the people will indulge in evil deeds and will act against the Islāmic Law.

سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يأتي عَلى النَّاسِ زَمانٌ تَكُونُ الغَنَمُ فِيهِ خَيرَ مالِ المُسْلِمِ، يَتْبَعُ بها شَعَفَ الجِبالِ أَوْ سَعَفَ الجبالِ في مَوَاقِعِ القَطْرِ، يَفِرُّ بِدِينِهِ مِنَ الفِتَنِ». [راجع: ١٩]

(trials and afflictions).'"

٣٦٠١ - حدَّثنا عَبدُ العَزيزِ الأُوَيْسِيُّ: حدَّثنا إبْرَاهِيمُ، عَنْ صَالِحِ بنِ كَيْسانَ، عَنِ ابنِ شِهابٍ، عَنِ ابنِ المُسَيَّبِ، وأبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «سَتَكُونُ فِتَنٌ القاعِدُ فِيها خَيرٌ مِنَ القائِمِ، والقائِمُ فِيها خَيرٌ مِنَ المَاشِي، والمَاشِي فِيها خَيرٌ مِنَ السَّاعِي. ومَنْ تَشَرَّفَ لها تَسْتَشْرِفْهُ، ومَنْ وَجَدَ مَلْجَأً أَوْ مَعاذاً فَلْيَعُذْ بِهِ». [انظر: ٧٠٨١، ٧٠٨٢]

3601. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "There will be *Fitan* (trials and afflictions) (at that time) the sitting person will be better than the standing one, and the standing one will be better than the walking one, and the walking one will be better than the running one. And whoever will expose himself to these *Fitan*, they will destroy him, whoever will find a refuge or a shelter, should take refuge in it."

[See Vol. 9, *Hadīth* No.7081, 7082]

٣٦٠٢ - وعَنِ ابنِ شِهابٍ: حدَّثَنِي أبُو بَكْرِ بنُ عَبْدِ الرَّحْمٰنِ بنِ الحَارِثِ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ مُطِيعِ بنِ الأسْوَدِ، عَنْ نَوْفَلِ بنِ مُعاوِيَةَ مِثْلَ حَدِيثِ أبي هُرَيْرَةَ هذَا، إلَّا أنَّ أبا بَكْرٍ يَزِيدُ: «مِنَ الصَّلاةِ صَلاةٌ مَنْ فاتَتْهُ فَكَأَنَّما وُتِرَ أَهْلَهُ ومالَهُ».

3602. The same narration is reported by Abū Bakr, with the addition, "(The Prophet ﷺ said), 'Among the *Ṣalāt* (prayer) there is a *Ṣalāt* (prayer) the missing of which will be to one like losing one's family and property.'"[1] (See H. 552, 553)

٣٦٠٣ - حدَّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخْبَرَنا سُفْيانُ، عَنِ الأعْمَشِ، عَنْ زَيْدِ ابنِ وَهْبٍ، عَنِ ابنِ مَسْعُودٍ عَنِ

3603. Narrated Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Soon others will be preferred to you, and there will be things which you will not like." The companions of the Prophet ﷺ asked, "O Allāh's Messenger!

(1) (H. 3602) The *Ṣalāt* (prayer) meant here is the *'Aṣr* prayer.

النَّبِيّ ﷺ قالَ: «سَتَكُونُ أَثَرَةٌ وأُمُورٌ تُنْكِرُونَها»، قالُوا: يا رَسُولَ اللهِ، فَمَا تأمُرُنا؟ قالَ: «تُؤَدُّونَ الحَقَّ الذِي عَلَيْكُمْ وتَسألُونَ اللهَ الذِي لَكُمْ».

[انظر: ٧٠٥٢]

What do you order us to do (in this case)?" He said, "(I order you) to give the rights that are on you and to ask your rights from Allāh."

٣٦٠٤ - حدَّثَنا مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ: حدَّثَنا أبو مَعْمَرٍ إسماعِيلُ بنُ إبْرَاهِيمَ: حدَّثَنا أبُو أسامَةَ: حدَّثَنا شُعْبَةُ، عَنْ أبي التَّيَّاحِ، عَنْ أبي زُرْعَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «يُهْلِكُ النَّاسَ هذَا الحَيُّ مِنْ قُرَيْشٍ»، قالُوا: فما تأمُرُنا؟ قال: «لَوْ أنَّ النَّاسَ اعْتَزَلُوهُمْ». قالَ مَحْمُودٌ: حدَّثَنا أبو داوُدَ: أخبَرَنا شُعْبَةُ، عَنْ أبي التَّيَّاحِ: سَمِعْتُ أبا زُرْعَةَ. [انظر: ٣٦٠٥، ٧٠٥٨]

3604. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "This branch from Quraish will ruin the people." The companions of the Prophet ﷺ asked, "What do you order us to do (then)?" He said, "I would suggest that the people should keep away from them."

٣٦٠٥ - حدَّثَنا أحْمَدُ بنُ مُحَمَّدٍ المَكِّيُّ: حدَّثَنا عَمْرُو بنُ يَحْيَى بنِ سَعِيدٍ الأُمَوِيُّ، عَنْ جَدِّهِ قالَ: كُنْتُ مَعَ مَرْوَانَ وأبي هُرَيْرَةَ فَسَمِعْتُ أبَا هُرَيرَةَ يَقُولُ: سَمِعْتُ الصَّادِقَ المَصْدُوقَ يَقُولُ: «هَلاكُ أُمَّتِي عَلى يَدَيْ غِلْمَةٍ مِنْ قُرَيْشٍ»، فَقالَ مَرْوانُ: غِلْمَةٌ؟ قالَ أبُو هُرَيْرَةَ: إنْ شِئْتَ أنْ أُسَمِّيَهُمْ: بَنِي فُلانٍ، وبَنِي فُلانٍ.

[راجع: ٣٦٠٤]

3605. Narrated Sa'īd Al-Umawī: I was with Marwān and Abū Hurairah, and heard Abū Hurairah saying, "I heard the trustworthy, truly inspired one (i.e., the Prophet ﷺ) saying, 'The destruction of my followers will be brought about by the hands of some youngsters from Quraish.'" Marwān asked, "Youngsters?" Abū Hurairah said, "If you wish, I would name them: They are the children of so-and-so and the children of so-and-so."

٣٦٠٦ - حدَّثَنا يَحْيَى بنُ

3606. Narrated Hudhaifa bin Al-Yamān: The people used to ask Allāh's Messenger ﷺ

مُوسَى: حدَّثَنا الوَلِيدُ قالَ: حدَّثَني ابنُ جابِرٍ قالَ: حدَّثَني بُسْرِ بنُ عُبَيْدِ اللهِ الحَضْرَمِيُّ قالَ: حدَّثَنِي أبُو إدْرِيسَ الخَوْلانِيُّ: أنَّهُ سَمِعَ حُذَيْفَةَ بنَ اليمانِ يَقُولُ: كانَ النّاسُ يسْألُونَ رَسُولَ اللهِ ﷺ عَنِ الخَيرِ. وكُنْتُ أسْألُهُ عنِ الشَّرِّ مخافَةَ أنْ يُدْرِكَني، فَقُلْتُ: يا رَسُولَ اللهِ، إنّا كُنّا في جاهِلِيَّةٍ وشَرٍّ فَجاءَنا اللهُ بِهٰذا الخَيرِ. فَهلْ بَعْدَ هذا الخَيرِ منْ شَرٍّ؟ قالَ: «نَعَمْ»، قُلْتُ: وهَلْ بَعْدَ هَذا الشَّرِّ منْ خَيرٍ؟ قالَ: «نَعمْ، وفِيهِ دَخَنٌ». قُلْتُ: وما دَخَنُهُ؟ قالَ: «قَوْمٌ يَهْدُونَ بِغَيرِ هَدْيي تَعْرِفُ مِنْهُمْ وتُنكِرُ». قُلْتُ: فَهَلْ بَعْدَ ذٰلكَ الخيرِ منْ شَرٍّ؟ قالَ: «نَعَمْ، دُعاةٌ إلى أبْوابِ جَهَنَّمَ، مَنْ أجابَهُمْ إليها قَذَفُوهُ فِيها». قُلْتُ: يا رَسُولَ اللهِ، صِفْهُمْ لَنا؟ فَقالَ: «هُمْ مِنْ جِلْدَتِنا، ويَتَكَلَّمُونَ بألسِنَتِنا». قُلْتُ: فَمَا تأمُرُني إنْ أدْرَكَني ذٰلكَ؟ قالَ: «تَلْزَمُ جَماعَةَ المُسْلِمِينَ وإمامَهُمْ». قُلْتُ: فإنْ لَمْ يَكُنْ لَهُمْ جَماعَةٌ ولا إمامٌ؟ قالَ: «فاعْتَزِلْ تِلْكَ الفِرَقَ كُلَّها ولَوْ أنْ تَعَضَّ بِأصْلِ شَجَرَةٍ حتَّى يُدْرِكَكَ المَوْتُ وأنْتَ عَلى ذٰلكَ». [انظر: ٣٦٠٧، ٧٠٨٤]

about good, but I used to ask him about evil for fear that it might overtake me. Once, I said, "O Allāh's Messenger! We were in ignorance and in evil and Allāh has bestowed upon us the present good; will there be any evil after this good?" He said, "Yes." I asked, "Will there be good after that evil?" He said, "Yes, but it would be tainted with *Dakhan* (i.e., little evil)." I asked, "What will its *Dakhan* be?" He said, "There will be some people who will lead (people) according to principles other than my *Sunna* (legal ways). You will see their actions and disapprove of them." I said, "Will there be any evil after that good?" He said, "Yes, there will be some people who will invite others to the gates of Hell, and whoever accepts their invitation to it, will be thrown in it (by them)." I said, "O Allāh's Messenger! Describe those people to us." He said, "They will belong to us and speak our language". I asked, "(O Allāh's Messenger)! What do you order me to do if such a thing should take place in my life?" He said, "Adhere to the group of Muslims and their chief." I asked, "If there is neither a group (of Muslims) nor a chief (what shall I do)?" He said, "Keep away from all those different sects, even if you had to bite (i.e., eat) the root of a tree, till you meet Allāh while you are still in that state."

٣٦٠٧ - حدَّثَني مُحَمَّدُ بنُ

3607. Narrated Ḥudhaifa رضي الله عنه: My companions learned (something about) good

(through asking the Prophet ﷺ), while I learned (something about) evil (by asking the Prophet ﷺ about it, to save myself from it).

الْمُثَنَّى: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، عَنْ إِسْمَاعِيلَ: حَدَّثَنِي قَيْسٌ عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: تَعَلَّمَ أَصْحَابِي الْخَيْرَ وَتَعَلَّمْتُ الشَّرَّ. [راجع: ٣٦٠٦]

3608. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The Day of (Judgement) will not be established till there is a fight—war between two groups whose claims (to religion) will be the same."

٣٦٠٨ - حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ: حَدَّثَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَقْتَتِلَ فِئَتَانِ دَعْوَاهُمَا وَاحِدَةٌ». [راجع: ٨٥]

3609. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The Hour will not be established till there is a fight—war between two groups among whom there will be a great number of casualties, though the claims (or religion) of both of them will be one and the same. And the Hour will not be established till there appear about thirty liars, all of whom will be claiming to be the messengers of Allāh."

٣٦٠٩ - حَدَّثَنِي عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَقْتَتِلَ فِئَتَانِ فَيَكُونَ بَيْنَهُمَا مَقْتَلَةٌ عَظِيمَةٌ، دَعْوَاهُمَا وَاحِدَةٌ. وَلَا تَقُومُ السَّاعَةُ حَتَّى يُبْعَثَ دَجَّالُونَ كَذَّابُونَ قَرِيباً مِنْ ثَلَاثِينَ، كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللهِ». [راجع: ٨٥]

3610. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: While we were with Allāh's Messenger ﷺ who was distributing (some property), there came Dhul-Khuwaiṣira, a man from the tribe of Banī Tamīm and said, "O Allāh's Messenger! Do justice." The Prophet ﷺ said, "Woe to you! Who could do justice if I did not? I would be a desperate loser if I did not do justice." 'Umar said, "O Allāh's Messenger! Allow me to chop his head off." The Prophet ﷺ said, "Leave him, for he has companions who offer *Ṣalāt* (prayer)

٣٦١٠ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمٰنِ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ رَضِيَ اللهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللهِ ﷺ وَهُوَ يَقْسِمُ قَسْماً إِذْ أَتَاهُ ذُو الْخُوَيْصِرَةِ وَهُوَ رَجُلٌ مِنْ بَنِي تَمِيمٍ، فَقَالَ: يَا رَسُولَ اللهِ اعْدِلْ، فَقَالَ: «وَيْلَكَ،

in such a way that you will consider your *Salāt* (prayer) negligible in comparison to theirs and observe *Saum* (fast) in such a way that you will consider your fasting (negligible in comparison) to theirs. They recite the Qur'ān but it does not go beyond their throats (i.e., they do not act on it) and they will desert Islām as an arrow goes out through a victim's body, so that the hunter, on looking at the arrow's blade, would see nothing on it; he would look at its *Riṣāf* and see nothing: he would look at its *Naḍī* and see nothing, and he would look at its *Qudhadh*[1] and see nothing (neither flesh nor blood), for the arrow has been too fast even for the blood and excretions to smear. The sign by which they will be recognized is that among them there will be a black man, one of whose arms will resemble a woman's breast or a lump of meat moving loosely. Those people will appear when there will be differences amongst the people." Abū Sa'īd added: I testify that I heard this narration from Allāh's Messenger ﷺ, and I testify that 'Alī bin Abī Ṭālib fought with such people,[2] and I was in his company. He ordered that the man (described by the Prophet ﷺ) should be looked for. The man was brought and I looked at him and noticed that he looked exactly as the Prophet ﷺ had described him.

ومَنْ يَعْدِلُ إذَا لَمْ أعْدِلْ؟ قَدْ خِبْتُ وخَسِرْتُ إنْ لَمْ أكُنْ أعْدِلُ»، فَقالَ عُمَرُ: يا رَسُولَ اللهِ، ائْذَنْ لي فِيهِ فأضْرِبَ عُنُقَهُ، فَقالَ: «دَعْهُ فإنَّ لَهُ أصحاباً يَحْقِرُ أحَدُكُمْ صَلاتَهُ مَعَ صَلاتِهِمْ، وصِيامَهُ مَعَ صِيامِهِمْ، يَقْرَؤُونَ القُرْآنَ لا يُجاوِزُ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كما يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ. يُنْظَرُ إلى نَصْلِهِ فَلا يُوجَدُ فيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إلى رِصَافِهِ فَما يُوجَدُ فيهِ شيءٌ، ثُمَّ يُنْظَرُ إلى نَضِيِّهِ وهُوَ قِدْحُهُ فَلا يُوجَدُ فيهِ شَيْءٌ ثُمَّ يُنْظَرُ إلى قُذَذِهِ فَلا يُوجَدُ فيهِ شَيْءٌ. قَدْ سَبَقَ الفَرْثَ والدَّمَ. آيَتُهُمْ رَجُلٌ أسْوَدُ إحْدَى عَضُدَيْهِ مِثْلُ ثَدْيِ المَرْأةِ أوْ مِثْلُ البَضْعَةِ تَدَرْدَرُ، ويَخْرُجُونَ عَلَى حِينِ فُرْقَةٍ مِنَ النَّاسِ» قالَ أبُو سَعِيدٍ: فأشْهَدُ أنِّي سَمِعْتُ هذا الحَدِيثَ مِنْ رَسُولِ اللهِ ﷺ، وأشْهَدُ أنَّ عَلِيَّ بنَ أبي طالِبٍ قاتَلَهُمْ وأنا مَعَهُ. فأمَرَ بِذلكَ الرَّجُلِ فالتُمِسَ فأُتِيَ بِهِ حتَّى نَظَرْتُ إلَيْهِ عَلى نَعْتِ النَّبيِّ ﷺ الذي نَعَتَهُ. [راجع: ٣٣٤٤]

3611. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: I relate the narrations of Allāh's Messenger ﷺ to you for I would rather fall from the sky than attribute something to him falsely. But when I tell you

٣٦١١ - حدَّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخْبَرَنا سُفْيانُ، عَنِ الأعمَشِ، عَنْ خَيْثَمَةَ، عَنْ سُوَيْدِ بنِ غَفَلَةَ قالَ: قالَ

(1) (H. 3610) *Riṣāf, Naḍī* and *Qudhadh* are the names of the different parts of an arrow.
(2) (H. 3610) This example means that those people, in spite of their efforts in the way of worshipping Allāh, will gain nothing because of their insincerity.

a thing which is between you and me, then no doubt, war is guile. I heard Allāh's Messenger ﷺ saying, "In the last days of this world there will appear some young foolish people who will use (in their claim) the best speech of all people (i.e., the Qur'ān) and they will abandon Islām as an arrow going out through the game. Their belief will not go beyond their throats (i.e., they will have practically no belief), so wherever you meet them, kill them, for he who kills them shall get a reward on the Day of Resurrection."

عَلِيٌّ رَضِيَ اللهُ عَنْهُ: إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللهِ ﷺ فَلأَنْ أَخِرَّ مِنَ السَّماءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكْذِبَ عَلَيْهِ. وإِذَا حَدَّثْتُكُمْ فِيما بَيْنِي وبَيْنَكُمْ، فَإِنَّ الحَرْبَ خَدْعَةٌ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «يَأْتِي فِي آخِرِ الزَّمانِ قَوْمٌ حُدَثاءُ الأَسْنانِ سُفَهاءُ الأَحْلامِ يَقُولُونَ مِنْ خَيرِ قَوْلِ البَرِيَّةِ، يَمْرُقُونَ مِنَ الإِسْلامِ كَما يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ. لا يُجاوِزُ إِيْمانُهُمْ حَناجِرَهُمْ فأَينما لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ فإِنَّ قَتْلَهُمْ أَجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ القِيامَةِ». [انظر: ٥٠٥٧، ٦٩٣٠]

3612. Narrated Khabbāb bin Al-Aratt: We complained to Allāh's Messenger ﷺ (of the persecution inflicted on us by the infidels) while he was sitting in the shade of the Ka'bah, leaning over his *Burd* (i.e., covering sheet). We said to him, "Would you seek help for us? Would you pray to Allāh for us?" He said, "Among the nations before you a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones or nerves, yet that would not make him abandon his religion. By Allāh, this religion (i.e., Islām) will prevail till a traveller from Ṣan'ā (in Yemen) to Ḥaḍramaut will fear none but Allāh, (not fear) a wolf as regards his sheep, but you (people) are hasty."

٣٦١٢ - حَدَّثَني مُحَمَّدُ بنُ المُثَنَّى: حَدَّثَني يَحْيَى عَنْ إِسمَاعِيلَ: حَدَّثَنا قَيْسٌ، عَنْ خَبَّابِ بنِ الأَرَتِّ قالَ: شَكَوْنا إِلى رَسُولِ اللهِ ﷺ وهُوَ مُتَوَسِّدٌ بُرْدَةً لَهُ فِي ظِلِّ الكَعْبَةِ، قُلْنا لَهُ: أَلا تَسْتَنْصِرُ لَنا؟ أَلا تَدْعُو اللهَ لَنا؟ قالَ: «كانَ الرَّجُلُ فِيمَنْ قَبْلَكُمْ يُحْفَرُ لَهُ فِي الأَرْضِ فَيُجْعَلُ فِيهِ، فَيُجاءُ بِالمِيْشَارِ فَيُوضَعُ عَلى رَأْسِهِ فَيُشَقُّ بِاثْنَتَيْنِ وما يَصُدُّهُ ذٰلِكَ عَنْ دِيْنِهِ. ويُمْشَطُ بِأَمْشاطِ الحَدِيدِ ما دُونَ لَحْمِهِ مِنْ عَظْمٍ أَوْ عَصَبٍ وما يَصُدُّهُ ذٰلِكَ عَنْ دِينِهِ، واللهِ لَيُتِمَّنَّ هٰذَا الأَمْرَ حَتَّى يَسِيرَ الرَّاكِبُ مِنْ صَنْعاءَ إِلى حَضْرَمَوْتَ لا يَخافُ إِلا اللهَ أَوِ

الذِّئْبَ عَلَى غَنَمِهِ، وَلٰكِنَّكُمْ تَسْتَعْجِلُونَ». [انظر: ٣٨٥٢، ٦٩٤٣]

٣٦١٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا أَزْهَرُ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ عَوْنٍ قَالَ: أَنْبَأَنِي مُوسَى بْنُ أَنَسٍ، عَنْ أَنَسِ ابْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ افْتَقَدَ ثَابِتَ بْنَ قَيْسٍ فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ أَنَا أَعْلَمُ لَكَ عِلْمَهُ، فَأَتَاهُ فَوَجَدَهُ جَالِساً فِي بَيْتِهِ مُنَكِّساً رَأْسَهُ فَقَالَ: مَا شَأْنُكَ؟ فَقَالَ: شَرٌّ، كَانَ يَرْفَعُ صَوْتَهُ فَوْقَ صَوْتِ النَّبِيِّ ﷺ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ مِنْ أَهْلِ النَّارِ. فَأَتَى الرَّجُلُ فَأَخْبَرَهُ أَنَّهُ قَالَ كَذَا وَكَذَا، فَقَالَ مُوسَى بْنُ أَنَسٍ: فَرَجَعَ الْمَرَّةَ الآخِرَةَ بِبِشَارَةٍ عَظِيمَةٍ، فَقَالَ: «اذْهَبْ إِلَيْهِ، فَقُلْ لَهُ: إِنَّكَ لَسْتَ مِنْ أَهْلِ النَّارِ وَلٰكِنْ مِنْ أَهْلِ الْجَنَّةِ». [انظر: ٤٨٤٦]

3613. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ noticed the absence of Thābit bin Qais. A man said, "O Allāh's Messenger! I shall bring you his news." So, he went to him and saw him sitting in his house drooping his head (sadly). He asked Thābit, "What's the matter?" Thābit replied, "An evil situation: A man used to raise his voice over the voice of the Prophet ﷺ and so all his good deeds have been annulled and he is from the people of Hell."[1] The man went back and told the Prophet ﷺ that Thābit had said so-and-so. (The subnarrator, Mūsa bin Anas said, "The man went to Thābit again with glad tidings.") The Prophet ﷺ said to him, "Go and say to Thābit: 'You are not from the people of Fire, but from the people of Paradise.'"

٣٦١٤ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ رَضِيَ اللهُ عَنْهُمَا يَقُولُ: قَرَأَ رَجُلٌ الْكَهْفَ وَفِي الدَّارِ الدَّابَّةُ فَجَعَلَتْ تَنْفِرُ فَسَلَّمَ الرَّجُلُ فَإِذَا ضَبَابَةٌ أَوْ سَحَابَةٌ غَشِيَتْهُ فَذَكَرَهُ لِلنَّبِيِّ ﷺ فَقَالَ: «اقْرَأْ فُلَانُ فَإِنَّهَا السَّكِينَةُ نَزَلَتْ لِلْقُرْآنِ أَوْ تَنَزَّلَتْ لِلْقُرْآنِ». [انظر: ٤٨٣٩، ٥٠١١]

3614. Narrated Al-Barā' bin 'Āzib رضي الله عنهما: A man recited *Sūrat Al-Kahf* [in his *Ṣalāt* (prayer)] and in the house there was a (riding) animal which got frightened and started jumping. The man finished his *Ṣalāt* (prayer) with *Taslīm*, but behold! A mist or a cloud hovered over him. He informed the Prophet ﷺ of that and the Prophet ﷺ said, "O so-and-so! Recite, for this (mist or cloud) was *As-Sakina* (tranquillity—a sign of peace and reassurance along with angels) descended because of the recitation of the Qur'ān." (See H. 5011)

(1) (H. 3613) Thābit is talking about himself using the third person singular instead of the first person.

3615. Narrated Al-Barā' bin 'Āzib: Abū Bakr رَضِيَ اللهُ عَنْهُ came to my father who was at home and purchased a saddle from him. He said to 'Āzib, "Tell your son to carry it with me." So I carried it with him and my father followed us so as to take the price (of the saddle). My father said, "O Abū Bakr! Tell me what happened to you on your journey with Allāh's Messenger ﷺ (during emigration)." He said, "Yes, we travelled the whole night and also the next day till midday, when nobody could be seen on the way (because of the severe heat). Then there appeared a long rock having shade beneath it, and the sunshine had not come to it yet. So, we dismounted there and I levelled a place and covered it with an animal hide or dry grass for the Prophet ﷺ to sleep on (for a while). I then said, 'Sleep, O Allāh's Messenger, and I will guard you.' So, he slept and I went out to guard him. Suddenly, I saw a shepherd coming with his sheep to that rock with the same intention we had had. When he came to it, I asked (him), 'To whom do you belong, O boy?' He replied, 'I belong to a man from Al-Madīna or Makkah.' I said, 'Do your sheep have milk?' He said, 'Yes.' I said, 'Will you milk them for us?' He said, 'Yes.' He caught hold of an ewe and I asked him to clean its teat from dust, hair and dirt. (The subnarrator said that he saw Al-Barā' striking one of his hands with the other, demonstrating how the shepherd removed the dust.) The shepherd milked a little milk in a wooden container and I had a leather container which I carried for the Prophet ﷺ to drink and perform the ablution from it. I went to the Prophet ﷺ hating to wake him up, but when I reached there, the Prophet ﷺ had already woken up, so I poured water over the middle part of the milk container, till the milk was cold. Then I

٣٦١٥ - حدَّثنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثنا أحْمَدُ بنُ يَزِيدَ بنِ إبْرَاهِيمَ أبُو الحَسَنِ الحَرَّانيُّ: حدَّثنا زُهَيرُ بنُ مُعاوِيَةَ: حدَّثنا أبُو إسحَاقَ: سَمِعْتُ البَرَاءَ بنَ عازِبٍ يَقُولُ: جاءَ أبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ إلى أبي في مَنزِلِهِ فاشْتَرَى مِنْهُ رَحْلاً فَقالَ لِعازِبٍ: ابْعَثِ ابْنَكَ يَحمِلْهُ مَعِي. قالَ: فَحَمَلْتُهُ مَعَهُ وخَرَجَ أبي يَنْتَقِدُ ثَمَنَهُ فَقالَ لَهُ أبي: يا أبا بَكْرٍ، حدِّثْني كَيْفَ صَنَعْتُما حِينَ سَرَيْتَ مَعَ رَسُولِ اللهِ ﷺ؟ قالَ: نَعَمْ، أسرَيْنا لَيْلَتَنا ومِنَ الغَدِ حتَّى قامَ قائمُ الظَّهِيرَةِ وخَلا الطَّرِيقُ لا يَمُرُّ فِيهِ أحَدٌ، فَرُفِعَتْ لَنا صَخْرَةٌ طَوِيلَةٌ لَها ظِلٌّ لَمْ تَأتِ عَلَيها الشَّمْسُ فَنزَلْنا عِنْدَهُ وسَوَّيْتُ لِلنَّبِيِّ ﷺ مَكاناً بِيَدِي يَنامُ عَلَيْهِ، وبَسَطْتُ عَلَيْهِ فَرْوةً وقُلْتُ: نَمْ يا رَسُولَ اللهِ وأنا أنْفُضُ لَكَ ما حَوْلَكَ، فَنامَ وخَرَجْتُ أنْفُضُ ما حَوْلَهُ فإذَا أنا بِرَاعٍ مُقْبِلٍ بِغَنَمِهِ إلى الصَّخْرَةِ يُرِيدُ مِنْها مِثْلَ الذِي أرَدْنا، فَقُلْتُ: لِمَنْ أنْتَ يا غُلامُ؟ فَقالَ: لِرَجُلٍ مِنْ أهلِ المَدِينَةِ أوْ مَكَّةَ. قُلْتُ: أفي غَنَمِك لَبَنٌ؟ قال: نَعَم، قُلْتُ: أفَتَحْلُبُ؟ قالَ: نَعم، فأخَذَ شاةً فَقُلْتُ: انْفُضِ الضَّرْعَ مِنَ التُّرابِ والشَّعرِ والقَذَى، قالَ: فَرَأيْتُ البَرَاءَ

يَضْرِبُ إِحْدَى يَدَيْهِ عَلَى الأُخْرَى يَنْفُضُ فَحَلَبَ فِي قَعْبٍ كُثْبَةً مِنْ لَبَنٍ ومَعِي إدَاوَةٌ حَمَلْتُها لِلنَّبِيِّ ﷺ يَرْتَوِي مِنْها، يَشْرَبُ ويَتَوَضَّأُ. فأتَيْتُ النَّبِيَّ ﷺ فَكَرِهْتُ أنْ أُوقِظَهُ فَوَافَقْتُهُ حِينَ اسْتَيْقَظَ فَصَبَبْتُ مِنَ المَاءِ عَلَى اللَّبَنِ حَتَّى بَرَدَ أسْفَلُهُ، فَقُلْتُ: اشْرَبْ يا رَسُولَ اللهِ، قالَ: فَشَرِبَ حَتَّى رَضِيتُ ثُمَّ قالَ: «ألَمْ يَأْنِ لِلرَّحِيلِ؟» قُلْتُ: بَلَى، قالَ: فارْتَحَلْنا بَعْدَما مالَتِ الشَّمْسُ واتَّبَعَنا سُرَاقَةُ بْنُ مالِكٍ فَقُلْتُ: أُتِينا يا رَسُولَ اللهِ، فَقالَ: «لا تَحْزَنْ إنَّ اللهَ مَعَنا»، فَدَعَا عليهِ النَّبِيُّ ﷺ فارْتَطَمَتْ بِهِ فَرَسُهُ إلَى بَطْنِها، أُرَى فِي جَلَدٍ مِنَ الأَرْضِ، شَكَّ زُهَيْرٌ فَقالَ: إنِّي أُرَاكُما قَدْ دَعَوْتُما عَلَيَّ، فادْعُوَا لِي فاللهُ لَكُما أنْ أرُدَّ عَنْكُما الطَّلَبَ. فَدَعا لهُ النَّبِيُّ ﷺ فَنَجا فَجَعَلَ لا يَلْقَى أحَداً إلَّا قالَ: كَفَيْتُكُمْ ما هُنا فَلا يَلْقَى أحداً إلَّا رَدَّهُ، قالَ: ووَفَى لَنا.

[راجع: ٢٤٣٩]

said, 'Drink, O Allāh's Messenger!' He drank till I was pleased. Then he asked, 'Has the time for our departure come?' I said, 'Yes.' So, we departed after midday. Surāqa bin Mālik followed us and I said, 'We have been discovered, O Allāh's Messenger!' He said, "Be not sad (or afraid). Surely! Allāh is with us.' The Prophet ﷺ invoked evil on him (i.e., Surāqa) and so the legs of his horse sank into the earth up to its belly. (The subnarrator, Zuhair is not sure whether Abū Bakr said, "(It sank into solid earth.") Surāqa said, 'I see that you have invoked evil on me. Please invoke good on me, and by Allāh, I will cause those who are seeking after you to return.' The Prophet ﷺ invoked good on him and he was saved. Then, whenever he met somebody on the way, he would say, 'I have looked for him here in vain.' So, he caused whomever he met to return. Thus Surāqa fulfilled his promise."

٣٦١٦ - حدَّثَنا مُعَلَّى بنُ أسَدٍ، حدَّثَنا عَبْدُ العَزِيزِ بْنُ مُخْتارٍ: حدَّثَنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أنَّ النَّبِيَّ دَخَلَ عَلَى أعْرَابِيٍّ يَعُودُهُ فَقالَ: وكانَ النَّبِيُّ ﷺ إذَا دَخَلَ عَلَى مَرِيضٍ يَعُودُهُ قالَ: «لا

3616. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ paid a visit to a sick bedouin. The Prophet ﷺ when visiting a patient used to say, "No harm will befall you, if Allāh will, it will be an expiation (for your sins)." So, the Prophet ﷺ said to the bedouin, "No harm will befall you, if Allāh will, it will be an expiation (for your sins)." The bedouin said, "You say an expiation? No, it is but a fever

that is boiling or harassing an old man, and will lead him to the grave." The Prophet ﷺ said, "Yes, then may it be as you say."

بَأسَ، طَهُورٌ إنْ شاءَ اللهُ». فَقالَ لَهُ: «لا بَأسَ طَهُورٌ إنْ شاءَ اللهُ»، قالَ: قُلْتَ: طَهُورٌ؟ كَلَّا: بَلْ هي حُمَّى تَفُورُ - أوْ تَثُورُ - على شَيْخٍ كَبِيرٍ، تُزِيرُهُ القُبُورَ. فَقالَ النَّبِيُّ ﷺ: «فَنَعَمْ إذاً». [انظر: ٥٦٥٦، ٥٦٦٢، ٧٤٧٠]

3617. Narrated Anas رضي الله عنه: There was a Christian who embraced Islām and read *Sūrat Al-Baqarah* and *Āl-'Imrān*, and he used to write (the revelations) for the Prophet ﷺ. Later on he reverted to Christianity again, and he used to say: "Muḥammad (ﷺ) knows nothing but what I have written for him." Then Allāh caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out. They said, "This is the act of Muḥammad (ﷺ) and his companions. They dug the grave of our companion and took his body out of it because he had run away from them." They again dug the grave deeply for him (and buried him), but in the morning they again saw that the earth had thrown his body out. They said, "This is an act of Muḥammad (ﷺ) and his companions. They dug the grave of our companion and threw his body outside it, for he had run away from them." They dug the grave for him as deep as they could (and buried him), but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground).

٣٦١٧ - حدَّثنا أبو مَعْمَرٍ: حدَّثنا عَبْدُ الوارِثِ: حدَّثنا عَبْدُ العَزِيزِ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ رَجُلٌ نَصْرانِيّاً فأسْلَمَ وقَرَأ البَقَرَةَ وآلَ عِمْرانَ. فَكانَ يَكْتُبُ للنَّبِيِّ ﷺ فَعادَ نَصْرانِيّاً. فَكانَ يَقُولُ: ما يَدْرِي مُحَمَّدٌ إلَّا ما كَتَبْتُ لَهُ، فأماتَهُ اللهُ فَدَفَنُوهُ فأصْبَحَ وقَدْ لَفَظَتْهُ الأرْضُ فَقالُوا: هذا فِعْلُ مُحَمَّدٍ وأصْحابِهِ، لَمَّا هَرَبَ مِنْهُمْ نَبَشُوا عَنْ صاحِبِنا فألْقَوْهُ. فَحَفَرُوا لَهُ فأعمَقُوا فأصْبَحَ وقَدْ لَفَظَتْهُ الأرْضُ فَقالُوا: هذا فِعْلُ مُحَمَّدٍ وأصْحابِهِ، نَبَشُوا عَنْ صاحِبِنا لَمَّا هَرَبَ مِنْهُمْ فألْقَوْهُ خارِجَ القَبْرِ. فَحَفَرُوا لَهُ، فأعمَقُوا لَهُ في الأرْضِ ما اسْتَطاعُوا فأصْبَحَ قَدْ لَفَظَتْهُ الأرْضُ فَعَلِمُوا أنَّهُ لَيْسَ مِنَ النَّاسِ فألْقَوْهُ.

3618. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "When Khosrau perishes, there will be no (more) Khosrau after him, and when Caesar perishes, there will be no more Caesar after him. By Him in

٣٦١٨ - حدَّثنا يَحْيَى بنُ بُكَيْرٍ: حدَّثنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ قالَ: وأخْبَرَني ابنُ المُسَيَّبِ

Whose Hands Muḥammad's soul is, you will spend the treasures of both of them in Allāh's Cause."

عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا هَلَكَ كِسْرَى فَلا كِسْرَى بَعْدَهُ، وإِذَا هَلَكَ قَيْصَرُ فَلا قَيْصَرَ بَعْدَهُ. والَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَتُنْفَقَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللهِ».

[راجع: ٣٠٢٧]

3619. Narrated Jābir bin Samura: The Prophet ﷺ said, "When Khosrau perishes, there will be no more Khosrau after him, and when Caesar perishes, there will be no more Caesar after him." The Prophet ﷺ also said, "You will spend the treasures of both of them in Allāh's Cause."

٣٦١٩ - حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ المَلِكِ بنِ عُمَيْرٍ، عَنْ جَابِرِ بنِ سَمُرَةَ رَفَعَهُ قَالَ: «إِذَا هَلَكَ كِسْرَى فَلا كِسْرَى بَعْدَهُ، وَإِذَا هَلَكَ قَيْصَرُ فَلا قَيْصَرَ بَعْدَهُ وذَكَرَ: وقَالَ: لَتُنْفَقَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللهِ». [راجع: ٣١٢١]

3620. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: Musailima Al-Kadhdhāb (i.e., the liar) came in the lifetime of Allāh's Messenger ﷺ with many of his people (to Al-Madīna) and said, "If Muḥammad (ﷺ) makes me his successor, I will follow him." Allāh's Messenger ﷺ went up to him with Thābit bin Qais bin Shammas; and Allāh's Messenger ﷺ was carrying a piece of a palm leaf-stalk in his hand. He stood before Musailima (and his companions) and said, "If you asked me even this piece (of a palm leaf-stalk), I would not give it to you. You cannot avoid the fate you are destined to by Allāh. If you reject Islām, Allāh will destroy you. I think that you are most probably the same person whom I have seen in the dream."

٣٦٢٠ - حَدَّثَنَا أَبُو اليَمَانِ: حَدَّثَنَا شُعَيْبٌ، عَنْ عَبْدِ اللهِ بنِ أَبِي حُسَيْنٍ: حَدَّثَنَا نَافِعُ بنُ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَدِمَ مُسَيْلِمَةُ الكَذَّابُ عَلَى عَهْدِ النَّبِيِّ ﷺ فَجَعَلَ يَقُولُ: إِنْ جَعَلَ لِي مُحَمَّدٌ الأَمْرَ مِنْ بَعْدِهِ تَبِعْتُهُ، وقَدِمَهَا فِي بَشَرٍ كَثِيرٍ مِنْ قَوْمِهِ، فَأَقْبَلَ إِلَيْهِ رَسُولُ اللهِ ﷺ ومَعَهُ ثَابِتُ بنُ قَيْسِ بنِ شَمَّاسٍ وفِي يَدِ رَسُولِ اللهِ ﷺ قِطْعَةُ جَرِيدٍ حَتَّى وَقَفَ عَلَى مُسَيْلِمَةَ فِي أَصْحَابِهِ فَقَالَ: «لَوْ سَأَلْتَنِي هَذِهِ القِطْعَةَ مَا أَعْطَيْتُكَهَا، وَلَنْ تَعْدُوَ أَمْرَ اللهِ فِيكَ. وَلَئِنْ أَدْبَرْتَ لَيَعْقِرَنَّكَ اللهُ، وإِنِّي لأَرَاكَ الَّذِي أُرِيتُ فِيكَ مَا رَأَيْتُ».

[انظر: ٤٣٧٣، ٤٣٧٨، ٧٠٣٣، ٧٤٦١]

3621. (The narrator added:) Abū Hurairah told me that Allāh's Messenger ﷺ said, "While I was sleeping, I saw (in a dream) two gold bracelets round my arm, and that worried me too much. Then I was instructed Divinely in my dream, to blow them off, and so I blew them off, and they flew away. I interpreted the two bracelets as symbols of two liars who would appear after me. And so one of them was Al-'Ansī and the other was Musailima Al-Kadhdhāb from Al-Yamāma."

٣٦٢١ - فأَخْبَرَني أَبُو هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «بَينما أنا نائمٌ رَأَيْتُ في يَدَيَّ سِوَارَيْنِ مِنْ ذَهَبٍ فأهمَّنِي شأْنُهما فأُوحِيَ إليَّ في المَنامِ أنِ انْفُخْهُما، فَنَفَخْتُهُما فَطارا، فأَوَّلْتُهُما كَذَّابَيْنِ يَخْرُجانِ بَعْدِي فَكانَ أحدُهُما العَنْسِيَّ والآخَرُ مُسَيْلِمَةَ الكَذَّابَ صَاحِبَ اليَمَامَةِ». [انظر: ٤٣٧٤، ٤٣٧٥، ٤٣٧٩، ٧٠٣٤، ٧٠٣٧]

3622. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "In a dream I saw myself emigrating from Makkah to a place having plenty of date-palm (trees). I thought that it was Al-Yamāma or Hajar, but it came to be Al-Madīna i.e., Yathrib. In the same dream I saw myself moving a sword and its blade got broken. It came to symbolize the defeat which the Muslims suffered from, on the Day of Uhud. I moved the sword again, and it became normal as before, and that was the symbol of the victory Allāh bestowed upon Muslims and their gathering together. I saw cows in my dream, and by Allāh, that was a blessing, and they symbolized the believers on the Day of Uhud. And the blessing was the good Allāh bestowed upon us and the reward of true belief which Allāh gave us after the day of (the battle of) Badr.

٣٦٢٢ - حدَّثَنا مُحَمَّدُ بنُ العَلاءِ: حدَّثَنا حمَّادُ بنُ أُسامَةَ، عَنْ بُرَيْدِ بنِ عَبْدِ اللهِ بنِ أبي بُرْدَةَ، عَنْ جَدِّهِ، عن أبي بُرْدَةَ، عَنْ أبي مُوسَى أُرَاهُ عَنِ النَّبِيِّ ﷺ قالَ: «رَأَيْتُ في المَنامِ أنِّي أُهاجِرُ مِنْ مَكَّةَ إلى أرْضٍ بها نَخْلٌ فَذَهَبَ وَهَلِي إلى أنَّها اليمامَةُ أوْ هَجَرُ، فإذَا هيَ المَدِينَةُ يَثرِبُ. ورَأَيْتُ في رُؤْيايَ هذهِ أنّي هَزَزْتُ سَيْفاً فانْقَطعَ صَدْرُهُ فإذَا هُوَ ما أُصِيبَ مِنَ المُؤمِنِينَ يَوْمَ أُحُدٍ. ثُمَّ هَزَزْتُهُ أُخْرَى فَعادَ أحْسَنَ ما كانَ فإذَا هُوَ ما جاءَ اللهُ بِهِ مِنَ الفَتْحِ واجْتماعِ المُؤْمِنِينَ. ورَأَيْتُ فِيها بَقَراً، واللهُ خَيرٌ، فإذَا هُمُ المُؤْمِنونَ يَوْمَ أُحُدٍ، وإذَا الخَيرُ ما جاءَ اللهُ بِهِ مِنَ الخيرِ وثَوَابِ الصِّدْقِ الذِي آتانا اللهُ بَعْدَ يَوْمِ بَدْرٍ». [انظر: ٣٩٨٧، ٤٠٨١، ٧٠٣٥، ٧٠٤١]

٣٦٢٣ - حدَّثنا أبو نُعيم: حدَّثنا زَكَرِيَّا، عَنْ فِرَاسٍ، عَنْ عامِرٍ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: أقْبَلَتْ فاطِمَةُ تَمْشِي كأنَّ مِشْيَتَها مَشْيُ النَّبِيِّ ﷺ فَقالَ النَّبِيُّ ﷺ: «مَرْحَباً يا ابْنَتِي»، ثُمَّ أجْلَسَها عَنْ يَمِينِهِ أوْ عَنْ شِمالِهِ، ثُمَّ أسَرَّ إلَيها حَدِيثاً فَبَكَتْ فَقُلْتُ لَها: لِمَ تَبْكِينَ؟ ثُمَّ أسَرَّ إلَيها حَدِيثاً فَضَحِكَتْ، فَقُلْتُ: ما رَأيْتُ كاليَوْمِ فَرَحاً أقْرَبَ مِنْ حُزْنٍ. فَسَألْتُها عَمَّا قالَ فَقالَتْ: ما كُنْتُ لأُفْشِيَ سِرَّ رَسُولِ اللهِ ﷺ، حَتَّى قُبِضَ النَّبِيُّ ﷺ فَسَألْتُها. [انظر: ٣٦٢٥، ٣٧١٥، ٤٤٣٣، ٦٢٨٥]

3623. Narrated 'Āishah رَضِيَ اللهُ عَنْها: Once Fāṭima came walking and her gait resembled the gait of the Prophet ﷺ. The Prophet ﷺ said, "Welcome, O my daughter!" Then he made her sit on his right or on his left side, and then he told her a secret and she started weeping. I asked her, "Why are you weeping?" He again told her a secret and she started laughing. I said, "I never saw happiness so near to sadness as I saw today." I asked her what the Prophet ﷺ had told her. She said, "I would never disclose the secret of Allāh's Messenger ﷺ." When the Prophet ﷺ died, I asked her about it.

٣٦٢٤ - فَقالَتْ: أسَرَّ إلَيَّ «أنَّ جِبْرِيلَ كانَ يُعارِضُني القُرْآنَ كُلَّ سَنَةٍ مَرَّةً، وأنَّهُ عارَضَني العامَ مَرَّتَيْنِ ولا أُرَاهُ إلَّا حَضَرَ أجَلي، وإنَّكِ أوَّلُ أهْلِ بَيْتي لَحاقاً بي». فَبَكَيْتُ فَقالَ: «أما تَرْضَيْنَ أنْ تَكُوني سَيِّدَةَ نِساءِ أهْلِ الجَنَّةِ أوْ نِساءِ المُؤْمِنِينَ؟ فَضَحِكْتُ لِذلكَ». [انظر: ٣٦٢٦، ٣٧١٦، ٤٤٣٤، ٦٢٨٦]

3624. She (Fāṭima عليها السلام) replied, "(The Prophet ﷺ said), 'Every year Jibrīl (Gabriel) used to revise the Qur'ān with me once only, but this year he has done so twice. I think this portends my death, and you will be the first of my family to follow me.' So, I started weeping. Then he said. 'Don't you like to be chief of all the ladies of Paradise or chief of all the lady-believers?' So I laughed for that." (See H. 6286)

٣٦٢٥ - حدَّثنا يَحْيى بنُ قَزَعَةَ: حدَّثنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنْ أبِيهِ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أنَّها قالَتْ: دَعا النَّبِيُّ ﷺ فاطِمَةَ ابْنَتَهُ

3625. Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ in his fatal illness, called his daughter Fāṭima and told her a secret because of which she started weeping. Then he called her and told her another secret, and she started laughing. When I asked her about that.

فِي شَكْوَاهُ الَّتِي قُبِضَ فِيهِ فَسارَّها بِشَيْءٍ فَبَكَتْ ثُمَّ دَعاها فَسَرَّها فَضَحِكَتْ، قالَتْ فَسَأَلْتُها عَنْ ذٰلِكَ.

[راجع: ٣٦٢٣]

٣٦٢٦ - فَقالَتْ: سارَّني النَّبِيُّ ﷺ فأخْبَرَني أنَّهُ يُقْبَضُ في وجَعِهِ الَّذِي تُوفِّيَ فِيهِ فَبَكَيْتُ ثُمَّ سارَّني فأخْبَرَني أنِّي أوَّلُ أهْلِ بَيْتِهِ أتْبَعُهُ، فَضَحِكْتُ. [راجع: ٣٦٢٤]

3626. She (Fāṭima عليها السلام) replied, "The Prophet ﷺ told me that he would die in his fatal illness, and so I wept, but then he secretly told me that from amongst his family, I would be the first to join him, and so I laughed."

٣٦٢٧ - حدَّثنا مُحَمَّدُ بنُ عَرْعَرَةَ: حدَّثَنا شُعْبَةُ، عَنْ أبي بِشْرٍ، عَنْ سَعِيدِ ابنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ قالَ: كانَ عُمَرُ ابنُ الخَطَّابِ رَضِيَ اللهُ عَنْهُ يُدْني ابنَ عَبَّاسٍ. فَقالَ لَهُ عَبْدُ الرَّحْمٰنِ بنُ عَوفٍ: إنَّ لَنا أبْناءً مِثْلَهُ، فَقالَ: إنَّهُ مِنْ حَيْثُ تَعْلَمُ. فَسَأَلَ عُمَرُ ابنَ عَبَّاسٍ عَنْ هذِهِ الآيَةِ ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ۝١﴾ فَقالَ: أجَلُ رَسُولِ اللهِ ﷺ أعْلَمَهُ إيَّاهُ، قالَ: ما أعْلَمُ مِنْها إلَّا ما تَعْلَمُ. [انظر: ٤٢٩٤، ٤٤٣٠، ٤٩٦٩، ٤٩٧٠]

3627. Narrated Sa'īd bin Jubair about Ibn 'Abbās رضي الله عنهما: 'Umar bin Al-Khaṭṭāb رضي الله عنه used to treat Ibn 'Abbās very favourably. 'Abdur Raḥmān bin 'Auf said to him, "We also have sons that are equal to him (but you are partial to him)." 'Umar said, "It is because of his knowledge." Then 'Umar asked Ibn 'Abbās about the interpretation of the Verse:

"When come the Help of Allāh (to you O Muḥammad ﷺ against your enemies) and the conquest (of Makkah)" (V.110:1)

Ibn 'Abbās said, "It portended the death of Allāh's Messenger ﷺ which Allāh had informed him of." 'Umar said, "I do not know from this Verse but what you know."

٣٦٢٨ - حدَّثنا أبُو نُعَيمٍ: حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ سُلَيمانَ بنِ حَنْظَلَةَ بنِ الغَسِيلِ: حدَّثَنا عِكْرِمَةُ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: خَرَجَ رَسُولُ اللهِ ﷺ في مَرَضِهِ الَّذِي ماتَ فِيهِ بِمِلْحَفَةٍ قَدْ عَصَّبَ بِعِصابَةٍ دَسْماءَ

3628. Narrated Ibn 'Abbās رضي الله عنهما: Allāh's Messenger ﷺ in his fatal illness came out, wrapped with a sheet, and his head was wrapped with an oiled bandage. He sat on the pulpit, and after praising and glorifying Allāh, he said, "Now then, people will increase but the *Anṣār* will decrease in number, so much so that they, compared with the people, will be just like the salt in the

meals. So, if any of you should take over the authority by which he can either benefit some people or harm some others, he should accept the goodness of their good people (i.e., *Anṣār*) and excuse the faults of their wrongdoers." That was the last gathering which the Prophet ﷺ attended.

حَتَّى جَلَسَ عَلَى المِنْبَرِ فَحَمِدَ اللهَ تَعالَى وأَثْنَىٰ عَلَيْهِ. ثُمَّ قالَ: «أَمَّا بَعْدُ، فإنَّ النَّاسَ يَكْثُرُونَ ويَقِلُّ الأَنْصَارُ حَتَّى يَكُونُوا في النَّاسِ بِمَنْزِلَةِ المِلْحِ في الطَّعامِ، فمَنْ وَلِيَ مِنْكُمْ شَيْئاً يَضُرُّ فِيهِ قَوْماً ويَنْفَعُ فِيهِ آخَرِينَ فَلْيَقْبَلْ مِنْ مُحْسِنِهِمْ ويَتَجاوَزْ عَنْ مُسِيئِهِمْ». فَكانَ ذَلِكَ آخِرَ مَجْلِسٍ جَلَسَ فيهِ النَّبِيُّ ﷺ. [راجع: ٩٢٧]

3629. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: Once, the Prophet ﷺ brought out Al-Ḥasan and took him up the pulpit along with him and said, "This son of mine is a *Sayyid* (i.e., chief) and I hope that Allāh will help him bring about reconciliation between two Muslim groups."

٣٦٢٩ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا يَحْيَى بنُ آدَمَ: حدَّثَنا حُسَيْنٌ الجُعْفِيُّ، عَنْ أبي مُوسَى، عَنِ الحَسَنِ، عَنْ أبي بَكْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: أَخْرَجَ النَّبِيُّ ﷺ ذاتَ يَوْمٍ الحَسَنَ فَصَعِدَ بِهِ المِنْبَرَ فَقالَ: «ابْنِي هذا سَيِّدٌ ولَعَلَّ اللهَ أَنْ يُصْلِحَ بِهِ بينَ فِئَتَيْنِ مِنَ المُسْلِمِينَ». [راجع: ٢٧٠٤]

3630. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ had informed us of the death of Ja'far and Zaid before the news of their death reached us, and his eyes were overflowing with tears.

٣٦٣٠ - حدَّثنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ ابنِ هِلالٍ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ نَعَى جَعْفَراً وزَيْداً قَبْلَ أَنْ يَجِيءَ خَبَرُهُمْ وعَيْناهُ تَذْرِفانِ. [راجع: ١٢٤٦]

3631. Narrated Jābir رَضِيَ اللهُ عَنْهُ: (Once) the Prophet ﷺ said, "Have you got carpets?" I replied, "Whence can we get carpets?" He said, "But you shall soon have carpets." I used to say to my wife, "Remove your carpets from my sight," but she would say, "Didn't the Prophet ﷺ tell you that you would soon have carpets?" So I would give up my request.

٣٦٣١ - حدَّثنا عَمْرُو بنُ عَبَّاسٍ: حدَّثَنا ابنُ مَهْدِيٍّ: حدَّثَنا سُفْيانُ، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «هَلْ لَكُمْ مِنْ أَنماطٍ؟» قُلْتُ:

وأنَّى يَكُونُ لنا الأنماطُ؟ قالَ: «أما وَإِنَّها ستكُونُ لَكُمُ الأنماطُ». فأنا أقولُ لها يَعْنِي امْرَأتَهُ أخِّري عَنَّا أنْماطَكِ فتَقُولُ: ألَمْ يَقُلِ النَّبِيُّ ﷺ: «إنَّها سَتَكُونُ لَكُمُ الأنماطُ؟» فأدَعُها.

[انظر: ٥١٦١]

٣٦٣٢ - **حدَّثَنِي** أحْمَدُ بنُ إسحَاقَ: حدَّثَنا عَبدُ اللهِ بنُ مُوسَى: حدَّثَنا إسْرَائِيلُ، عَنْ أبي إسحَاقَ، عَنْ عَمْرِو ابنِ مَيْمُونٍ، عَنْ عَبْدِ اللهِ بنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: انْطَلَقَ سَعْدُ بنُ مُعاذٍ مُعْتَمِراً، قالَ: فَنَزَلَ عَلَى أُمَيَّةَ بنِ خَلَفٍ أبي صَفْوَانَ، وكانَ أُمَيَّةُ إذا انْطَلَقَ إلى الشَّامِ فمَرَّ بالمَدِينَةِ نَزَلَ عَلى سَعْدٍ، فَقالَ أُمَيَّةُ لِسَعْدٍ: ألَا انْتَظِرْ حتَّى إذَا انْتَصَفَ النَّهارُ وغَفَلَ النَّاسُ انْطَلَقْتَ فَطُفْتَ، فَبيْنا سَعْدٌ يَطُوفُ إذَا أبُو جَهْلٍ فَقالَ: مَنْ هذَا الذِي يَطُوفُ بالكَعْبَةِ؟ فَقالَ سَعْدٌ: أنا سَعْدٌ، فَقالَ أبُو جَهْلٍ: تَطُوفُ بالكَعْبَةِ آمِناً وقَدْ آوَيْتُمْ مُحَمَّداً وأصْحابَهُ؟ فَقالَ: نَعَمْ فَتَلاحَيا بَيْنَهُما، فَقالَ أُمَيَّةُ لِسَعدٍ: لا تَرْفَعْ صَوْتَكَ عَلَى أبي الحَكَمِ فإنَّهُ سَيِّدُ أهْلِ الوادِي. ثُمَّ قالَ سَعْدٌ: واللهِ لَئِنْ مَنَعْتَنِي أنْ أطُوفَ بالبَيْتِ لأقْطَعَنَّ مَتْجَرَكَ بالشَّامِ، قالَ: فَجَعَلَ أُمَيَّةُ يَقُولُ لِسَعدٍ: لا تَرْفَعْ صَوْتَك، وجَعَلَ

3632. Narrated 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ: Sa'd bin Mu'ādh came to Makkah with the intention of performing *'Umra*, and stayed at the house of Umaiyya bin Khalaf Abī Ṣafwān, for Umaiyya himself used to stay at Sa'd's house whenever he passed by Al-Madīna on his way to Sham. Umaiyya said to Sa'd, "Will you wait till midday when the people are (at their homes), then you may go and perform the *Ṭawāf* round the Ka'bah?" So, while Sa'd was going around the Ka'bah, Abū Jahl came and asked, "Who is that who is performing *Ṭawāf*?" Sa'd replied, "I am Sa'd." Abū Jahl said, "Are you circumambulating the Ka'bah safely although you have given refuge to Muḥammad and his companions?" Sa'd said, "Yes," and they started quarrelling. Umaiyya said to Sa'd, "Don't shout at Abul-Ḥakam (i.e., Abū Jahl), for he is chief of the valley (of Makkah)." Sa'd then said (to Abū Jahl), "By Allāh, if you prevent me from performing the *Ṭawāf* of the Ka'bah, I will spoil your trade with Sham." Umaiyya kept on saying to Sa'd, "Don't raise your voice," and kept on taking hold of him. Sa'd became furious and said (to Umaiyya), "Keep away from me, for I have heard Muḥammad ﷺ saying that he will kill you." Umaiyya said, "Will he kill me?" Sa'd said, "Yes." Umaiyya said, "By Allāh! When Muḥammad says a thing, he never tells a lie." Umaiyya went to his wife and said to her, "Do you know what

يَمْسِكُهُ، فَغَضِبَ سَعْدٌ فَقالَ: دَعْنا عَنْكَ فإنِّي سَمِعْتُ مُحَمَّداً ﷺ يَزْعُمُ أنَّهُ قاتِلُكَ، قالَ: إيَّايَ؟ قالَ: نَعَمْ، قالَ: واللهِ ما يَكْذِبُ مُحَمَّدٌ إذَا حَدَّثَ، فَرَجَعَ إلى امْرَأتِهِ فَقالَ: أما تَعْلَمِينَ ما قالَ لي أخِي اليَثْرِبيُّ؟ قالَتْ: وما قالَ؟ قالَ: زَعَمَ أنَّهُ سَمِعَ مُحَمَّداً يَزْعُمُ أنَّهُ قاتِلِي، قالَتْ: فَوَاللهِ ما يَكْذِبُ مُحَمَّدٌ، قال: فَلَمَّا خَرَجُوا إلى بدرٍ وجاءَ الصَّرِيخُ، قالَتْ لَهُ امْرَأتُهُ: أما ذَكَرْتَ ما قالَ لَكَ أخُوكَ اليَثْرِبيُّ؟ قالَ: فأرَادَ أنْ لا يخْرُجَ، فَقالَ لَهُ أبُو جَهْلٍ: إنَّكَ مِنْ أشْرَافِ الوَادِي فَسِرْ يَوْماً أوْ يَوْمَيْنِ فَسارَ مَعَهُمْ فَقَتَلَهُ اللهُ. [انظر: ٣٩٥٠]

my brother from Yathrib (i.e., Al-Madīna) has said to me?" She said, "What has he said?" He said, "He claims that he has heard Muḥammad claiming that he will kill me." She said, "By Allāh! Muḥammad never tells a lie." So, when the infidels started to proceed for Badr (battle) and declared fighting (against the Muslims), his wife said to him, "Don't you remember what your brother from Yathrib told you?" Umaiyya decided not to go but Abū Jahl said to him, "You are from the nobles of the valley (of Makkah), so you should accompany us for a day or two." He went with them and thus Allāh got him killed.

٣٦٣٣ - **حدَّثنا** عَبَّاسُ بنُ الوَلِيدِ النَّرْسِيُّ: حدَّثنا مُعْتَمِرٌ قالَ: سَمِعْتُ أبي: حدَّثنا أبُو عُثمانَ قالَ: أُنْبِئْتُ أنَّ جِبْرِيلَ عَلَيْهِ السَّلامُ أتى النَّبِيَّ ﷺ وعِنْدَهُ أُمُّ سَلَمَةَ فَجَعَلَ يُحَدِّثُ ثُمَّ قامَ، فَقالَ النَّبِيُّ ﷺ لأُمِّ سَلَمَةَ: «مَنْ هذا؟» أوْ كما قالَ: قالَ: قالَتْ: هذَا دِحْيَةُ، قالَتْ أُمُّ سَلَمَةَ: ايمُ اللهِ ما حَسِبْتُهُ إلَّا إيَّاهُ حتَّى سَمِعْتُ خُطْبَةَ نَبِيِّ اللهِ ﷺ يُخْبِرُ عَنْ جِبْرِيلَ أوْ كما قالَ: قالَ: فَقُلْتُ لأبي عُثمانَ: مِمَّنْ سَمِعْتَ هذَا؟ قالَ: مِنْ أُسامَةَ بنِ زَيدٍ. [انظر: ٤٩٨٠]

3633. Narrated Abū 'Uthmān: I got the news that Jibrīl (Gabriel) came to the Prophet ﷺ while Umm Salama was present. Jibrīl started talking (to the Prophet ﷺ and then left). The Prophet ﷺ said to Umm Salama, "(Do you know) who it was?" (or a similar question). She said, "It was Diḥya (a handsome person amongst the companions of the Prophet ﷺ)." Later on Umm Salama said, "By Allāh! I thought he was none but Diḥya, till I heard the Prophet ﷺ talking about Jibrīl in his *Khuṭba* (religious talk)." (The subnarrator asked Abī 'Uthmān, "From where have you heard this narration?" He replied, "From Usāma bin Zaid.")

[See *Hadith* No. 4980].

٣٦٣٤ - **حدَّثنا** عَبْدُ الرَّحْمنِ بنُ

3634. Narrated 'Abdullāh (bin 'Umar رَضِيَ اللهُ عَنْهما): Allāh's Messenger ﷺ said, "I saw

شَيْبَةَ: أَخْبَرَنا عَبدُ الرَّحْمٰنِ بنُ مُغِيرَةَ، عَنْ أَبِيهِ عَنْ مُوسَى بنِ عُقْبَةَ، عَنْ سالِمِ ابنِ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «رَأَيْتُ النَّاسَ مُجْتَمِعِينَ في صَعِيدٍ، فَقامَ أَبُو بَكْرٍ فَنَزَعَ ذَنُوباً أَوْ ذَنُوبَيْنِ وفي بَعْضِ نَزْعِهِ ضَعفٌ واللهُ يَغْفِرُ لَهُ، ثُمَّ أَخَذَها عُمَرُ فاسْتَحالَتْ بِيَدِهِ غَرْباً، فَلَمْ أَرَ عَبْقَرِياً في النَّاسِ يَفْرِي فَرِيَّهُ حتَّى ضَرَبَ النَّاسُ بِعَطَنٍ». وقالَ هَمَّامٌ سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «فَنَزَعَ أَبُو بَكْرٍ ذَنُوباً أَوْ ذَنُوبَيْنِ».

[انظر: ٣٦٧٦، ٣٦٨٢، ٧٠١٩، ٧٠٢٠]

(in a dream) the people assembled in a gathering, and then Abū Bakr got up and drew one or two buckets of water (from a well) but there was weakness in his drawing. May Allāh forgive him. Then 'Umar took the bucket and in his hands it turned into a very large bucket. I had never seen anyone stronger amongst the people who could draw the water as strongly as 'Umar, till all the people drank their fill and watered their camels that knelt down there."

(٢٦) **باب** قَوْلِ اللهِ تَعالى: ﴿يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ ٱلْحَقَّ وَهُمْ يَعْلَمُونَ﴾ [البقرة: ١٤٦].

(26) CHAPTER. The Statement of Allāh تعالى:
"[Those to whom We gave the Scripture (Jews and Christians)] recognise him (Muḥammad ﷺ or the Ka'bah at Makkah) as they recognise their own sons. But verily, a party of them conceal the truth while they know it — [i.e., the qualities of Muḥammad ﷺ which are written in the Taurāt (Torah) and the Injeel (Gospel)]. (V.2:146)

٣٦٣٥ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكُ بنُ أَنَسٍ، عَنْ نافِعٍ، عنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ اليَهُودَ جاؤُوا إلى رَسُولِ اللهِ ﷺ فَذَكَرُوا لَهُ أَنَّ رَجُلاً مِنْهُمْ وامْرَأَةً زَنَيا فَقالَ لَهُمْ رَسُولُ اللهِ ﷺ:

3635. Narrated 'Abdullāh bin 'Umar رَضِيَ الله عَنْهُما: The Jews came to Allāh's Messenger ﷺ and told him that a man and a woman from amongst them had committed illegal sexual intercourse. Allāh's Messenger ﷺ said to them, "What do you find in the Taurāt [Torah (Old Testament)] as regarding the legal punishment of *Ar-Rajm*[1] (i.e., stoning

(1) (H. 3635) *Ar-Rajm*: (In Islāmic law) it means to stone to death those married persons who commit the crime of illegal sexual intercourse.

to death those married persons who commit the crime of illegal sexual intercourse)?" They replied, "(But) we announce their crime and lash them." 'Abdullāh bin Salām said, "You are telling a lie; the Taurāt (Torah) contains the order of *Rajm*." They brought and opened the Taurāt (Torah) and one of them placed his hand on the verse of *Rajm* and read the verses preceding and following it. 'Abdullāh bin Salām said to him, "Lift your hand." When he lifted his hand, the verse of *Rajm* was written there. They said, "Muhammad (ﷺ) has told the truth; in the Taurāt (Torah) there is the verse of *Rajm*." The Prophet ﷺ then gave the order that both of them should be stoned to death.

('Abdullāh bin 'Umar said, "I saw the man leaning over the woman to shelter her from the stones.")

«ما تَجِدُونَ في التَّوْرَاةِ في شأنِ الرَّجْمِ؟» فَقالُوا: نَفْضَحُهُمْ ويُجْلَدُونَ، فَقالَ عَبْدُ اللهِ بنُ سَلامٍ: كَذَبْتُمْ، إنَّ فِيها الرَّجْمَ، فأتَوْا بالتَّوراةِ فَنَشَرُوها، فَوَضَعَ أحَدُهُمْ يَدَهُ عَلى آيَةِ الرَّجْمِ فَقَرَأَ ما قَبْلَها وما بَعْدَها. فَقالَ لَهُ عَبْدُ اللهِ ابنُ سَلامٍ: ارْفَعْ يَدَكَ، فَرَفَعَ يَدَهُ فإذا فِيها آيَةُ الرَّجْمِ، فَقالُوا: صَدَقَ يا مُحَمَّدُ، فِيها آيَةُ الرَّجْمِ. فَأمَرَ بِهِما رَسُولُ اللهِ ﷺ فَرُجِما. قالَ عَبْدُ اللهِ: فَرَأَيْتُ الرَّجُلَ يَجْنأُ عَلى المَرْأةِ يَقِيها الحِجارَةَ.

[راجع: ١٣٢٩]

(27) CHAPTER. The demand of *Al-Mushrikūn*[1] to the Prophet ﷺ to show them a miracle. The Prophet ﷺ showed them the splitting of the moon.

(٢٧) باب سُؤالِ المُشْرِكِينَ أنْ يُرِيَهُمُ النَّبِيُّ ﷺ آيَةً فأراهُمُ انْشِقاقَ القَمَرِ

3636. Narrated 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ: During the lifetime of the Prophet ﷺ the moon was split into two parts and on that the Prophet ﷺ said, "Bear witness (to this)."

٣٦٣٦ - حدَّثَنا صَدَقَةُ بنُ الفَضْلِ: أخْبَرَنا ابنُ عُيَيْنَةَ، عَنِ ابنِ أبي نَجِيحٍ، عَنْ مُجاهِدٍ، عَنْ أبي مَعْمَرٍ، عَنْ عَبْدِ اللهِ بنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: انْشَقَّ القَمَرُ عَلى عَهْدِ النَّبِيِّ ﷺ شِقَّتَيْنِ، فَقالَ النَّبِيُّ ﷺ: «اشْهَدُوا». [انظر: ٣٨٦٩، ٣٨٧٠، ٤٨٦٤، ٤٨٦٥]

3637. Narrated Anas رَضِيَ اللهُ عَنْهُ that the Makkan people requested Allāh's Messenger ﷺ to show them a miracle, and so he showed

٣٦٣٧ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا يُونُسُ: حدَّثَنا شَيْبانُ،

---

(1) (Ch. 27) *Al-Mushrikūn*: (Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ).

them the splitting of the moon.

عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ ح وقالَ لي خَلِيفَةُ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثنا سَعِيدٌ، عَنْ قَتادَةَ، عَنْ أَنَسٍ أَنَّهُ حدَّثَهُمْ أَنَّ أَهْلَ مَكَّةَ سَأَلُوا رَسُولَ اللهِ ﷺ أَنْ يُرِيَهُمْ آيَةً فَأَرَاهُمُ انْشِقاقَ القَمَرِ. [انظر: ٣٨٦٨، ٤٨٦٧، ٤٨٦٨]

3638. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The moon was split into two parts during the lifetime of the Prophet ﷺ.

٣٦٣٨ - حدَّثنا خَلَفُ بنُ خالِدٍ القُرَشِيُّ: حدَّثنا بَكْرُ بنُ مُضَرَ، عَنْ جَعْفَرِ بنِ رَبِيعَةَ، عَنْ عِرَاكِ بنِ مالِكٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ مَسْعُودٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما أَنَّ القَمَرَ انْشَقَّ في زمانِ النَّبيِّ ﷺ. [انظر: ٣٨٧٠، ٤٨٦٦]

(28) CHAPTER.

(٢٨) بابٌ:

3639. Narrated Anas رَضِيَ اللهُ عَنْهُ: "Once, two men from the companions of Allāh's Messenger ﷺ went out of the house of the Prophet ﷺ on a very dark night. They were accompanied by (two things) that resembled two lamps lighting the way in front of them, and when they parted, each of them was accompanied by one of those two (things) lamps till they reached their homes.

٣٦٣٩ - حدَّثنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثنا مُعاذٌ قالَ: حدَّثني أبي عَنْ قَتادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلَينِ مِنْ أَصحَابِ النَّبيِّ ﷺ خَرَجا مِنْ عِنْدِ النَّبيِّ ﷺ في لَيْلَةٍ مُظْلِمَةٍ ومَعَهُما مِثْلُ المِصْباحَينِ يُضِيئانِ بَينَ أيديهِما، فَلَمَّا افْتَرَقا صارَ مَعَ كُلِّ وَاحِدٍ منهُما واحِدٌ حتَّى أتَى أَهْلَهُ. [راجع: ٤٦٥]

3640. Narrated Al-Mughīra bin Shu'ba: The Prophet ﷺ said, "Some people from my followers will remain victorious (and on the right path) till Allāh's Order (the Last Day) comes, and they will still be victorious."

٣٦٤٠ - حدَّثنا عَبْدُ اللهِ بنُ أبي الأَسْوَدِ: حدَّثنا يَحْيى عنْ إسماعِيلَ: حدَّثنا قَيْسٌ: سمِعْتُ المُغِيرَةَ بنَ شُعْبَةَ عَنِ النَّبيِّ ﷺ قالَ: «لا يَزَالُ ناسٌ

مِنْ أُمَّتِي ظاهِرِينَ حتَّى يأتِيَهُمْ أمْرُ اللهِ وهُمْ ظاهِرُونَ». [انظر: ٧٣١١، ٧٤٥٩]

3641. Narrated Mu'āwiya رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "A group of people amongst my followers will remain obedient to Allāh's Orders (i.e., following strictly the Qur'ān and the Prophet's *Sunna*) and they will not be harmed by anyone who will desert them and also who will oppose them, till Allāh's Order (the Last Day) comes upon them while they are still on the right path."

٣٦٤١ - حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا الوَلِيدُ قالَ: حدَّثَني ابنُ جابِرٍ قالَ: حدَّثَني عُمَيرُ ابنُ هانِئٍ: أنَّهُ سَمِعَ مُعاوِيَةَ يَقُولُ: سَمِعْتُ النَّبيَّ ﷺ يَقُولُ: «لا تَزَالُ مِنْ أُمَّتِي أُمَّةٌ قائمَةٌ بأمْرِ اللهِ لا يَضُرُّهُمْ مَنْ خَذَلَهُم ولا مَنْ خالَفَهُمْ حتَّى يأتِيَهُمْ أمْرُ اللهِ وهُمْ عَلى ذٰلكَ». قالَ عُمَيرٌ: فَقالَ مالِكُ بنُ يُخامِرَ: قالَ مُعاذٌ: وهُمْ بالشَّامِ، فَقالَ مُعاوِيَةُ: هذَا مالِكٌ يَزْعُمُ أنَّهُ سَمِعَ مُعاذاً يَقُولُ: «وهُمْ بالشَّامِ». [راجع: ٧١]

3642. Narrated 'Urwa that the Prophet ﷺ gave him one Dīnār so as to buy a sheep for him. 'Urwa bought two sheep for him with the money. Then he sold one of the sheep for one Dīnār, and brought one Dīnār and a sheep to the Prophet ﷺ. On that, the Prophet ﷺ invoked Allāh to bless him in his deals. So, 'Urwa used to gain (from any deal) even if he bought dust.

٣٦٤٢ - حدَّثَنا عَليُّ بنُ عَبْدِ اللهِ: حَدَّثَنا سُفْيانُ: حدَّثَنا شَبِيبُ بنُ غَرْقَدَةَ قالَ: سَمِعْتُ الحَيَّ يَتَحَدَّثُون عَنْ عُرْوَةَ أنَّ النَّبِيَّ ﷺ أعْطاهُ دِيناراً يَشْتري لهُ بهِ شاةً فاشْتَرَى لهُ بِهِ شاتَينِ فَباعَ إحْدَاهُمَا بِدِينارٍ فَجَاءَهُ بِدِينارٍ وشاةٍ، فَدَعا لَهُ بالبَرَكَةِ في بَيْعِهِ، وكانَ لَوِ اشْتَرَى التُّرابَ لَرَبِحَ فِيهِ» قالَ سُفْيانُ: كانَ الحَسَنُ بنُ عُمارَةَ جاءَنَا بِهٰذَا الحَدِيثِ عَنْهُ قالَ: سَمِعَهُ شَبِيبٌ مِنْ عُرْوَةَ فأتَيْتُهُ فَقال شَبِيبٌ: إنِّي لَمْ أسمَعْهُ مِنْ عُرْوَةَ، قالَ: سَمِعْتُ الحَيَّ يُخبِرُونَهُ عَنْهُ،

3643. (In another narration) 'Urwa said, "I heard Allāh's Messenger ﷺ saying,

٣٦٤٣ - ولٰكِنْ سَمِعْتُهُ يَقُولُ:

سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الخَيرُ مَعْقُودٌ بِنَوَاصِي الخَيْلِ إلى يَومِ القِيامَةِ». قالَ: وقَدْ رَأَيْتُ في دَارِهِ سَبْعِينَ فَرَساً. قالَ سُفْيانُ: يَشْتَرِي لَهُ شاةً كأنَّها أُضْحِيَّةٌ. [راجع: ٢٨٥٠]

"There is always goodness in the forelocks of horses (meant for *Jihād*) till the Day of Resurrection." (The subnarrator added, 'I saw 70 horses in 'Urwa's house.') (Sufyān said, "The Prophet ﷺ asked 'Urwa to buy a sheep for him as a sacrifice.")

٣٦٤٤ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا يحيى، عَنْ عُبَيْدِ اللهِ قالَ: أخْبَرَني نافِعٌ عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ ﷺ قالَ: «الخَيْلُ مَعْقُودٌ في نَوَاصِيها الخَيرُ إلى يَوْمِ القِيامَةِ». [راجع: ٢٨٤٩]

3644. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "There is always goodness in the forelocks of horses (meant for *Jihād* in Allāh's Cause) till the Day of Resurrection."

٣٦٤٥ - **حدَّثنا** قَيْسُ بنُ حَفْصٍ: حدَّثنا خالِدُ بنُ الحَارِثِ: حدَّثنا شُعْبَةُ، عَنْ أبي التَّيَّاحِ قالَ: سَمِعْتُ أنَسَ بنَ مَالِكٍ عَنِ النَّبِيِّ ﷺ قالَ: «الخَيْلُ مَعْقُودٌ في نَوَاصِيها الخَيرُ». [راجع: ٢٨٥١]

3645. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There is always goodness in the forelocks of horses (meant for *Jihād* in Allāh's Cause)."

٣٦٤٦ - **حدَّثنا** عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ أبي صَالِحٍ السَّمَّانِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «الخَيْلُ لِثَلاثَةٍ: لِرَجُلٍ أجْرٌ، ولِرَجُلٍ سِتْرٌ، وعَلى رَجُلٍ وِزْرٌ. فأمَّا الَّذِي لَهُ أجْرٌ فَرَجُلٌ رَبَطَها في سَبِيلِ اللهِ فأطالَ لَهَا في مَرْجٍ أوْ رَوْضَةٍ، فَمَا أصابَتْ في طِيَلِها مِنَ المَرْجِ أوِ الرَّوْضَةِ كانَتْ لَهُ حَسَناتٍ. ولَوْ أنَّها قَطَعَتْ طِيَلَها فاسْتَنَّتْ شَرَفاً

3646. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A horse may be kept for one of three purposes: For a man it may be a source of reward; for another it may be a means of living; and for a third it may be a burden (a source of committing sins). As for the one for whom it is a source of reward, he is the one who keeps his horse for the sake of *Jihād* in Allāh's Cause; he ties it with a long rope on a pasture or in a garden. So, whatever its rope allows it to eat, will be regarded as good rewardable deeds (for its owner). And if it breaks off its rope and jumps over one or two hillocks, even its dung will be considered amongst his good deeds. And if it passes by a river and drinks water from it, that will be considered as good deeds

(for his benefit) even if he has had no intention of watering it. A horse is a shelter for the one who keeps it so that he may earn his living honestly and takes it as a refuge to keep him from following illegal ways (of gaining money), and does not forget the rights of Allāh (i.e., paying the *Zakāt* and allowing others to use it for Allāh's sake). But a horse is a burden (and a source of committing sins) for him who keeps it out of pride and show-off and with the intention of harming the Muslims."

The Prophet ﷺ was asked about donkeys.(1) He replied, "Nothing has been revealed to me concerning them except this comprehensive Verse (which covers everything):

'So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.'" (V.99:7,8)

أوْ شَرَفَين كانتْ أرْوَاثُها حَسَناتٍ لهُ، ولَوْ أنَّها مَرَّتْ بِنَهرٍ فَشَرِبَتْ ولَمْ يُرِدْ أنْ يَسْقِيَها كانَ ذٰلكَ لَهُ حَسَناتٍ. ورَجُلٌ رَبَطَها تَغَنِّياً وتَسَتُّراً وتَعفُّفاً وَلَم يَنْسَ حَقَّ اللهِ في رِقابِها وظُهُورِها فَهيَ لَهُ كَذٰلكَ سِتْرٌ. ورَجُلٌ رَبَطَها فَخْراً ورِياءً ونِوَاءً لأهْلِ الإسْلامِ فَهِيَ وِزْرٌ». وسُئِلَ رَسُولُ اللهِ ﷺ عَنِ الحُمُرِ فَقالَ: «ما أُنْزِلَ عَلَيَّ فِيها إلَّا هٰذِهِ الآيَةُ الجامِعَةُ الفاذَّةُ ﴿فَمَن يَعۡمَلۡ مِثۡقَالَ ذَرَّةٍ خَيۡرٗا يَرَهُۥ ۝٧ وَمَن يَعۡمَلۡ مِثۡقَالَ ذَرَّةٖ شَرّٗا يَرَهُۥ ۝٨﴾ [الزلزلة: ٧-٨]». [راجع: ٢٣٧١]

3647. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ reached Khaibar in the early morning and the people of Khaibar came out with their spades, and when they saw the Prophet ﷺ they said, "Muḥammad and his army!" and returned hurriedly to take refuge in the fort. The Prophet ﷺ raised his hands and said, "*Allāhu Akbar* (Allāh is the Most Great)! Khaibar is ruined! When we approach near to a nation, then evil will be the morning of those who had been warned."

٣٦٤٧ - حدَّثَنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: حدَّثَنا أيُّوبُ، عَنْ مُحَمَّدٍ: سَمِعْتُ أنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: صَبَّحَ رَسُولُ اللهِ ﷺ خَيبَرَ بُكْرَةً وقَدْ خَرَجُوا بالمَساحي. فَلَمَّا رَأوْهُ قالُوا: مُحَمَّدٌ والخَمِيسُ، فَأَجَالُوا إلى الحِصْنِ يَسْعَوْنَ فَرَفَعَ النَّبيُّ ﷺ يَدَيْهِ وقالَ: «اللهُ أكْبَرُ خَرِبَتْ خَيْبَرُ، إنَّا إذَا نَزَلْنا بِساحَةِ قَوْمٍ فَساءَ صَباحُ المُنْذَرِينَ». [راجع: ٣٧١]

3648. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I

٣٦٤٨ - حدَّثَنا إبْراهِيمُ بنُ

(1) (H. 3646) Whether their owner gets a reward for taking care of them and using them for Allāh's Cause.

said, "O Allāh's Messenger! I hear many narrations from you but I forget them." He said, "Spread your covering sheet." I spread my sheet and he moved both his hands as if scooping something and emptied them in the sheet and said, "Wrap it." I wrapped it round my body, and since then I have never forgotten a single *Ḥadīth* (narration).

المُنْذِرِ: حدَّثَنا ابنُ أبي الفُدَيْكِ، عَنِ ابن أبي ذِئْبٍ، عَنِ المَقْبُرِيِّ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قُلْتُ: يا رَسُولَ اللهِ، إنِّي سَمِعْتُ مِنْكَ حَدِيثاً كَثِيراً فأنْساهُ، قالَ ﷺ: «ابْسُطْ رِدَاءَكَ»، فَبَسَطْتُهُ فَغَرَفَ بِيَدَيْهِ فِيهِ. ثُمَّ قالَ: «ضُمَّهُ» فضَمَمْتُه فمَا نَسِيتُ حدِيثاً بَعْدُ. [راجع: ١١٨]